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## From Above.

He who said, "I am from above, ye are from beneath," did not, and does not speak to man's condition in order to accuse him or to condemn him, but to save him; to show us where we are by nature that we may rise to where He is by grace. He who is above all is "from above," not as one fallen, but as one descending to uplift us that we may rise with Him. Born from beneath by nature, we must be "born from above" by the Spirit, or "quickened together with Christ." By openness and submission to this life-giving process we are changed so as to "live not by bread alone, but by every word that proceedeth from the mouth of God." Born from above, we take our interests from above, our motives, our joys, our discipline, our duties, our worship, our life. If thus we be "risen with Christ," we "seek those things which are above, where Christ sitteth"—the exalted things of his Spirit, which are "the fruit of the Spirit." The first-named of these is love.

The duty and privilege of seeking and cherishing the things "where Christ sitteth, at the right hand of God," who is not far from every one of us, separates even in this life as to his right hand his sheep who hear his voice, from the goats at the left hand, who hearken to the voice of self. The first sign of this separation is love through acts of love. "By this shall all men know that ye are my disciples." In the judgment these are placed at his right hand and who have been so near his fellowship where He sitteth, as when He was hungry to feed Him, when He was thirsty to give Him drink, when He was naked to clothe Him, when He was sick or in prison to visit Him. And when Love in its unconscious humility can ask "When?" his answer is, "Inasmuch as ye have done it to the least of these, my brethren, ye have done it unto me." "Come ye blessed of

my Father, receive the kingdom prepared for you."

The Saviour of men did not descend from above that fallen men might be raised with Him in newness of life, without so identifying himself with humanity as in all their afflictions to be afflicted, and especially to feel the wounds of man's inhumanity to man.

For "THE FRIEND."

## An Exhortation.

"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

This seems to me to be such persuasive language, so familiar, like an earthly parent talking to a child, "Come, now, let us reason together, saith the Lord." How can any resist, when they feel something in the secret of the heart, as that still, small voice, saying, "this is the way, walk thou in it," inviting to "come taste, and see that the Lord is good"—such as have not known Him fully for themselves, not yet been willing to give up and follow their Lord and Master in the way that He would lead them. How can such put away these gentle pleadings, "Though your sins be as scarlet, they shall be as white as snow." Such is the goodness of our blessed Lord to the willing and obedient ones. So that it is with me to encourage any that have turned a deaf ear to that inspeaking voice, to be willing to close in with the offer of Divine grace, and rejoice that you are counted worthy of his special notice; and to any little fearful struggling ones I would say, don't be afraid to trust the dear Master, only be willing to give yourselves up into his hands to be moulded and fashioned as He would, and He will do more for you than you can think or ask, and besides this the reward will be sweet peace, "not as the world giveth." And our blessed Saviour has said, "Him that cometh to me I will in no wise cast out." We know that we have no lease of our lives, so that the present only is ours. It is dangerous to trifle with Divine goodness. Then be willing to allow the blind eyes to be opened, and the deaf ears unstopped, to see and know things as they really are, even by heartfelt experience, and be able to say, as some did formerly to the woman of Samaria, "Now we believe not because of thy saying, for we have heard Him ourselves and know that this is indeed the Christ, the Saviour of the world."

Then such as have come to feel this will indeed become new creatures in Christ Jesus, "when old things will have passed away, and all things become new," and "your joy no man taketh from you." And "Neither heights nor depths, things present or things to come, shall be able to separate from the love of God which is in Christ Jesus our Lord." This has been

and will be the experience of the Christian traveller, all those that are willing to follow Him with full purpose of heart. No matter who they are or what position in life, the dear Master is no respecter of persons, but will use all alike, that are willing to follow Him.

Neither is He a hard Master, but "his ways are ways of pleasantness, and all his paths are peace."

These are no new things that I am writing, for the Lord changeth not. "He is the same yesterday, to-day, and forever." "The Eternal God is thy refuge, and underneath is the everlasting arms," and to the faithful ones a Comforter, a Friend, in every needful time. Then, "Come now, and let us reason together," saith the Lord: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool."

E. C. C.

Chester Co., Pa., Seventh Month, 1900.

For "THE FRIEND."

## Notes on a Solar Eclipse Trip to Virginia.

The total eclipse of the sun of Fifth Month 28th, 1900, was, with but few exceptions, successfully observed at all the principal stations along the path of totality. When we remember that this path extended in the United States from New Orleans to Cape Henry, Va., and, after crossing the Atlantic Ocean from Portugal to a point in Egypt, we may well congratulate ourselves upon the success of the various parties, many of whom had traveled hundreds of miles to make their observations.

A total eclipse of the sun is at once one of the most sublime and beautiful spectacles that the heavens present to the contemplation of man. The duration of totality is so brief and so many problems are there—and there only presented for solution that astronomers have literally gone to "the ends of the earth" to observe their occurrence.

I had for many years desired to witness the varied phenomena attending a total solar eclipse, and, especially, had I wished to see with my own eyes that object of surpassing beauty—the sun's corona. My desire has been granted, and at the suggestion of several Friends, I will give a brief outline of my trip to Norfolk, Va., where, in company with a few other observers, I made my observations.

I left Woodstock, Ontario, Canada, on Fifth Month 23d, and reached Philadelphia early the following morning. As I had never been in that city before, I at once looked up the various Friends' Meeting-houses and other places having an interest to members of the Society. I was just in time for the mid-week meeting, held in the Arch Street Meeting-house. This, to me, was a great privilege. Though anxious to get to my journey's end as soon as possible, a feeling came to me that it was indeed good and right for me to linger here in the presence

of so many *real* Friends. And so it proved. After the meeting was concluded, I visited the wharf and found the steamer *Gulf Stream* on the point of sailing for Norfolk, Va. I should, perhaps, have had just time enough to go to the railway depot for my baggage; but an impression came on me that I had better take the next boat. This proved to be the Clyde Line steamer *Yemassee*; and as she did not sail for two days, I took the opportunity to make several visits to Friends, including an interesting visit to the office of THE FRIEND.

The *Yemassee* left Philadelphia on the afternoon of the 26th. We had a very pleasant sail down the Delaware, and did not reach the open sea till well on towards midnight. Riding at anchor, and not venturing out into the open sea (for a storm had been in progress) we passed the steamer *Gulf Stream*, the same boat that I had not felt clear in taking on the 24th. Then it appeared that I had done right in obeying the intimation previously referred to.

After passing Cape May, we found the Atlantic rather rough, and I became quite seasick. The morning of the 27th came after a night of broken rest, and, with it, a clear sky and comparatively smooth sea. We passed a very pleasant time watching an occasional passing ship, and, later in the afternoon, the gradual approach of the Virginian coast.

During the voyage I had formed the scattered observers on board into a regular eclipse party, and we did not disband till the eclipse was over, and we were obliged to return to our respective homes by different routes.

Upon reaching Norfolk we found the city overcrowded with visitors. To a Northern visitor there was much that seemed strange and novel. Even the white population seem a little different to our Northern friends, as they have a slight, but distinct, accent of their own in speaking, and in other ways. But let us leave matters terrestrial and prepare ourselves for the celestial glory of the morrow. This we did by securing a good night's sleep. After the experience of the previous night, I fully appreciated sleeping upon a bed that remained in a horizontal position.

The morning of the eclipse broke at last, and to my joy, I found the sky cloudless. After a visit to a carpenter's shop to complete the mounting of the photographic apparatus, we soon found ourselves in an electric car and rapidly leaving the city to escape the smoke usually found lingering over all large collections of houses. Reaching Camp Stella Bridge, between two and three miles east of the city, we decided to erect our apparatus in its vicinity, and, ere many minutes had elapsed, we were ready for the now rapidly approaching moment of totality. A sheet of white cotton, about eight feet long and six feet wide, was pegged to the ground, upon which we hoped to observe the shadow-bands. G. T. Beans and H. C. Coffeen stationed themselves near this and kept a lookout for the expected "bands." About two minutes before totality, the shadow-bands made their appearance. They resembled the shadows cast by a surface of water when a stone is thrown into it. The illusion was perfect. By this time there was a marked diminution of the brightness of the sun's light, and all objects appeared to be lit up by a strange, weird and unearthly light. The sky to the south was, near the horizon, of a peculiar red-

dish color, quite unlike the colors of sunrise or of sunset. A large buzzard, flying low, and apparently in search of a place of shelter, was seen passing over. Suddenly the shadow was upon us, and we were instantly involved in darkness. As the last ray of sunlight was cut off, the great object of our journey burst into view, and we saw for the first time the radiating glory of the sun's corona. As this beautiful object burst into view a strange unearthly shout of admiration arose from the city behind us. Thousands of voices, with one accord, testified to the sublimity and grandeur of the scene. But this was succeeded by a death-like silence, and the only sound afterwards heard was the "click" of the photographic shutter as the plates were being exposed. As seen by the unaided eye the corona appeared "fan-shaped" and to be of the type anticipated—that is, of the type usually associated with the period of sun-spot minimum. The planet Mercury was conspicuously visible and was much brighter than I had anticipated. One coronal streamer pointed in the direction of the planet and could be traced well on towards it. Another long streamer was seen well below this. On the other side (away from Mercury) the corona streamed away comet-fashion. Scarcely had we noted these details when a burst of light at the western limb announced the reappearance of the sun, and a moment later all was over.

I had secured four photographs during totality, and shortly after third contact I began making exposures again, in an attempt to secure the corona during the partial phase. Six plates were thus exposed. As these have not yet been developed, I cannot say whether my object has been attained or not. The exposures made during totality have, so far as they have been developed, given fair results, considering the rather small size of the image.

The examination of these photographs will be the work of several weeks, and, therefore, I must postpone for a future occasion a discussion of the scientific results of my journey. The memory of the few fleeting seconds, when the corona hung like a beautiful jewel in the high heavens, will never leave us, but will ever remain enshrined with us as a "joy forever."

T. S. H. SHEARMEN.

Woodstock, Ontario, Canada, Sixth Month, 1900.

CHRISTIAN CHARITY.—My mind was impressed so deeply with a lively sense of the excellency and necessity of true Christian charity, that I had to speak of it in our meeting, in the constrainings of the Father's love, laboring to encourage Friends to cultivate this excellent virtue, in their own minds and in each other.

If this was enough prevalent among us, we should more enjoy the Divine presence, in our solemn assemblies and sitting together; and it would prevent tale-bearing and back-biting among us, and supply a mantle of love to cast over each others' weaknesses and infirmities, so that though we might have occasion sometimes to advise and deal plainly with one another, yet we should be careful of entertaining hard thoughts, or using any hard speeches about each other. Indeed, there is too much work to do at home, when we are rightly engaged, to allow us either much time or much inclination, to be speaking or thinking lightly of others. A sense of our own weakness bows

us to the root; and a travail of soul is experienced for our own, and others' preservation; and in this state, it is much more edifying to us to suffer with and for each other, than to indulge a whispering, tattling, tale-bearing disposition.—*Selected.*

### Where the Pearl Buttons Grow.

Down on the bottoms of the Mississippi and Illinois rivers grow great gardens of clams. There they lie half buried in the mud with their shells open taking in their food from the water as it flows by. The inner shells of the mussels shimmer and glow with the colors of the rainbow, and it is because of this iridescence that during the last nine years people in this country have found out that they can make beautiful pearl buttons from these clams. The manner in which this is done is related by *The Advance*. These beds are raked over with dredges, and as the hooks, when caught in the open mouths, are firmly held by the closing shells, the clams are brought to the surface by the thousands. They are then put into great tanks over a fire and cooked, when the animals are easily scraped out. The shells are carried into a factory where they are sawed up into little round disks, then two or four small holes are bored into them, and when they are polished they become the pearl buttons that are sewed on little girls' aprons and dresses and small boys' waists—clam-shell buttons—that is all they are.

The little baby clams are held in the gills of the mother. Sometimes there are many thousands of them, and they stay there swinging back and forth in the current, until their tiny shells become quite firm, when they are thrown out into the river to look out for themselves. Each little clam has usually one or more pairs of spines, or hooks, on the base of its shell, and when thrown out it lies on its back with the valves opened very wide. A long filament floats up from this baby clam, which in some way attaches itself to the fins, gills or scales of the fish swimming by. It pulls itself up by this thread and snaps its shell on to the fins, gills or scales of the fish, and burying its little hooks in the flesh, irritates the fish, causing it to throw out a fishy substance which covers over the baby clam, just as an oak leaf covers up the egg of the gall insect that is laid in it. This little cyst, or covering, is air and watertight, and the prisoner stays here about seventy days developing its body. In the meantime the fish may carry the little clam many miles away from the spot in which it left its mother's gills. It then works its way out and drops to the bottom of the stream and is ready to start a little colony of its own.

There are countless dangers that await these millions of baby clams besides the floods and droughts. Fish eat them, when they are quite small, with eagerness. Muskrats and raccoons carry them to their houses and tear the soft animals from their shells and eat them, and crows carry the large mussels to a considerable height in the air and drop them on the rocks, where the shells are broken, thus enabling them to feast on the animals. Besides these enemies, people along the river banks dump refuse and sewage into the river, and that not only destroys the clams, but the fish, too.

Since it was found that these clams in the

Western rivers make such good pearl buttons, many factories have started up in the cities near by where the buttons are so quickly and easily turned out that a great many children are able to assist in their manufacture.

**THE MOTHER.**

A little ring of gold—a battered shoe—  
A faded, curling wisp of yellow hair—  
Some penciled pictures—playthings one or two—  
A corner and a chest to hold them there.

Many a woman's fondest hoard is this,  
Among her dearest treasures none so dear,  
Though bearded lips are often her's to kiss  
That once made only prattle to her ear.

The sturdy arm, the seasoned form, the brow  
That arches over eyes of manly blue  
Mean all joy to her living memory now,  
And yet—and yet—she hugs the other, too,

With that rare love, mysterious and deep,  
Down in a mother's heart through all the years,  
That placid age can never lull to sleep  
And is not grief, yet oft brings foolish tears.

She often goes those hoarded things to view,  
And finger the wee treasures hidden there—  
To touch the little ring and battered shoe,  
And kiss the curling wisp of yellow hair!  
—*New York Press.*

**Ignorance of the Bible.**

Some interesting experiments have recently been made by a very competent person, and under very favorable circumstances, to test the knowledge of Holy Scripture which is possessed by the average freshman on entering an average college. The experiments were made on several occasions by C. F. Thwing, President of Western Reserve College. The number of students subjected to examination was about one hundred. On the first occasion there were thirty-four, sons of professional men, merchants, farmers, all but one connected with some ecclesiastical body. Nine were Congregationalists, nine Presbyterians, five Methodists, three Baptists, two "Reformed," two Jews, one Free Baptist, one Unitarian, one Roman Catholic, and one of no church connection. To these, President Thwing set an easy examination paper, composed of extracts from Tennyson, each containing a Biblical allusion. He did not seek the more recondite references with which the poetry of Tennyson abounds, but took twenty-two of the most obvious, requiring the meaning of the allusion to be given. Here are a few of the questions:

1. My sin was as a thorn  
Among the thorns that girt Thy brow.
5. Like Hezekiah's backward runs  
The shadow of my days.
9. Ruth among the fields of corn.
11. A Jonah's gourd,  
Up in one night and due to sudden sun.
15. Perhaps, like Him of Cana in Holy Writ,  
Our Arthur kept his best until the last.
20. The godless Jephthah vows his child . . .  
To one cast of the dice.
22. Follow Light, and do the Right—for man can  
half-control his doom—  
Till you find the deathless Angel seated in the  
vacant tomb.

Surely it would require no great knowledge of Scripture to explain such Scriptural allusions as these; but here is the record just as it was made by president Thwing and published by him in the *Century* for Fifth Month:

"Nine failed to understand the quotation,  
My sin was as a thorn  
Among the thorns that girt Thy brow.

Eleven failed to apprehend the 'manna on my wilderness.' Sixteen were ignorant of the significance of 'striking the rock.' Sixteen knew nothing about the wrestling of Jacob and the angel. Thirty-two had never heard of the shadow turning back on the dial of Hezekiah's lengthening life. Twenty-six were ignorant of 'Joshua's moon.' Nineteen failed to indicate the peculiar condition of Esau's hand. Twenty-two were unable to explain an allusion to Baal. Nineteen had apparently never read the idyl of Ruth and Boaz. Eighteen failed to indicate the meaning of 'Pharaoh's darkness.' Twenty-eight were laid low by the question about Jonah's gourd. Nine, and nine only, had knowledge enough to explain an allusion to Lot's wife. Twenty-three did not understand who 'Arimathæan Joseph' was. Twenty-two had not read the words of Christ sufficiently to explain, 'For I have flung thee pearls and find thee swine.' Twenty-four had not so read the account of Christ's first miracle as to be able to explain a reference to it. Eleven did not understand the mark which Cain bore. Twenty-five were as ignorant as a heathen of the foundations of the Church on Peter [as well they might be]. Twelve, and twelve only, had gathered up knowledge sufficient to indicate certain truths about the serpent in Eden. Twenty-seven were paralyzed by the allusion, 'A whole Peter's sheet.' Twenty-four were unable to write anything as to Jephthah's vow. Eleven were struck dumb by an allusion to Jacob's ladder. Only sixteen were able to write a proper explanation of 'the deathless Angel seated in the vacant tomb.' In a word, to each of these thirty-four men, twenty-two questions were put, which would demand seven hundred and forty-eight answers. The record shows that only three hundred and twenty-eight were given."

Five years later the same questions, with a single exception, were put before fifty-one members of the freshmen class for women in the same college. The women were practically of the same social position and the same ecclesiastical affiliations as the men. Thirteen were Presbyterians, ten Methodists, nine Congregationalists, five Baptists, four Episcopalians, three Roman Catholics, two disciples, one Unitarian, one Jew, one Universalist, one Lutheran, one Quaker. Not to enter into details, the result of this examination did not materially differ from that of the former. The general average was somewhat in favor of the women; but in both men and women there was a revelation of simply incredible ignorance of Holy Scripture and of hardly less incredible unintelligence of its contents.

President Thwing fairly concludes that "the knowledge of the Bible as literature is exceedingly meagre among people whose knowledge is supposed to be most ample." Of that there can be no doubt; for if men and women take little knowledge of the Bible with them into college, they are not likely to come out with more. It is one of the strangest facts in the educational system of this country, that the one Book to which English literature owes more than to all others put together, is the one Book that American colleges and universities most consistently ignore! The conse-

quence of this neglect of the purest fountain of modern English is very certain to become apparent soon or late. There was a time when the English Bible set the style, so to speak, for English letters in all departments. A recent writer in the *New York Evening Post*, quoted by President Thwing says: "It is impossible to overestimate the importance of the Bible as a promotive influence in English literature. Its variety of style, its marvellous felicity of phrase, and its dignity and impressiveness, early entered into the very fiber of our literary expression, and long remained there a potent force. Everybody read it from childhood, every one quoted from it, every one's memory was stored with its incidents and its forms of words." How is it now? Let Dr. Thwing reply: "The Bible societies may print the Book by hundreds of thousands, but the people do not read it, or if they do read it, they are not impressed by it. Its history, whether received as veracious or as fabulous, is not known. Its heroes are less familiar than Jack the Giant Killer. Its poetry is not appreciated. The majesty and the magnificence of its style, its deftness of phrase and sweetness of allusion, its perfection of literary form, as well as the profound significance of its ethical and religious teachings, are ceasing to be a part of the priceless possession of the community. Explain the condition as best we may, point out the results as one ought, yet the first emotion is one of grief over this impoverishment of humanity."

What are the causes of this decadence? President Thwing mentions these:

1. The multiplication of books. The English people were once a people of one Book; now they have "a hundred books and five hundred papers to the one Book and the one paper of two hundred years ago."

2. The decline of family life and the decay of family instruction. Only a generation or two ago, the reading or telling of Bible stories was a daily family exercise to which the children looked forward with delight. Now, where is this good custom continued?

3. Decay of family religion. Family prayers are seldom offered, and when they are, the Bible reading is usually very short.

4. The Sunday school, which is often called the Bible school, has by no means taken the place of the family as a teacher of the Bible, and the teaching of the Sunday School is exceedingly inadequate, the teachers themselves being ignorant of the Book they are appointed to teach.

5. The elimination of the Bible from the public school. It may be true that such reading of the Bible as was once practised in the public school could never be of any great value; and still the complete exclusion of the Bible from the school is a loss in itself, and all the greater a loss since it must make an impression upon hundreds of thousands of the young that the Bible is really not worth studying.

6. The decay of the observance [of the first day of the week], has also had, and still has, a prodigious influence in the neglect of the Holy Scriptures. Attendance on Divine worship, at least in Protestant churches, always secures at least the hearing of one or more lessons from the Bible, but the habit of church-going has been badly shaken. The day is becoming a

holiday, and in the use of it as a holiday the hearing of the Scriptures is lost.

7. Dr. Thwing properly asks whether one of the causes contributing to the neglect of Holy Scripture may not be a profound change in the point of view from which the Bible itself is regarded. We are inclined to agree with him that it is so. We are undoubtedly at present in a reactionary state, and the extravagant unscriptural and uncatholic views of the Bible which have been widely taught and held as of Divine authority, are now abandoned, with a mingling of resentment and contempt that they should ever have been entertained. The destructive process has been frightfully rapid. We are not sure that it has even yet reached its end; but we believe that it has, and therefore we hope to see something like a counter-reaction, in which men shall desire to know what the Bible says for itself rather than what other men choose to say against it.

What we have heard, and heard with apprehension, is that the Church of Rome is dexterously taking up the cudgels for the Bible; and just as surely as the Church of Rome or any other Church is "mighty in the Scriptures," and jealous for them, just so surely will that Church—with or without a pope, and with or without an apostolical succession in its ministry [but not without the spirit of Christ]—in the long run win and hold the people of this country.—*Adapted from the Church Standard.*

A PLEA FOR MANNERS.—Manners still go a long way toward making a man; they still count for something in estimating one's character, and yet there is a danger that good manners will die out from lack of appreciation in these democratic days, when every one thinks he is as good as his neighbor. It will be a keen pity when we become too busy to think or care much for the rights or comforts of others; too busy to be good-mannered; too busy to make the petty sacrifices of which Emerson says good manners are made.

Give the newsboys of the streets a newspaper to sell, and note how few will say, "Thank you." Notice the habit of the young man of to-day of rushing in and out of offices and banks, and letting the door slam back in the face of the man just behind him. Notice the lack of manners—the little thoughtfulness of life—in the trolley car, in the railway train, on the street. We are all more or less to blame. We are all more or less selfish, and selfishness is the root of ill manners.—*S. S. Visitor.*

"THEY'LL follow!"—Leading is sometimes far more effective than driving. Parents and teachers and guides in all walks of life are the gainers in every way when they recognize this. A striking illustration of this truth was recently afforded in one of our western railway stations. Among the hustling, bustling crowd pushing its way toward the exit was a foreign emigrant family with nearly a dozen children, frightened in the din and uproar, huddling together and hanging back to keep near the father, who was trying to surround them from the rear. He was poking and thrusting and calling orders, all unheeded, until it seemed the train would leave them, when the gruff gate-keeper caught him by the shoulder, and shouted, "Go through yourself, they'll follow!"—*S. S. Times.*

### The Stain that Wouldn't Rub Off.

He was but six years old, and a boy of six cannot be expected to know as much as a boy of twelve. That was one reason why Charlie needn't have been quite so sharp in his rebuke, and then mother showed him another reason that evening.

Charlie and Freddie were "cutting across fields," and, as they went along, were gathering flowers for mamma. Charlie was walking ahead, and so far had spied all the flowers, which he then, with gracious condescension, allowed Freddie to gather. Suddenly the little boy caught sight of a bunch of yellow beauties with deep brown centres. They were down at the bottom of a little hill, and the grass around them was most brilliantly green and velvety. Charlie had evidently not seen them, and Freddie darted down the slope.

"Here, Freddie!" shouted Charlie, glancing over his shoulder, "don't you go down there. It's all muddy."

But the warning was disregarded, and the next moment Freddie had sunk in the slime half-way up his fat little legs.

"Now, how'm I goin' to get you out of that?" demanded Charlie, crossly. "I told you not to go in, and you went. Now I'll have to get all muddy myself pullin' you out. Stand still!" this more sharply than ever. "Don't try to get in any deeper than you are. Quit your blubberin' now. I'll get you out some way."

But it took a long search for a limb of suitable length before Charlie, standing on the edge of the swamp, pulled poor little Freddie on firm ground again, though in doing it he nearly threw the little fellow on his face.

Freddie's sobs broke forth afresh, and the older brother relented a little.

"Here," he said in a gruff tone, that was assumed to hide the tenderness which he feared might show, "now I'll scrape off the mud with a stick, and when your shoes dry they can be blackened, and will look most new. I tell you though, Freddie, you ought to have listened when I told you the mud was there."

"I didn't see any mud," whimpered Freddie, "the grass was prettier there than anywhere else."

"That's just it," replied the brother, "when you see such awful green grass as that you can know there's a swamp."

"But I didn't know," protested the little fellow, "and I couldn't see any mud."

"Then that's just why you ought to have listened to me," declared Charlie, feeling that he must not lose this opportunity of rebuking still further. "You see I'm twice as old as you and ought to be supposed to know twice as much." This last sentence had a sarcastic tone that hurt Freddie, though Charlie was pleased with this conceit.

In fact he was so well pleased that he couldn't forbear repeating it to mamma, though he really had not meant to be too hard on his smaller brother.

"You see, mamma," he said, "I told him I was twice as old as he was and know about twice as much. That's what he got for not minding me."

Then Freddie could bear the reproaches no longer. He was sitting on mamma's lap, with his little bare feet rubbed quite dry, and she was wiping away the tears, and telling him it might have been much worse, and that he was

her own baby boy, and the rest of the nice things mothers say when their children are in trouble. So this last speech of Charlie's was really too much.

"Why don't you always mind?" Freddie burst out, sitting bolt upright and digging his fists in his eyes to stop the welling tears. "He don't mind papa, mamma, for I saw him smoking a cigarette in the barn. I peeked through a hole and saw him. He'd better tell himself to mind, hadn't he, mamma?"

Mamma only looked at Charlie, but it made the blood rush around his throat and up his face to the very roots of his hair. That evening, though, she came in his room after he was in bed. She turned out the light—for she was one of those mothers who know a fellow can tell things better in the dark—and then she said:

"How about the smoking, Charlie? Did Freddie tell me the truth?"

This time she couldn't see the blush (though it was there), and she could barely hear the whispered, "Yes."

Then, like all wrong-doers since the time of Adam, he began to excuse himself.

"I didn't do it to disobey papa, I truly didn't, mamma. But half the boys in our class smoke cigarettes, and I don't see where's the harm in it."

"Neither did Freddie see the mud, and you were very cross with him because he did not obey you who were twice as old. Papa is more than three times as old as you. Don't you think, then, that he should know at least three times as much as you? Don't you think when he tells you that cigarettes are very harmful, that you should believe he knows the truth of what he is saying? He tells you that the boy who smokes cigarettes can never be as strong and healthy a man as the boy who does not smoke. He tells you that the man with a weak body can never do as valiant service for God or the world as the man who is strong. He tells you that the boy who deliberately does those things that will injure the body, is not only committing a great wrong against himself and the world in which he is to be a worker, but he is sinning against God.

"Remember, dear," she was bending over him for a good-night kiss, "remember that Freddie's mud was easily brushed off; but every act of disobedience or wrong-doing of any kind leaves an indelible stain on the soul."—*Presbyterian.*

A PROPER USE OF LAWFUL THINGS.—If the Christian religion admitted the possession of this world in any other sense than the simple and naked use of those creatures, really given of God for the necessity and convenience of the whole creation; for instance, did it allow all that pride, vanity, curiosity, pomp, exchange of apparel, honors, preferments, fashions, and the customary recreations of the world, with whatever may delight and gratify their senses; then what need of a daily cross, a self-denying life, "working out our salvation with fear and trembling," seeking the things that are above, having the treasure and heart in heaven, no idle talking, no vain jesting, but fear and meditating all the day long, undergoing reproach, scorn, hard usage, bitter mockings and cruel deaths? What need of these things, and why should they be expected in

order to that glorious immortality and eternal crown, if the vanity, pride, expense and gratifications of the world are allowable to the followers of Christ.—*W. Penn.*

Extract from a Letter of Mary Peisley, Afterwards Mary Neale.

WRITTEN TO JOHN PEMBERTON, OF PHILADELPHIA, IN THE YEAR 1755.

*Respected Friend:* . . . . . But some of us have believed and seen in the visions of light, that the day of Gospel light which has lawned will rise higher and higher, notwithstanding some clouds may at times have intercepted its beauty and brightness, as has sorrowfully been the case amongst us, a people who have been highly favored. And although we have not the least intention to derogate from the real worth of those honorable sons of the morning who were made instrumental, in a great degree, to break down the partition wall which carnal, selfish men had erected between the people and the Sun of Righteousness, yet I am not afraid to say and give it under my hand, that it was and is the design of God that his people in future ages should make an improvement on their labors, and carry on the reformation even further than they did. And notwithstanding a night of apostacy has come over us as a people (as day and night naturally succeed one another in their season, and God keeps his covenant with both), yet I am of the judgment that day has begun to dawn, in which the Sun of Righteousness will rise higher and higher and with greater lustre than heretofore. But if those who are called of God to be sons of this morning look back to the night and to them who have slept and been drunken in the night by sipping of the golden cup of abominations, or even to the latter day, they will frustrate the designs of Providence respecting themselves, though not respecting his own work. For it is his sacred determination to be glorious in heaven and glorified on earth, though these who would be called his Israel be not gathered. And I am of the faith that, where the Gospel has first been preached to them, as it is meet it should, such as neglect to embrace it, thereby rendering themselves unworthy of so great salvation, will be left, and the feet of the messengers turned another way, even to the highways and hedges, with a power of *impulsive* love, which will prevail on the halt, the maimed and the blind to come to the marriage of the king's son, and by coming they shall be made strong, beautiful and lovely as a bride adorned for her heavenly husband, who shall not look back to those things that are behind, but press forward toward the mark, or the prize of the high calling of God in Christ Jesus, following no man's example further than they follow Him. And what if I say, in the faith that is given me, that God has designed to carry some of this generation, in these parts of the world, higher and further in righteousness than their forefathers were carried, even such as were honorable in their day and have fallen asleep in Christ. Therefore let them take heed that they limit not the Holy One of Israel, nor circumscribe the leadings of his blessed, unerring Spirit by looking too much at the example of others; for this has been the means of stopping the gradual progression of many glorious, well-begun reforma-

tions. Instead of going forward they have looked back, and even sunk below the standard of the first reformers. Such as will be happy instruments to labor for a reformation in this degenerate age must differ in their trials from the sons of the former morning, and will find them to be of a more *severe* and *piercing* kind; theirs were from the world, and such they might justly expect therefrom, not exempt from false brethren; ours will chiefly arise from those under the same profession, clothed with the disguised spirit of the world, and that amongst some of the foremost rank (so-called) in society.

And what if I say (though my natural eyes may not see it), that God will divide in Jacob and scatter in Israel before that reformation which He designs is brought about in his Church.

MARY PEISLEY.

SOME THOUGHTS ON THE QUALIFICATION AND WORK OF AN ELDER IN THE CHURCH OF CHRIST.

The work of an Elder in the Church of Christ appears to be very weighty, and not to be moved in, but as the mind is brought under a right concern, and influenced by that wisdom which gives a right understanding in those things that belong to their office.

To take the oversight of the flock, and to judge of the ministry, requires that such as are selected for those services should be well grounded in religion and acquainted with the mystery of Godliness; it requires a deep going down to feel after the mind of Truth in all their movements; it requires clear discerning and sound judgment; it requires deep humility of heart; it requires the Divine anointing, and without a portion thereof the duties of their office cannot be discharged to the honor of Truth, nor to the edification of the Church. For without these qualifications, they are likely to err both in judgment and conduct; and their being set forward in religious society exposes them rather more to some peculiar temptations, and I fear hath lifted some up to think more highly of themselves than they ought. Where this is the case, they are very likely to err respecting the ground of ministry; though they may be capable to judge of words, whether they agree with sound doctrine or not; but if they go not down and travail in spirit with those that minister, they cannot know from what spring the words flow, and for want of this knowledge they are likely to err in judgment, and instead of helping forward the true birth, become the means of stifling or slaying it. And for want of clear discerning and sound judgment, they may err by nursing a false birth. And if there is not a dwelling in deep humility, there is danger of erring in conduct, and instead of being ensamples to the flock, they be tempted to lord it over the heritage.

When I consider the weight and importance of the work confided to the Elders, this query arises in my mind: "Who is sufficient for these things?" For such weighty services, the sufficiency must be of God, or the work cannot be rightly done. For without a Divine perception, they cannot be qualified to discern, and give the living child to the right mother. And if there is not wisdom and skill to use the snufflers with judgment and discretion, they may extinguish the light when they ought only to

remove that which obstructs its brightness, that it may shine with greater clearness. If the selection for this weighty service is made in and by the Church (Acts 1: 15-26) when under the Divine influence, no doubt but the right will be named, and the lot rest upon the rightly qualified; and these, "dwelling in that which gives ability to labor in the Church of Christ, can speak a word in season to them that are ready to faint."

On looking over the advices of our Yearly Meeting of Ministers and Elders in the year 1755, I find the following lines, which appear to me worthy to be transcribed, and with which I close this little essay, viz: "And when the Elders appointed to assist them and have the oversight of the flock, have faithfully followed the heavenly leadings, they have been as Aaron and Hur to the ministry, in strengthening their hands to war with the enemies of God's Israel, and leading the people on their way from victory to victory over their enemies into the dominion of Truth."

MARY MITCHELL.

Eighth Month, 1807.

Reprinted, 1888.

The writer of the above was a member and minister of the Society of Friends, who lived during the last twenty-two years of her life on the Island of Nantucket. She was the wife of Joseph Mitchell, an esteemed Friend, who had a gift in the ministry, and traveled in Truth's service—an uncle of our late valued Friend, Peleg Mitchell.

What Nan Could Do.

Nan was in the cozy sitting-room, her rosy face resting in her hands, watching the bright tongues of flame in the cheerful fireplace, now darting up in spiral beauty, only to fade away again in a tiny volume of smoke.

"I'm just like them!" she exclaimed, slowly. "I try to do something to be useful, and sometimes I can never accomplish anything."

"If we do the best we can," reproved Grandmother, gently, "we are not the ones to measure the good we do!"

"I—suppose—so," said Nan, slowly, "but then, what can a girl no older than I do? If I had money I might establish reading-rooms for the poor, or lunch counters, where poor working girls could get a nice warm lunch without paying anything for it, or something else really worth doing."

"Never mind, child, there are things you can do just as worthy as those you mention—things, too, that perhaps nobody else could possibly do."

Just then the warning bell rang, and with a kiss Nan gathered up her books and hurried away to school.

All the morning she kept thinking of Grandmother's remark, "Things that perhaps nobody else could possibly do."

"I wonder what that can be?" and Nan rested her serious little face in her hands, with her elbows on the desk.

As she was standing near the cloak-room door at recess, she overheard Maud Atkins refer to Beth Johnson's grief at her mother's death.

"I pity her," said Maud, "but I don't feel that I can do anything for her: she's not of our set. Her mother has done our washing for

years, you see—that's how I happened to know of her."

Nan turned, and as she did so she saw Beth, who hadn't left her seat at recess, with a mournfully pinched face, fondly regarding a tiny plain gold ring, worn very thin.

"Her mother's," thought Nan.

Quietly slipping to her side, Nan took one little hand in hers, and when the girls came back to their seats at the ringing of the bell, Beth's face wore its first smile since her mother's death.

All the remainder of the session Nan felt happy. "I guess it's what Grandmother meant," she thought.

The next day, and the next, she found some little way to help, all unconsciously, somebody about her. The old colored janitor felt pleased all day long at the smile with which she greeted him as she passed him in the entry.

"Bless her; she's a sunshine ray fo' sure," he murmured, as he closed the door behind her.

The teacher, as Nan took her hand and bade her good night, felt the cares of the day grow lighter and her work less irksome.

"I tell you, Nan," said her brother Ted one morning, as she whispered to him not to mind the weather, for another day would surely come in which he could try his new bicycle, "you do a fellow good just by your sympathy. I'd advise you, little sister, to put out your card—'Sympathy Bureau! conducted by Nan Armstrong, who is always ready to sympathize with any one in trouble. Office hours, from morning till bedtime.' And as for pay—"

"Pay! O Ted," interrupted Nan, smiling, "that comes without asking. Ever since I've tried to be kind and helpful to others—"

"You've found," broke in Grandmother Allen, "a joyful, contented little self all the time—and that there are some things that nobody else could possibly do!"—*Zions Herald*.

### Richard Davies.

[In a mention of meetings lately held at Welshpool, Wales, there is given in the *London Friend* a picture of the jail in which Richard Davies was confined, and the following account of him:]

Richard Davies, in the record of his "convincement, exercises, services, and travels," gives a lively account of the spreading of the Truth in North Wales. This work is now being republished by John Edward Southall, of Newport, Monmouthshire, and shows what the Children of Light endured in early times. Richard Davies was a hatter in Welshpool. When he appeared before Lord Herbert with his hat on, his lordship was told that he was a Quaker, a haberdasher of hats; and Lord Herbert replied, "Oh! I thought he was such an one, he keeps his hat so fast upon the block." Nevertheless, the priest who was with the nobleman was so drunk that Lord Herbert, who was a very big, fat man, wisely preferred leaning on the arm of Richard Davies to the uncertain hand of the high professor.

On another occasion Justice Corbett told Richard Davies and his friends that "If they would go to church and hear Divine service they should be discharged." Richard informed the justice that the last time he was at their church he was turned out, and might suffer the same treatment if he went there again. The

justice forthwith entered into an engagement that if he would go to church "he should not be turned out." The *Friend* then replied, "I know nothing to the contrary, but that I will come there." The justice was satisfied, but the bailiff said, "Mr. Corbett, do you think that the old Quaker will come to Church except to disturb our minister?" Justice Corbett asked Richard Davies whether he would disturb the minister. He answered: "If God puts something into my heart to speak to the people, I hope they will not impose upon me to hold my peace." "God forbid they should do so!" replied the justice, and Richard Davies entered into an engagement to go to the steeple-house, and the three prisoners were discharged. The report spread that the Quaker would go to church.

"The next First-day, when the bells began to ring, Thomas Lloyd, Samuel Lloyd, and Richard Davies proceeded to the steeple-house. Richard Davies "took his Bible under his arm,"\* and went to Justice Corbett's house, and asked him whether he was also coming. The prudent justice replied that he was "not disposed to come that day, but would send his man to see that the Friends were not affronted." So the three Friends went, and sat in a pew opposite the pulpit. But there was only the curate to read common prayer, and there was a great multitude of people, more than had been at church for several years.

Richard Davies said nothing until the curate had finished, and then stood up and said to the people: "I suppose you are not ignorant of the cause of our coming here this day. The magistrates of the town came to our meeting, and found us upon our knees praying to Almighty God. They were civil while we were at prayer, and when we had done they took our names and committed us three to prison, most of the rest that were at the meeting being prisoners before. And the magistrates told us if we would come to church we should be discharged, and now you see we are come, according to their desire. But I find that your priest is not here, and now I would have you to inform him that I say, 'If he proves this to be the true Church of Christ, and that he is a true minister of Christ, and that his maintenance is a gospel maintenance, and this worship of yours to be the true worship of God, then we will be of your religion and come again to you. But if he proves not this, then we must conclude your Church to be a false Church, and he to be no true minister of Christ, that his maintenance is no gospel maintenance, and that your worship is not the true worship of God.'"

The people said: "If Mr. Langford (which was the priest's name) will not prove us to be the true Church of Christ, and our worship to be the true worship, then we will pay him no more tithes."

In the evening the Friends went again, and, the clergyman being present, Richard Davies, after the conclusion of the service, repeated his queries. But the clergyman turned his

\*Such straws as this have been seized upon with much avidity by modern introducers of Bible readings into what for two and a half centuries was Friends' mode of public worship. There is no sign in the ancient chaining of a Bible to a spot in one meeting-room, or in an early Friends' having a Bible with him for verifying texts on occasions of public *disputation*, that the practice of Friends in their meetings for Divine *worship* included any outward reading.

back, and went away and gave no answer. Richard Davies then preached to the people outside in the graveyard, and the Lord's presence, life, and power were with him.

Justice Corbett says he was "very sorry Mr. Langford was so uncivil and did not answer the queries, which he thought were very reasonable." One of the neighbors said: "Mr. Corbett, we think you will be a Quaker, too." He replied, "I wish I were a Quaker in my life and conversation."

Meetings continued to be held for forty years at Cloddie-Cochion, some two miles out of Welshpool. At Cloddie is the Friends' graveyard, with fine old trees around it, and here Richard Davies was buried. It is in an exquisitely beautiful and sequestered glen, hid among the hills. The meeting-room is still there in the old farmhouse, and the flags are still on the floor in the kitchen in which the meetings were held. Lovely views are obtainable from the windows, and the whole surroundings breathe an atmosphere of peace and repose.

### Items Concerning the Society.

Our Friends, Jonathan E. Rhoads and Joseph S. Elkinton, completed their visit among the villages in the North and South Colonies, and were at Yorkton on the 17th inst. They were then starting for the settlement in Saskatchewan, and were well.

A writer in the *London Friend* reports ninety-nine as speaking in the business sessions of their late Yearly Meeting, at an average between three and four times each. Of these six spoke from ten to sixteen times each.

A letter from Canada of Sixth Month 27th says "Our Yearly Meeting is just over, and we had a remarkably favored one; although few in numbers our hearts were greatly comforted, as it now appears as though the mantles of the fathers and mothers in Israel are falling upon the sons and daughters. There were no strangers present, which made us feel there were none to look unto but the Lord alone, and grace and strength and help were mercifully given, and the meeting closed under a precious solemnity."

Eliza H. Varney expected to leave home near the middle of this month to spend some time among the Doukhobors at the colonies and at Good Spirit Lake. A cousin of hers (not a member among Friends) expects to go with her, and to keep a school for the Doukhobor children, in order to teach them, without pecuniary compensation, to speak English and read and write. E. H. Varney adds, "I wish other young women who want a summer's outing would go and do likewise." Last year they expressed hope that Eliza H. Varney would return and "bring some good young woman with her to teach their children."

Many of our readers in and about Philadelphia, who so long knew our friend Hugh D. Vail as a teacher, a business and a scientific man, will regret to learn that he departed this life on the twenty eighth of last month at his home in Santa Barbara California, whither he removed with his family in 1881. "His life," says the *Santa Barbara Mornin' Press*, "had been well spent, devoted to the happiness and well-being of those about him. He gave willingly of his time and means for the public good, never seeking emoluments, and to his memory Santa Barbara owes a debt of gratitude." On the subjects of astronomy and meteorology "he was widely quoted as an authority, and his local weather reports, most carefully and accurately kept, and with which all are familiar, have been of untold value to the city."

The proposed "Uniform Discipline" is now coming before the successive larger Yearly Meetings for their adoption, having already passed New England Yearly Meeting. Its salient points, as shown *The Interchange*, are as follows:

[1] THE FIVE YEARS' MEETING. This has no direct authority over the Yearly Meetings. Even the matter of Discipline every Yearly Meeting at adopts the 'Uniform Discipline' has a right to a year's consideration to adopt any amendment to it that it chooses, and this amendment, as explained by a member of the sub-committee New England Yearly Meeting will go into effect once, only it must be reported to the next Five Years' Meeting for its consideration and advice, which may or may not be accepted by the Yearly Meeting. The new feature in this Five Year's Meeting is in its permanent Committees. These are made up of members appointed by the several Yearly Meetings, and report to the central body. Great care has been taken to guard the rights of the individual Yearly Meetings, but there is no doubt that the general tendency is toward centralization. [2] THE MEMBERSHIP OF CHILDREN BY BIRTHRIGHT. These will hereafter be Associate Members, until such time as there shall be a personal profession of faith in Christ as a Saviour and acceptance of the views of Friends, the child birthright member is to make application in the usual way for membership. Monthly meetings are at liberty if they deem best to drop from their list members such as have reached the age of majority without having made a profession. [3] THE PROCESS OF ACKNOWLEDGING MINISTERS instead of retching over one Quarterly Meeting as now, will not come to the Monthly Meeting till after it has been twice before the Quarterly Meeting on Ministry and Oversight, which is to have a committee appointed to examine into the question carefully. From the Monthly Meeting it goes to the Quarterly Meeting at large. [4] THE ELDERS are to be appointed for three years, and as far as possible there is to be rotation in office allowed, by a third of the number having their term expire every year. [5] THE MEETING ON MINISTRY AND OVERSIGHT in each meeting to be, unless a special committee is appointed, the Pastoral body of the Monthly Meeting. [6] THE CALLING OF PASTORS is provided for. [7] NO PART OF THE DISCIPLINE INAPPLICABLE to existing conditions in any Yearly Meeting is to be null therein. [8] EVERY YEARLY MEETING IS THE FINAL COURT to decide the meaning of any portion of the discipline for itself. [9] There is no provision made for answering the Queries. [10] THE NAME OF THE DENOMINATION as given in the New Discipline is either the Society of Friends nor Friend's Church, but 'THE FRIENDS.'

### Notes from Others.

*The Churchman* says: "For our civilization there is no ideal that is not spiritual, and no spirituality that is not of Christ."

The Zulu Bible, translated by the missionaries of the American Board in Natal, is being circulated much more widely than ever before.

"Take religion out of scholarship and the key-note falls from the arch. Make religion an elective study, and it will soon cease to be the informing principle of education."—*Conaty*.

The *Morning Star* says: "The recognition of the comparative excellence of the character of Jesus Christ and of the respect due Him as a teacher of spiritual truths has gone far ahead of the merely materialistic growth of Christianity."

The *Missionary Herald* says: "It is not without reason that many benevolent and educational bodies are protesting loudly against the excessive inheritance tax imposed by government upon bequests made to religious and public institutions."

G. W. Shinn says in the *North American Review*: "Men of our day have overlooked retribution in seeking to get rid of materialistic notions concerning hell. The time has come to recall the awful fact of retribution. But it must be done discreetly and always with those exceptions in mind which so greatly modify it."

Protap Chunder Mozoomdar says in an article on the "Dispensation of the Spirit" in the *Christian Register*: "There is something graven on your own moral nature from which you judge that the government of the world is a moral government, that wickedness shall surely bring its own retribution, and goodness, though secret, shall find its reward."

We oppose militarism. It means conquest abroad and intimidation and oppression at home. It means the strong arm, which has ever been fatal to free institutions. It is what millions of our citizens have fled from in Europe. It will impose upon our peace-loving people a large standing army, an unnecessary burden of taxation and a constant menace to their liberties.—*Democratic Platform* (which, however, approves of war).

THAT FALSE WORD REVEREND AGAIN.—(Special to the *N. Y. World*): "RICHMOND, Va., June 21st.—The Rev. J. E. Roane Riddick, the Methodist preacher who shot and killed Dr. Wm. H. Temple, was put to work in the penitentiary to-day. He is to serve three years there. His head has been shaved and he has donned the striped garb of the convict. Riddick will work in the tailoring department, and will assist in making clothes for the prisoners. He is one of the greatest revivalists in the Methodist Church in this State, and it is expected he will often conduct religious services for his fellow-convicts."

CHINESE NAMES.—An acknowledged authority on the pronunciation of Chinese names as transliterated into English assures us that there need be no serious difficulty in sounding the many Chinese names now appearing in the newspapers if the speaker will remember that the vowels in these names are uniformly those of the Italian or Continental alphabet, namely: (1) A always about as a in far; e always approximately as e in they or then; i very like i in machine or pin; o as either the o of song or how, and u always as the u in rule. (2) Also, it should be remembered, every syllable has an independent value and should be given that value in pronunciation. (3) As for consonants, they are pronounced exactly as written. These three rules will secure as correct a pronunciation of Chinese names as can be secured without oral instruction.

The authorship of Hebrews has perplexed Bible students ever since the Reformation, yea, since pre-Reformation times. The chief cause of the perplexity is the absence of any superscription or signature. All the other New Testament Epistles, with the single exception of 1 John, begin with the name or the office of the writer. In 1 John, the personality of the writer is so transparent in the style that there can be virtually no question but that the beloved disciple wrote it.

But with the Hebrews it is different. It can hardly be proved that an apostle wrote it. This conclusion Luther arrived at after a careful study of Heb. ii: 3. But that a Jew wrote it is undeniable. The perfect familiarity of the writer with Mosaic types is sufficient proof of this. But though of Jewish blood he [or she, for Harnack suggests that Priscilla wrote it], must have been a devout Christian, for there is not within the limits of the New Testament a more noble and beautiful interpretation of the office and work of Christ. It may be regarded as an introduction to Leviticus, and, more still, an inspired commentary on the whole

Mosaic dispensation. But no matter whether a woman or a man was employed in its production; the Spirit of God wrote the Epistle to the Hebrews.—*The Mennonite*.

MISSIONS TAKING THE SWORD TO PERISH BY THE SWORD.—The *Church Standard* says: "The missionaries not only enter China as foreigners, but their missions, without exception, remain to all intents and purposes foreign establishments, which is all sorts of blunders rolled into one. It keeps them ever before the eyes and minds of the people as foreigners, with a menacing of foreign gunboats behind."

To the same purport appears the following from the *British Friend*: "Lord Salisbury on the 19th ult. delivered an address to the Society for the Propagation of the Gospel, which we would gladly quote in full did space allow. Some have thought he was pouring cold water on foreign missions, but nothing, we are sure, was further from his intention. As we read his words, he was urging, and that in a most impressive way, the terrible consequences that ensue when missionaries trust to the secular arm of force to protect and to avenge them. In early days, he said, an evangelist 'faced the difficulties, he underwent the martyrdom, he braved the torments to which he was exposed, and the whole of the great moral and spiritual influence of his self-devotion acted without hindrance upon the people whom he addressed. But now, if a Boniface or a Columba is exposed to these martyrdoms, the result is an appeal to the consul and the mission of the gunboat. . . . They have a proverb in the East, 'first the missionary, then the consul, then the general,' and that as a matter of fact has too often been the case. . . . This cannot be avoided; but do not hide from yourselves that it is a great hindrance to your work, and that while secular results of this character follow from the results of Christian teaching, a Christian faith, a Christian cross does not shine upon the people of the world with unblemished splendor.' These are true words. The Chinese have too much cause for looking on missions as simply traps laid by the Powers they hate, to get an excuse for grabbing their land. Would that all Christian missionaries would adopt the line of action which we are assured our own will use, if attacked, and refuse not only to defend themselves by force, but to appeal to their Government either for aid or vengeance."

### SUMMARY OF EVENTS.

UNITED STATES.—The note which has been addressed by the United States government to the European Powers, respecting its attitude towards China, has been made public. It states: "The purpose of the President is, as it has been heretofore, to act concurrently with the other Powers, first, in opening up communication with Peking and rescuing the American officials, missionaries and other Americans who are in danger; secondly, in affording all possible protection everywhere in China to American life and property; thirdly, in guarding and protecting all legitimate American interests, and, fourthly, in aiding to prevent a spread of the disorders to the other provinces of the empire and a recurrence of such disasters."

Wu Ting Fang, the Chinese Minister to this country, has delivered to Secretary Hay a copy of a cablegram from the Chinese Imperial Government, disclaiming responsibility of the Imperial Government for the "Boxer" troubles and asserting that the engagement at Tien-Tsin was the direct result of the bombardment of the Taku forts by the foreigners. These forts are said to have been under the control of regular Chinese troops, and not under that of the "Boxers."

A missionary recently returned from China to Philadelphia, says of the "Boxers": "In organizing their societies they appealed to the spiritualistic and superstitious side of the people, and claimed that those joining the societies would be invulnerable to knives and rifle bullets. They taught also that foreigners were coming to seize the land, and when it is remembered that all missionaries are looked on in a measure as agents of their foreign government, sent out as spies, the reason for hostilities is largely explained."

The *Calcium*, one of the fleet engaged in bringing cryolite to Philadelphia from Greenland has arrived here after

a voyage of forty days. She is the first vessel to arrive since the Arctic winter set in, in the Tenth Month last. There are three other bark in the so-called cryolite fleet, and three more are building to meet the increasing demands for the Greenland product, which is converted into soda ash and other soda chemicals in this city.

At the close of the war in 1865 the debt of the United States was nearly three hundred millions of dollars. In the space of thirty years there was paid of that sum over two thousand millions of the principal, twenty-five hundred millions of interest and one hundred and eighteen millions of premium, making a total of four thousand five hundred millions of dollars paid in thirty years, or at the rate of one hundred and fifty millions a year.

Pennsylvania produced of pig iron in 1899, 6,542,998 gross tons, or more than 70 per cent. of the entire production of Great Britain, over 48 per cent. of the production of the United States, and over 94 per cent. in excess of her production in 1894.

Reports from the drought-stricken sections of Arizona are to the effect that every water hole and most of the wells have gone dry. In consequence cattle are dying by the thousands.

In the island of Hawaii immense subterranean streams of water have been uncovered from 1,500 to 2,000 feet above the sea level. This water will be flumed down to the sugar plantations at lower elevations, affording an abundance for irrigation.

There were 633 deaths in this city last week, reported to the Board of Health. This is 89 more than the previous week and 151 more than the corresponding week of 1899. Of the foregoing 321 were males and 312 females; 65 died of consumption; 36 of inflammation of the lungs and surrounding membranes; 21 of apoplexy; 17 of diphtheria, and 25 of cancer. There were 33 cases and 3 deaths from scarlet fever, and 27 cases of typhoid fever and 11 deaths.

**Markets, &c.**—U. S. 2's, 103 to 104; 3's, 108½ to 109; 4's, 114½ to 115½; new 4's, 134 to 134½; 5's, 113½ to 113¾.

**COTTON** closed on a basis of 10¼c. per pound for middling uplands.

**FLOUR**.—Winter, super., \$2.50 to \$2.65; Pennsylvania roller, straight, \$3.70 to \$3.85; Western winter, straight, \$3.75 to \$4.00; spring, straight, \$4.00 to \$4.20; city mills, straight, \$3.75 to \$4.00. **RYE FLOUR**—\$3.20 to \$3.50 per bbl., as to quality, the latter for fancy Western patent.

**GRAIN**—No. 2 red wheat, 75 to 75½c.

No. 2 mixed corn, 48½ to 48¾c.

No. 2 white oats, 31 to 31½c.

**BEEF CATTLE**.—Extra, 5¼ to 5½c.; good 5½ to 5¾c.; medium, 5¾ to 5¾c.

**SHEEP AND LAMBS**.—Extra, 4¼ to 5c.; good, 4½ to 4¾c.; common, 2 to 3c.; spring lambs, 5 to 7½c.

**HOGS**.—7½ to 8c. for best Western; others, 7½ to 7¾c.

**FOREIGN**.—The origin of the "Boxers" is thus explained by the Privy Council in Peking in a public decree: "In the first place there arose in the provinces of Chih-Li and Shan-Tung a kind of rebellious subjects, who had been in the habit of practicing boxing and fencing in their respective villages, and at the same time clothing their doings with spiritualistic and strange rites. The local authorities failed to take due notice of them at the time. Accordingly, the infection spread with astonishing rapidity. Within the space of a month it seemed to make its appearance everywhere, and finally even reached the capital itself. Everyone looked upon the movement as supernatural and strange, and many joined it. Then there were lawless and treacherous persons, who sounded the cry of 'down with Christianity.' About the middle of the Fifth Moon these persons began to create disturbances without warning. Churches were burned and converts were killed. The whole city was in a ferment. A situation was created which could not be brought under control."

Although the news from China of recent date is not regarded as entirely authentic, yet the general impression from concurrent reports is that all the foreigners in Peking including the European ministers and their attaches have been killed. They had been defended by some of the regular Chinese troops, which were finally overpowered by the "Boxers." Wholesale massacres in different parts of China of native Christians continue. The Americans at Shanghai have united in an appeal to their fellow citizens at home, setting forth their precarious condition.

A despatch of the 13th inst., from Tien-Tsin says "that 7,000 of the allied troops attempted on that day to storm the walls of the city which was defended by Chinese troops estimated to number 20,000. Great loss of life has resulted."

According to one of the Shanghai correspondents, "there is war between the Dowager Empress and Prince Tuan. In a recent edict the latter boldly discards his mask, and signs himself as Emperor. He warmly commends the prowess of 'his faithful Boxers,' and in flowery language appeals to their cupidity and fanaticism."

The newly signed reciprocity arrangement between the United States and Germany names the articles upon which Germany secures a reduction of duties. The amount of the reductions in each case is fixed in the Dingley act. In return the United States secures the most favored nation treatment, or, in other words, the minimum tariff rates on articles exported to Germany. Germany has several tariffs, one reserved for commercial friends and the others for nations with which the relations are not so close.

It is thought nearly 50,000 Japanese troops will be sent to China. The Japanese press asserts that a large measure of responsibility for the troubles rests upon Russia and Germany, because of their arbitrary action in China.

General rain has fallen over nearly all India during the past few days, and the prospects of the crops have greatly improved. The famine areas have generally been benefited.

While it is said that peace prevails in the Philippines, the situation continues to be feverish and threatening. Rumors are reaching Manila in regard to the whereabouts and operations of Aguinaldo, and a number of proclamations by the Filipino chieftain have appeared recently inciting the Tagals to continue their struggle for independence and freedom.

Kangaroos which used to be a plague in Australia, are now getting so scarce that it pays to raise them in herds.

The demand for wheat flour throughout the Orient is rapidly increasing, the best points of consumption at present are the Russian possessions in Northern China and Eastern Siberia.

Severe earthquakes in the Kars and Kargyrmand districts of the Caucasus Mountains have resulted in the destruction of five villages and many houses. Additional shocks are still being reported.

Bethlehem, a town in the Orange River Colony, held by the Boer Commander DeWet, has been captured by the British. It is said that a feeling of submission prevails among the Boers.

Twelve samples of Japanese coal have been received by the War Department for test. So far as the tests have gone they have demonstrated that the coal compares favorably with the product of American coal mines.

A despatch from Accra, Gold Coast Colony, of the 12th inst., says: "Sir Frederick Mitchell Hodgson, Governor of the colony, who recently arrived here, after having been besieged at Kumassi by rebellious tribesmen, and who bears signs of the hardships and privations to which he has been subjected, in the course of an interview said he considered his escape the most marvelous on record. He attributed its success to the secrecy maintained concerning the route chosen. The carriers who accompanied him became so weakened by starvation that everything was abandoned, and the party subsisted upon plantains. They endured great hardships. Fortunately the rains were not heavy. Had it been otherwise all would probably have succumbed."

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vot. 74.

Mary Randolph, Phila.; Mary Ann Haines, N. J.; Josiah A. Roberts, Penna.; Thamine M. Haines, for A. Engle Haines, N. J.; Mary A. Osborne, Ind.; Alice H. Carter, N. J., \$6 for herself, Sarah C. Satterthwaite, Pa., and Sarah Ellen Carter, O.; David J. Brown, Phila.; Thomas S. Pike, N. J.; Martha Mickle, N. J.; Daniel Paeker, N. J.; George P. Stokes, N. J.; Hugh Foulke, Phila., \$4 for himself and Susan Y. Foulke, Pa.; Henry Haines, Phila., \$6 for himself, Hartie L. Deacon, Kty., and Newbold R. Haines, Phila.; William G. England, Nova Scotia; Charles Darnell, N. J.; Elizabeth C. Dunn, N. J.; Joseph Warner Jones, Pa.; Joshua T. Ballinger, N. J.; Rebecca A. Cox, N. J.; Ellen L. Lightfoot, Pa.; Mary C. Satterthwaite, Pa., per S. E. Satterthwaite; Ruth Anna Sharpless, Pa.; John Bishop, N. J.; Ruth Anna Harned, N. J.; William Bishop, N. J.; Tacy M. Bines, Phila.; J. Elwood Hancock, N. J., \$6 for himself, Robert Taylor and Elizabeth Ann Aaronson; William Biddle, Jr., Pa.; Mary S. Walton, Pa.; A. F. Huston, Pa., and for Elizabeth B. Calley; James G. Biddle, G'tn; John W. Biddle, Pa.; Anne E. Howell, G'tn, and for Aubrey Howell; Samuel L. Fox, Pa.; Sophia R. Pusey, Pa.; Susanna S. Kite, G'tn; R. T. Osborn and for E. L. Post, N. Y.; W. H. Gibbons and for Sean Miller, Pa.; Thomas K. Wilbur, agent, Mass., \$14 for himself, Isabel L. Gifford, Sarah E. Mitchell, Jesse Tucker, James H. Tucker, Job S. Gidley and John S. Wright; William C. Reeve and for Hannah H. Acton, N. J.; Henry B. Leeds, agent, N. J., \$50 for Ebenezer Roberts, M. and R. Matlack, Sallie A. Kaighn, S. N. and A. B. Warrington, William Matlack, Joseph H. Matlack, Margaret C. Venable, Elizabeth G. Buzby, William E. Darnell, Anna W. Hooton, Miriam L. Roberts, Edwin R. Bell, Uriah Borton, Howard H. Bell, Henrietta

Haines, Allen H. Roberts, Beulah S. Leeds, Isaac I. Roberts, Mary Anna Matlack, Allen Maxwell, Id. Deborah W. Buzby \$6 for herself, William M. Winne and Walter S. Reeve, N. Newlin Stokes, M. D., \$4 for himself and Gideon Contant, O.; George Jones, Phila. and for Charles C. Haines, N. J.; Ephraim Smith Phila. \$12.50 for himself, Morris S. Cope, Elizabeth Hughes, Pa., Joel J. Smith, Ia., Dr. L. M. Williams, Cal. and Henrietta Green, Ireland.

Remittances received after Third-day noon will not appear in the Receipts until the following week.

#### NOTICES.

A YOUNG woman Friend wishes to engage for the position of housekeeper. Add. "H," Office of THE FRIEND.

WANTED.—A young man to assist in a grocery store one who has had some experience preferred.

Address "K," Office of THE FRIEND.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the Committee on Admissions will be held at Fourth and Arch Streets, on Seventh-day, the 28th instant at 10 A. M. JOHN W. BIDDLE, Clerk.

FRIENDS' LIBRARY, 142 N. 16th St., Phila.—During the Seventh and Eighth Months the Library will be open on Second and Fifth-day afternoons from 3 P. M. to 6 P. M.

DIED, at her residence, Twelfth Month 1st, 1899 Betsy ANN COPELAND, widow of the late Deme Copeland, in the ninety-third year of her age; she was an elder of Piny Woods Monthly Meeting of Friends, a firm believer in the orthodox principles of the Society of which she was a member. We have the consoling belief that her end was peaceful,

after many years of suffering and feeble health, at his home in West Branch, Iowa, Fifth Month 12th, 1900, ERICH KNUDSON, a beloved member and minister of West Branch Monthly Meeting (of conservative) Friends, in the eighty-seventh year of his age. Almost from a child he was deeply impressed with the value of spiritual things, and in early manhood, while yet in his native country, Norway, he was convinced of the principles of Friends, and was concerned to be governed thereby. He came to the United States in 1839, and not long after became united with Friends at a Salem Monthly Meeting, Iowa. Laboring industriously to provide things honest in the sight of a man, his conduct harmonizing with the simple Quaker faith he had espoused, the life he manifested in his general surroundings, as well as among Friends, was marked and acknowledged by those who best knew him, as eminently that of the Christian. He felt called to bear public testimony to the mercy of God through Christ Jesus; was particularly favored in the service, especially among a large number of Norwegians. Many of them looked to him as a father for council and help in many ways, several of whom became members of the Society of Friends. His gift in the ministry was recorded by the aforesaid Monthly Meeting in 1867. His long-continued appreciation of the gospel of Christ was evident till the time of his departure. His widow, and only daughter, as well as his numerous friends, sensible of their bereavement, thankfully recognize that the savor of his life will long remain as a precious heritage. The words of Truth being applicable, "Blessed are the dead which die in the Lord from henceforth, yea, saith the spirit that they may rest from their labors and their works do follow them."

at her home in West Chester, Fourth Month 6th, 1900, ANNA M. TOWNSEND, in the seventy-sixth year of her age. There is no doubt that through the mercy and atoning blood of our precious Saviour, this dear Friend, who through her early life endured much suffering, is now among those whom the evangelist John saw surrounding the throne. When, besides other beautiful Scripture declarations, this was quoted to her: "It is through much tribulation ye enter into the kingdom," she would reply in her hopeful, Christian faith, "I do not see the tribulation." She was much beloved by a large circle of friends, especially by the young.

on the fifth of Fifth Month, 1900, RACHE M. SHARPLESS, wife of Casper T. Sharpless, member of Chester Monthly Meeting, N. J., in th fifty-fifth year of her age.



# THE FRIEND.

A Religious and Literary Journal.

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## A Gospel Divorced from its Peace.

There is a disposition in some quarters to blame the missionaries with the present outbreak in China. Blind fanaticism in that land may confound them with all foreign invaders indiscriminately, but we cannot join with those who would heap the chief responsibility on those self-sacrificing workers. Those lusts of gain and of empire in men, from which wars and fightings come, have indeed caused the missionaries to be misunderstood as spies, fore-runners and agents of a war-making Christendom, insinuating themselves in advance to undermine the ancient traditions of the empire. But it is aggressive covetousness of others, backed up by arms, that has forced the Chinese to read war between the lines of such gospel as was preached unto them. And yet the missionaries had the opportunity, had the Christendom that sent them believed in the doctrine, to have made their learners read peace and not war;—to have assured them that the undivided interest of the Christian missionary is the kingdom of one whose teaching was, "My kingdom is not of this world, else would my servants fight."

While the covetous encroachment of nations as naturally, to the Chinese mind, made missions mean war; and while some missions may have taught the same thing by appealing to the military arm to sustain their foothold within the empire; yet it is not because too much of Christianity was taught that war found entrance, but rather because not enough of it was taught. If the part that is usually omitted had been consistently taught, it would have disarmed suspicion against the missionaries, at least. To this extent only—the error of omission rather than of commission—may we hold missionaries, along with their churches at home that taught them, responsible. Had modern Christianity faithfully represented that of the

disciples of the first two centuries, whose brave answer was, "I am a Christian. Therefore I cannot fight!" Christians need not have been understood in China as the pioneers of gunboats and bombshells.

We do not say that Christians before savage men would invariably escape massacre by abstaining from carnal weapons and appealing to the protection of the Prince of Peace alone. Yet, as a rule, marvellous has been the protection of such as have done so. The blood of some martyrs of Peace may be expected to fall to the ground as the seed of the Church of the Prince of Peace. The testimony of some missionaries of such a gospel may be blessed and confirmed by being sealed with their lives. But how soon would the carnal sword drop from hands unnerved by the sword of Love in the spirit of those whom they were slaughtering! Such passive bravery for Christ's sake is courage with its eyes open. Enmity could not stand before it.

But let every breath of blame be hushed towards those volunteers for Christ who willingly took their lives in their hands to labor among a benighted people. We arraign not them but the Christendom which kept back a part from their outfit for the work—the peace-making part of the whole counsel of Christ. Was not his warning enough, when one tried to defend his cause by the sword, that a Christianity that takes the sword shall perish by the sword? Never will the free triumph of the Christian faith among the nations appear, till the weapons of its warfare are not carnal.

## Mistakes of Love.

A father was recently telling us that at a certain time he was pushing hard at a log to roll it over, when his little boy seeing his efforts and wishing to help his father, ran up to the other side of the log and pushed with all his might, though the way he pushed was the opposite way. He thought he was helping his father. Being called to the other side he then pushed along with his father, where it would help, "but," said the father, "I loved him just as much, whichever way he pushed."

A mother busy at her sewing was called away by some visitors. Her little girl wishing out of love to make up for her mother's interruption, plied the needle at the garment as vigorously as she knew how. The mother on returning found the stitches made anywhere, long or short, over all the crumpled and disordered material, requiring more time than she

could spare to pick out the stitches, and undo the labor of love. But joy rather than vexation was made in the mother's heart by her daughter's saying, "I tried to help you because I love you so!" The little girl in a few hours falling ill, the next day she died; and the mother keeps that spoiled garment just as her little daughter left it, full of those most precious errors which she can see only as a legacy of love.

There is one consolation about our imperfect work of faith and labor of love, that whereas the Almighty can do his own work far better than his willing children can, yet whatever may be the mistakes which their love makes, love itself is no mistake; and far more acceptable to our Father is our love with any of our blunders made in love, than the most correct work of our own wisdom or righteousness without love.

But though true love is the highest success of the soul and no mistake, and though it may cover a multitude of errors, it could hardly be love if it lapsed into an indifference to error and engendered slipshod work. Love is the fulfilling of the law, and will be concerned to do its best. It rejoices in the truth, and rejoices not in iniquity or error. The zeal of those children was according to their knowledge, and their will taken for the deed.

In passing over the country among professed Friends, we behold errors. Some are pushing the wrong way, but are doing it in love. They have consulted their first impulse rather than the Father's voice. He is bringing by his voice some over to the right side, to be workers together with Him, not because of their early error but because their heart is right towards Him. He still would say: "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown." And as for ourselves, when we remember the errors of our youth, and the long process of gradual correction since, and how the mistakes of love were not treated with condemnation, we are brought into a measure of the same mind towards those who from our standpoint seem to be working erroneously. The Lord is our common judge, and looks at the integrity of the heart rather than at the perfection of our work. What must be perfected He would do himself; but He leaves practicing exercises to his children for their training and discipline: when one is a child, expecting him to think as a child and speak as a child, but when better

developed to put away childish things, but not a childlike spirit towards Him.

In our zeal for the correctness of doctrine and practice let it be for the truth and against error unflinchingly, but have no part in *personal* condemnation, till we are able to judge as the righteous Judge can of the sincerity and love of those who would serve Him.

### Silent Worship.

Wm. Penn said, "Love silence even of the mind." Another has said, "Silence is the element in which great things fashion themselves." J. R. Miller, of Philadelphia, a minister of the Presbyterian persuasion, in his "Silent Times" says, "In Wellesly College a special feature of the daily life of the household is the morning and evening *silent times*. Both at the opening and closing of the day, there is a brief period marked by the strokes of a bell, in which all the house is quiet. Every pupil is in her room. There is no conversation. No step is heard in the corridors. The whole great house with its thronging life is as quiet as if all its hundreds of inmates were sleeping."

Every true Christian life needs its daily silent times when all shall be still, when the busy activities of other hours shall cease, and when the heart in holy touch shall commune with God. One of the greatest needs of Christian life in these days is more devotion. Ours is not an age of prayer so much as an age of work. The tendency is to action, rather than to worship; to busy toil rather than to quiet sitting at the Saviour's feet to commune with Him."

Similar to this custom of Wellesly college was that of the excellent Mary Lyon, founder of Mount Holyoke Seminary. She required each of her pupils to spend a given period of each day in their own rooms, in silence; no study, no reading even in the Bible except as they might wish to refer to a text which had impressed their mind, and it has been said she was wont to remark "that there were more conversions from that silent half hour, than from any other religious service."

"This, this is the worship the Saviour made known,  
When she of Samaria found Him;  
By the patriarch's well, sitting weary alone,  
With the stillness of noontide around Him.

"How sublime, yet how simple the homage He taught  
To her, who inquired by that fountain,  
If Jehovah, at Solyma's shrine would be taught?  
Or adored in Samaria's mountain?"

"God is a spirit, they who aright  
Would perform the pure worship He loveth,  
In the heart's holy temple will seek, with delight,  
That Spirit the Father approveth."

THE CONVICTION OF THE UNSEEN.—Death is a very successful teacher of that faith we all long to possess—the conviction of the unseen. We may play with the arguments against another life when our affections are neutral, and may even pretend that the case is not proven. Let one of our flesh and blood bid us farewell and pass within the veil, and reason surrenders the place to love. A young child with Christ does more to illuminate the other world than all the books that ever have been written, and it has often come to pass that at the touch of this unseen hand, hard and skeptical men have

arisen and set their faces toward God, for the hope of seeing again a golden head on which the sun was ever shining.—*Watson.*

For "THE FRIEND."

### Canada Yearly Meeting.

Canada Yearly Meeting of Friends convened on the 26th ult. The number of Friends present was smaller than usual, nor were there present any ministering Friends from other Yearly Meetings, a favor for which our hearts in former years have been truly thankful, but He who is Head over all and who by his love constrains his servants to visit this portion of his heritage, was not unmindful of us to bless us by his promised presence, and our hearts were renewedly cemented together in the bonds of gospel love, and ere its close our souls were clothed in garments of gratitude and praise to the Giver of every good and perfect gift, who never passes by unheeded the feeblest cry of his needy children, but openeth wide his hand to scatter blessings in his path.

Our dear friend, Eliza H. Varney, after a few months' sojourn in California, and amongst the Doukhobors in the northwest of Canada, returned therefrom in time to attend her own Yearly Meeting.

Friends gathered under a deep sense of their own unworthiness and inability to do any good thing, or to advance the kingdom of God, either amongst themselves or the world at large; but remembering that help is laid upon one who is mighty, and able to save to the uttermost all who come unto Him in faith, asking in accord with the divine will, the spirit of prayer and supplication was poured out, craving assistance from on high, and that wisdom essential to perform the purpose of our coming together might be vouchsafed. This we humbly believe was granted. To Him, and Him alone, be all the praise.

Our epistolary correspondence with our sister Yearly Meetings continues to our comfort and edification. Harvey H. Haight was led to dwell on the necessity of the obedience of faith as the only legitimate and indeed essential fruit of the work of faith with power; being itself an evidence that our faith is that of the saints, of which "Jesus is," as He ever was, "the author and finisher." And since God judgeth according to every man's work, his approval and our acceptance by Him, are sealed to us by the Holy Spirit, in that peace and joy which He bestows upon his obedient children, who are found doing their Heavenly Father's will. It is only as we thus come into obedience to Christ's spirit, that God's purpose in Christ, in giving Him as a propitiation for the sin of the world, is fulfilled in us; and this purpose is "to redeem us from all iniquity," to purify our souls through faith. "He is righteous who doeth righteousness." It is the doers of Christ's law written on the heart who are justified of God. We are "Friends" only as we are found keeping his commandments, obeying his word.

After serious deliberation Friends came to the judgment that the time had come to appoint women Friends also as members of the Representative Meeting, with which women Friends concurred; and such appointment was made.

As many Friends have to come a great distance to the Yearly Meeting, and more especially to encourage the attendance of our

younger members, it was unanimously agreed that board should be provided *free to all* who may come, whilst in attendance, and steps were taken in accordance.

Sweet harmony, brotherly condescension, and a concord of love were experienced amongst us, and with all praise to Him, who alone is worthy. His presence was felt and known amongst us as the crown and glory of our assembly; and we parted in brotherly love, again to meet next year, if the Lord so will.

A CANADA FRIEND.

### A Wrong Report of a Bishop and His Tobacco

There occurred in a local paper of the 6th inst. the following paragraphs:

"Mr. President," said Bishop Stevens at the recent General Council of the Reformed Episcopal Church, in Baltimore, "I smoke, and shall continue to smoke. I don't believe the use of tobacco is as bad as it has been described. I believe it is all a piece of will worship. Go has never said anywhere that we shall not be ministers of his Gospel if we do use it. Go provided for every need in nature, and I thank God for my cigar."

In the *Episcopal Recorder*, immediately following the date of the General Council, I read the detailed report of its action upon the tobacco matter, and there was contained in the remarks of Bishop Stevens no such mischievous enunciation as that given above. But, furthermore, the Bishop himself, in writing from Wilmington, North Carolina, to the *Recorder*, explains his position in offering an amendment to the Canon requiring a pledge from candidates for the ministry that they refrain from the use of all intoxicants as a beverage, and from the use of tobacco, saying, it was upon the ground of expediency he advocated the change, and quoted Paul: "All things are lawful to me, but all things are not expedient. He then adds (this is over his own signature

"My experience is that the judgment of the world is against the use of strong drink and tobacco as unbecoming to high and holy character of the minister of the Gospel. Does not in some degree lessen the respect due the minister of the Gospel in a beholder, who sees him walk the streets smoking, or go into a smoker (assuredly second-class), or take a drink at the invitation of a friend? In every such case is it not the involuntary feeling of the beholder, a minister of the Gospel should be above that? I have heard conductors of railroad and many others comment upon the incongruity of these things with the ministerial character

"I will just remark that under the Gospel there would appear to be no difference as touching the requirements of 'high and holy character,' between bishops and ministers generally, and so-called laymen. The redeemed of the Lord are spoken of as being made by His kings and priests unto God and his Father."

Recurring to the debate of the General Council, one of the clerical speakers did "thank God for my cigar," averring that he had "the honor in the use of it to be associated with that noble man, Charles H. Spurgeon;" but alas, this speaker leaned upon a broken reed being evidently unaware that the eminent Baptist preacher, about three years before his death, becoming effectually convinced that the practice was doing him harm, and that he had made a great mistake—would have gladly r

alled what he had previously said in extenuation of it. He thereafter gave up smoking altogether.

George Torrance, of Pontiac, Illinois, who is Superintendent of the Illinois State Reformatory, in a recent address on "The Relation of the Cigarette to Crime," stated that "cigarettes are destroying and making criminals of more boys than are the saloons," instancing the fact that of the 278 boys in his Reformatory, 256 were cigarette smokers.

Bishop Fallows, in the debate in the General Council, in which he declared for the suggested amendment made incidental allusion to this startling fact in juvenile criminology. It must be remembered that the cigarette was not known to our immediate ancestors of only a generation ago. Their liberty, mayhap, becomes our indefensible license. The traffic has now come to be associated with highly immoral accompaniments, of which every tobacco user must be cognizant, so that when the cleric, who is a parent, "glories in his cigar" and "thanks God for it," he may miserably reflect that his own will pattern after him with the cigarette, and may come even to curse the day when fatherly example led him into the depraving habit. We have not forgotten the personal incident of my early manhood, thirty years ago, when, being in the company of Bishop A. de Schweinitz, of the Moravian denomination, he made the remark that he had forsaken his cigar, because, though it might not hurt him, it might bring anger to his young son. Herein he had right regard for the Scripture (Paul to the Corinthians) which says: "Take heed lest by any means this liberty (or power, in the margin) of ours becomes a stumbling block to them that are weak. . . . Wherefore, if meat (may we not also say, tobacco) make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

Within the space of a month the recent General Conferences of the Methodists, Methodist-Protestants and Reformed Presbyterians have adopted or reaffirmed their position concerning tobacco for the ministry. Perhaps in another four years the reformed Episcopalians may be free to go as far. Meanwhile, without waiting for any order in Council, it will be well to remember that the price of the indulgence of a single five-cent cigar, would keep for a whole week an India famine sufferer from danger of death by starvation.

JOSIAH W. LEEDS.

OFTEN, if we knew the struggles that poor weak brothers are making, criticism would give place to sympathy. An incident recently occurred on a train which illustrates the thought. By the side of a man bowed down under a great sorrow was a little girl that never ceased crying. Passengers began to make remarks and criticise the father and girl. Much was said that was unkind. The father finally arose and said: "Friends, I know my little girl is disturbing you. I am very sorry; cannot comfort her. Her mother is in her coffin in the baggage car. Her poor childish heart is broken. Bear with us." There was not a dry eye among the passengers. Complaining at once ceased. Thus, if we understood the sorrows of others, our unkind remarks would often be changed to sympathy and help.—*Zion's Watchman*.

### The Gutenberg Celebration.

There is no measure by which we can estimate the influence on civilization of the art of printing. By some it has been regarded as the greatest invention of man, in its widespread effect on human thought and knowledge. Its value was at once discovered, as it began to hasten the revival of learning that followed the long and deep slumber of the Middle Ages. The city of Constantinople had just fallen into the hands of the Turks, and the Greek learning that centered there began to scatter, as men of knowledge and scholarship fled throughout Europe and carried their learning with them. The time had come for a more rapid method of producing books than with the pen, and a more speedy way of diffusing knowledge. With the awakening of the human mind in other directions, also came the awakening of inventive genius. The providence of God was leading in this, as certainly as in many of the events that followed. That two persons in different places, one in Holland and the other in Germany, began efforts in the same direction, only shows that the inventive spirit was abroad. But we think of Gutenberg of Mentz, in Germany, as the father of the wonderful art of printing. He was the first one to produce a book, printed with movable types, that has come down to the present time.

Preparations are now made for a great celebration in his native country of the five hundredth anniversary of the birth of John Gutenberg. It is a repetition of the common story of an inventor, laboring in obscurity and poverty, to give to the world a priceless blessing; little appreciated in his day and yet more and more honored as the centuries roll on. He gained by his genius neither wealth nor honor, but lived in absolute poverty and so overburdened by debt that he was soon brought into dishonor. The money-lender obtained his secret, and finally seized on all his moulds and type and rude machinery. But in the face of everything he labored on, till the great thought in his mind became a reality, that it was possible to print the Bible on types, so as to multiply its copies. The work was finished in 1456, after many years of labor had been spent on it. It was called the Mazarine Bible, the first book ever printed from movable types. It was called the Mazarine Bible, from the Mazarine library in Paris, where a copy was found. It was the Latin Vulgate version, and only a few copies are now in existence. It is eagerly sought after by collectors, and the most extravagant prices have been paid for a copy of it. One copy that had belonged to the library of the late Earl of Ashburnham, printed on vellum, was sold in 1897, it is said, for \$20,000.

The first rude efforts of Gutenberg were soon improved upon by others, and one invention has followed another in these intervening centuries, till we have the modern printing press driven by steam or electricity, capable of printing from the roll of white paper 50,000 daily newspapers in one hour, ready to be distributed to the readers. Every year the facilities are greater for the distribution of knowledge.

Often has the press been abused and made an instrument of evil, but the good that it has done outweighs the evil. In the publication of the Bible in the languages of earth and in the good literature that goes forth, how mighty is its power for the good of man! To attempt

to estimate it is bewildering. Well may honor be given to the memory of the man, who is recognized as the earliest inventor of the art of printing, and well may all the world take time to study the evolution of the printing press, in the four and a half centuries of its existence.—*Presbyterian*.

### The Boy and His Father.

BY W. S. PHILPOTT.

Many men do not discover the true relation of father and son until it is too late to save the boy. But some who have been neglected take warning in time, and apply that "love that covereth a multitude of sins"—in the boy. Not long ago a gentleman related his experience to me as follows:

"Once a friend said to me, 'Do you know that your boy is reading bad books?' I said, 'No, I don't believe any such thing.' My friend said, 'Perhaps you would better investigate.' I was inclined to treat the whole matter with contempt, for I did not think it possible for my boy to be reading bad books without my knowing it. Finally, however, I decided that common sense is better than pride, and I would investigate. So I went to my boy's room, looked over his belongings, and at last, under the mattress, found the books. I put them back where I found them, and hunted up the boy. I said to him, 'My boy, what kind of books are these you have been reading lately?' He was taken by surprise, and did not know just what to say. So I said to him, 'I would like to see the books. I've made up my mind to read the same books as you do.' Finally he stammered out, 'Papa, I don't think you would like those books very well.' I said, 'I would like to look at them. I want your opinion of them.'

That threw him into a very peculiar state of mind, but we went up to the room, and he brought out the books. We sat down side by side. I put my arm around him, and as we turned the pages of the books I said to him, 'Well, what do you think of that?' as we looked at the pictures and I read here and there a sentence. His only reply was, 'Well, papa, I guess it isn't very good.' Then I said to him, 'Lay the books aside, and this evening let us come up and read together. I have something I want to read to you.'

"My boy was delighted. The evening came, and we went to his room. I placed the lamp beside the bed, and laid down where he had lain to read his book. I read a story from the *Youth's Companion*. Before I had finished he had crawled up and was leaning on my side. Then I read him a story, with illustrations, from *Science*. When I stopped he laid his head upon my shoulder, put his arm around me, and said, 'Papa, why can't I have such reading as that?' As soon as I could control myself—for he had shown me that I was the sinner—I said, 'My boy, you shall have all you want. Let us go down stairs.' I led the way right down to the stock I had lain in, and put out my books and papers before him. He looked at them a moment, then picked them up and fairly hugged them. We soon decided what to do with the bad books—we took them out into the back yard and burned them.

"Then and there my boy and I started out on a new career. When I can spend the evenings with him, one reads and the other listens.

Henceforth my boy and I are going to be confidential friends, even if it takes a little time from business."

That father discovered some very important and valuable secrets. Would that others would set about the same work! Usually, when the Christian teacher approaches the wayward boy or young man, he finds the boy's father—by his neglect or wrong example, or both—standing between him and the boy. Quite frequently the father is a professing Christian, and his influence decides the boy's case against religious influence. The question is often asked, "Why does not the Church reach the boys?" and it usually suggests the still more perplexing question, "How can we reach the fathers, and through them the boys?"

The gentleman referred to above said, "I believe God has forgiven my sinful neglect of my boy. Henceforth my service of God will include a loving and watchful care over the precious soul He has committed to me."—*Michigan Christian Advocate.*

For "THE FRIEND."

#### ADRIFT.

Out on the shoals of life,  
Braving the tempest's wrath,  
As it sweeps on, before  
The gloom in its stormy path,

Is the wreck of a noble barque  
That was launched on the sunny tide,  
With buoyant sails at the eastern gate  
Of manhood's joy and pride.

Out on the dark, cold rocks  
Shivered each mast and spar  
Of the ship that sailed thus gladly,  
With the light of hope's bright star.

That soul, as clear as the light  
In an hour of temptation fell;  
And its anguish of keen despair  
No tongue or pen can tell.

Others may sit in their homes  
And ignore drink's terrible crime,  
But to rise from this grip of death,  
*Requires a courage divine.*

'Tis a wife whose bitter tears  
Have withered before her feet,  
The joy of a fair young life  
That was beautiful and sweet.

Ah; yes, you may sit in your home  
And ignore this pitiful shame,  
But if you were that drunkard's wife,  
You would long for a tongue of flame.

Out on the shoals of life,  
Crushed by the tempest's wrath;  
As it sweeps on before  
The death in its gloomy path!

RACHEL G. STEER.

TACOMA, O.

**SIMPLY TO SERVE GOD.**—Now, let us be quite sure that if we do every day just set ourselves simply to serve God, to live as his children and servants, doing the right thing, crushing down the evil and clinging to the good, that it assuredly means growth, a development, a getting further on and higher up, step by step, nearer to the divine ideal. There are no mile-stones on the way to heaven by which you can tell how far you have come, or how far you must go. But being in the right road, you do know where it goes to. "Tired I may be, but I will just keep right on."—*Mark Guy Pearse*

For "THE FRIEND."

#### Sound Words.

Hold fast the form of *sound words*, which thou hast heard of me, in faith and love which is in Christ Jesus (2 Tim. i: 13).

In doctrine shewing uncorruptness, gravity, sincerity, *sound speech* that cannot be condemned" (Titus ii: 7, 8).

Words are signs of ideas, and if carelessly used are liable to lapse from the original idea as expressed by the user. In case this has taken place it is difficult to gather the true meaning of an author. The above passages of Scripture are quoted from Paul's epistles to two ministers of the gospel, and go to show how important he deemed the right use of words. Words are closely allied to doctrines, and doctrines to practice. Pervert the meaning of the first, and it becomes easy to vitiate the second and the third.

Dark and thick was the veil drawn over the glory of primitive Christianity, until the light of Truth almost suffered a total eclipse. And the beginning of this gloomy period called the dark ages, was ushered in by the abuse of words. This has been, and is in our day, a favorite net of our watchful and crafty enemy whereby to inveigle unwary souls. Many new-fangled words of unsettled signification are being used now-a-days by lovers of science—falsely so called—which is but another name for the mind of unregenerate man seeking to define the things of God, which alone the Holy Spirit can unfold to the understanding; "for the things of God knoweth no man, but the spirit of God" and this spirit is only bestowed on the willing and obedient ones who hearken to its reproofs and follow its guidance. He who sends it has the key to the treasure house of God, nor does He delegate this to any man. All such unsavory words darken the counsel of God, and leave the door of the heart unlatched for disguised enemies, to enter as though friends.

Now the Book of books for Christian doctrine is, as it ever has been, the Holy Scriptures, having for its author God's Holy Spirit, for one of its writers declares, "Holy men of old spake as they were moved of the Holy Ghost."

It is Jesus Christ the eternal Word who was with God and was God, who thus declared his will to man by his spirit through these men, made holy and sanctified by that same spirit, that hearing and seeing in his light, they might clearly declare his divine will. Jesus Christ himself declared of the Spirit of Promise "He shall testify of me," whilst the Apostle Peter declares that it was "the Spirit of Christ which was in the prophets of old who testified beforehand, the sufferings of Christ, and the glory that should follow" (1 Peter i: 11). What means then the apostle Paul when he defines what sound words are, and enjoins Timothy, whom he calls his son in the faith, to use "wholesome words, even the words of our Lord Jesus Christ" (1 vi: 3)? And to prove their use as all essential to the holding of sound doctrine, he intimates in the context that false teachers, who taught unsound doctrine, used unsound words (see verse 3). The Holy Scriptures are then as originally written the words dictated by the Spirit of Christ, which is the spirit of prophecy, and as such clearly declare the Divine will, and bear testimony or

witness to Christ, the Word, in whom is life, and the life in the Word is the light of men (John i: 4). The same apostle declares of the words he wrote, which being by inspiration of the Holy Spirit and a part of Scripture, is true of the whole, "these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name" (John xx: 31).

This testimony or witness of the spirit in these holy men of old, was then to lead men to Christ Jesus, the only foundation of the saints' faith in all ages of the world, and believing (that is through faith in Him) they might have life through his name. The apostles were such witnesses to Jesus. All true ministers of the Gospel, commissioned and empowered by Him going forth in his name, are like witnesses. For God's promise through Joel, quoted by Peter on Pentecost's day (amongst the Jews: the day of presenting the first-fruits of wheat the harbinger of the harvest to come), when the prophecy was fulfilled, when God in the name of his beloved Son now glorified at the right hand of power, poured out his spirit upon all flesh, Jews and Gentiles, from every quarter of the world; and Peter under that spirit of prophecy there and then declares that this promise of God, this gracious outpouring of this same Holy Spirit, this spirit of prophecy should be not only to them in that day, but "to your children, and to all that are afar off; even as many as the Lord our God shall call" (Act ii: 39.) And many in our days, believing his word of promise, and having sought have found it fulfilled to them.

Are not then all such words spoken under the influence of this spirit of Christ, who has promised to be by his spirit present always with his people, even to the end of the world, are not they the prophesyings we are commanded not to despise? Are they not the words of our Lord Jesus Christ, and as spoken through faith, and heard and received by the hearer through the same? They are, as thus received, "the words of God;" and the vessel so used by the Head of the Church is truly minister of the word, having spoken to God's people what he himself has received of God his word, as making known his Divine will concerning those to whom the word of God thus comes, as it did of old in God's will and time to his people.

And since the only true testimony to Jesus is this spirit of prophecy, need we wonder if the same Divine author should in every age of the church use the same language of the spirit and give to words a definite meaning, which is neither safe nor expedient for us to depart from. To the attentive reader of Holy Scripture, with a mind turned towards the Sun of Righteousness and enlightened by his rays such indeed is seen, and that plainly, to be the case.

(To be continued.)

**SENTIMENTALLY** we may feel, and lightly we may say, "To err is human, to forgive divine" but we never taste the nobility and divinity of forgiving till we forgive and know the victory of forgiveness over our sense of being wronged over mortified pride and wounded sensibilities. Here we are in living touch with Him who turns his back upon the past and bids us journey with Him into goodness and gladness, into newness of life.—*Forward.*

## HOW LONG?

MARGARET E. SANGSTER.

Some days when the sun is brightest,  
And the wind is soft and sweet,  
When the ripples feather the lightest  
Over the ripened wheat;  
When the world is fullest of music,  
And life is thrilled with song,  
The cry of my soul is lifted,  
"How long, O Lord! how long?"

For against the rich, blithe summer  
The pain of the world is set;  
I hear the moans of the shipwrecked,  
And the groans of vain regret,  
The wail of the heavy-hearted,  
The grief of the one gone wrong,  
And the cry of my soul is lifted,  
"How long, O Lord, how long?"

Then, stilling my thoughts that struggle,  
And bidding the tumult cease,  
As sweet as an angel's whisper  
Comes a blessed word of peace,  
And the Lord himself, says, gently:  
"Hush not thy thankful song,  
I am yet the Father in Heaven,  
And I list to thy plaint, "How long?"

In the days of the years eternal,  
Beginning and end I see.  
The world is glad and sorrowful both,  
And the world is safe with Me.  
The trouble and loss shall vanish;  
Believe and await the song,  
Untouched by the minor of discord,  
Where the ransomed legions throng.

## Marvels of Memory.

William Wotton was born in the year 1666, and took his B. A. degree at Cambridge some twelve years and five months later. He could remember almost any sermon he heard, and on one occasion repeated every word a certain bishop had just delivered from the pulpit in the course of his address. As the bishop was his auditor doubtless the wonderful retentive faculty of his mind was duly appreciated. The brother of the publisher of the letters of Julius, another William and another "W"—Woodfall—had so wonderful a memory that he could attend a debate and, without notes, accurately reproduce the same the following morning. In this instance the faculty was of articular value, for until 1772, when he became the editor of the *Morning Chronicle*, he was by profession a parliamentary reporter. No doubt Wotton could have recalled every word of a parliamentary debate had he tried, and Woodfall presumably could have repeated sermons he had heard but once until his auditors wearied of them, or possibly before, but strangely enough the faculty they possessed lives in our remembrance in connection with their professions. Dr. Thomas Fuller, the writer of the "History of the Worthies of England," 1662, could, however, in addition to repeating sermons, at which he was an adept, though not in a libelous sense, dissociate himself from his professional surroundings and perform prodigies of memory quite foreign to his calling.

It is related of Fuller that he had once to attend at a court of sequestration, and naturally enough the subject of his marvelous memory cropped up. "'Tis true," gentlemen, said the doctor, "that fame has given me the report of being a memorist, and if you please I will give you a specimen of it." The counsel thereupon suspended further business and settled

down with relish to enjoy an eleemosynary entertainment. "Gentlemen," continued the worthy, "you want a specimen of my memory, and you shall have one. Your worships have thought fit to sequester a poor but honest parson, who is my neighbor, and commit him to prison. If you will have the goodness to release him out of prison, I pledge myself never to forget the kindness while I live." This pretty wit so influenced the committee that they proceeded to stultify themselves and quash their former decision.

The advantages that accrue to the ordinary schoolboy from the possession of inordinate powers of memory are self-evident. The Regius Professor of Greek at the close of the last century, the same being Richard (his memory was so remarkable that we are surprised he was not called William) Porson, discovered that fact when still at Eton. Having lent his "Horace" to a practical joker, who returned to him another volume without his noticing the fact until too late, on being called upon to read and construe from the works of Quintus H. Flaccus, Porson accomplished his task so admirably that it was not until the class, who were in the secret, smiled more or less loudly, that the master said, "Porson, you seem to me to be reading on one side of the page, while I am looking at the other. Pray, whose edition have you?" When he came to examine the volume it turned out to be an English Ovid. Porson, however, on being ordered to go on, finished the ode with the utmost promptitude and dispatch.

Another William, surname Lyon, by profession a strolling actor, and possessing an extraordinary memory and an inordinate thirst, on one occasion, at Edinburgh, is said to have wagered that he would at the rehearsal next morning repeat the whole of *The Daily Advertiser* from the beginning to the end. Needless to say, he accomplished his task most successfully, not omitting an advertisement, the price of a stock, or, we will guarantee, a syllable of any laudatory notice of his own performance on the boards that appeared therein. It is recorded by the Percys that an individual, name not mentioned, could not only repeat every word in an ordinary newspaper from beginning to end, but could do so from end to beginning.

Of Lord Macaulay it was said that if the works of Milton had been lost he could have restored them all from memory. It is related of him (and the story only proves that every silver lining has its cloud) that on one occasion, when waiting for a postchaise, he picked up a country newspaper, read two political articles through once, and forty years later repeated them without omitting a single word. Undoubtedly a great memory has its drawbacks. To sufferers from the restless activity of the waves we would commend the essayist's preventive for mal de mer: While crossing the Irish Channel he repeated to himself the whole of "Paradise Lost."

Early this century there lived one known as "Memory-Corner Thompson," who possessed a remarkable memory for buildings and objects, and an excessively poor memory for what he heard. In two sittings and twenty-two hours he drew from memory a correct plan of the parish of St. James, Westminster, and parts of the parishes of St. Marylebone, St. Ann and St. Martin, and the plan was so accurate that not

only were streets, private and public houses, etc., indicated, but pumps, trees, bow-windows and the projections of buildings. He would take an inventory, from memory only, of a complete house from the attic to the ground floor, and write it out afterward, which feat he performed at Merten, Lord Nelson's seat. Nevertheless he could hear a comedy once or twice, and after an interval of a few days it would be entirely new to him.—*London Standard*.

FOR "THE FRIEND."

## The Fatherhood of God.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment" (Heb. vi: 1, 2).

A correspondent writing to the (English) *Friend* of Sixth Month 22nd, on the above subject, asks the question, "Do the writers (those who in previous letters repudiate the Universalist doctrine), really mean to contend that the thousands of millions of black and brown people who have never heard of Christ, and large numbers who have only heard of Him in connection with the devastation and ruin of their homes at the hands of 'Christian' soldiers—do they really believe that these people are foredoomed by their Creator to everlasting punishment from his presence and favor?" This question raises the further profoundly all important inquiry of "Who is Christ, and how is He heard of and from?"

Can it be possible that any disciple of George Fox really believes that Christ is only heard of or from, through the natural ear, or the human voice? The earthly manifested Christ declared "Before Abraham was, I am" (John viii: 58). The spirit of Christ taught the prophets beforehand of the sufferings of Christ, and the glory that should follow (1 Peter i: 11). The Israelites whilst in the wilderness, "did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual rock that followed them; and that Rock was Christ" (1 Cor. x: 3, 4).

God is an omnipresent, omnipotent Spirit—a living, unseen Word or Influence, very nigh to every living being—even in the mouth and in the heart (Deut. xxx: 14; Rom. x: 8). That Word, or Spirit, which was in the beginning, is the same true Light which lighteth every man that cometh into the world (John i: 9); and the same was made flesh—or tabernacled in the body prepared for Him (Heb. x: 5), and dwelt amongst us (John i: 14). He came to his own, and his own disobedient, self-righteous (and so blinded) people, received Him not. So the heir of the vineyard was put to death by the wicked husbandmen, as many of the Lord's servants had been, before Him. But as many as received Him, to them gave He power to become the sons of God. Many (may we not say all), are individually called, but comparatively few (because obedient and persevering), are chosen to inhabit eternity. God, being a living, unseen Spirit, Christ, the Son of God is also a living, unseen Spirit, as also is the Holy Ghost.

We who believe that only those who have been reconciled to God, and inwardly born again by this Holy, life-giving Spirit, are the real children of God, and true heirs of the

commonwealth of Israel, also believe that our infinitely loving Heavenly Father, through the Spirit of Christ appeals to, knocks at, or in some way pleads with the heart of every human being in the world. Surely the universal grace of our adorable Lord—that Light, Spirit, Guide or Influence, which no man can define, or even fully comprehend—offers his great salvation on his own terms and conditions, and by an infinite variety of operation and administration to each individual of the human race, whether black, brown, or white. God is no respecter of persons, and his spiritual law is written on the fleshly tables of the heart; and those only who faithfully obey, or patiently suffer his holy will, unto the end of their earthly pilgrimage, will inherit the unseen, everlasting kingdom of heaven. “No man can come to me, except the Father which sent me draw him, said Christ” (John vi: 44).

To his own omnipotent and all-wise Master every man is responsible, and no man can judge his neighbor except by Divine authority, without breaking the law of Christ. This great unseen light of the world seeks in some way or other, entrance into every heart (being unwilling any should perish), but many deliberately choose darkness rather than light because their deeds are evil, and their natural dispositions are unyielded to Divine requirements.

The Scriptures of truth fully warrant the belief that God is the Father of those only who receive and obey his spiritual manifestations, in spirit and in truth. Prayerful consideration of the following list of Scriptural contrasts will assist in clearing our views on this momentous subject.

Oh, the all-importance of searching out and holding fast unto, sound doctrine, lest shipwreck be made of faith, and we become ensnared by the lying enemy of our souls, who has the mysterious power of being able to come to us even in the appearance of an angel of light, so seeking to deceive even the children of God.

There are children (or servants) of God, and children (or servants) of the wicked one.

There are children of light, and children of darkness.

There are the quickened in Christ and there are the dead in trespasses and sins.

There are true born sons of God, and there are deluded bastards only.

There are the redeemed in Christ and the hardened children of wrath.

There are true ambassadors of Christ, and false teachers who wrest the Scriptures to their own and other's destruction.

There are wise virgins, ready to meet the Bridegroom, and foolish, unready virgins that will be shut out from the marriage feast.

Amidst the Lord's good wheat, or Holy Seed the enemy's worthless tares grow also, until the harvest.

There will be the welcomed “sheep” of the Heavenly Shepherd, and the cursed “goats” that will be driven away into the outer darkness.

There is the present day of God's grace and mercy, and there is the appointed day of God's wrath on the ungodly.

In devoutly pondering and praying over the life and work of the earthly manifested Christ, may we be led into a true knowledge of his spiritual being, and work, from everlasting to

everlasting, and as indeed one with the Father from the beginning. These vital truths cannot be acquired by the human intellect only, but are revealed by the Holy Spirit of Truth to those who hunger and thirst after righteousness.

FOR “THE FRIEND.”

### An Honored Centenarian.

The closing years of the century bring somewhat prominently into notice the men and women who have been contemporaneous with its history and its progress. Especially is this the case when these have lent their influence and effort to the promotion of those things which can alone make a century truly memorable, and who exemplify the words of the wise king, that “the hoary head is a crown of glory if it be found in the way of righteousness.”

One week ago, our venerable friend John Benington reached his one hundredth anniversary. He was born in Skeffling, Yorkshire, England, the twentieth of Seventh Month, 1800: was educated at Ackworth school, and upon the expiration of his apprenticeship to a grocer in Wakefield, came to this country to learn farming, a predisposition to lung trouble rendering open air life desirable.

Soon after his marriage with Phebe Pierce in 1824, he settled on a farm in London Grove, Pa., where he remained for twelve years, and then moved within the limits of Concord meeting; still later to the farm at Westtown, and in 1877 settled at Media, where he lives honored and beloved by his fellow citizens.

Though now debarred through physical weakness from active participation in the affairs of our religious Society, of which he has been a deeply interested and valuable member, or in those connected with the welfare of his fellow men, we cannot doubt that the prayerful solicitude of his spirit for the promotion of the kingdom of his Redeemer will receive the blessing of Him who sees in secret and who rewards openly.

The serenity of his countenance bears witness to the peace which reigns in his soul; while his patient acceptance of the increasing infirmities which attend the gradual decline of his physical powers, also testifies to the fulfillment in his experience of the gracious promise, “Even to your old age I am He; and even to hoar hairs will I carry you; I have made and I will bear; even I will carry and will deliver you.”

MANY persons who are kind and courteous in company, are rude and careless with whom they love best. Emerson says: “Good manners are made up of petty sacrifices,” and certainly nothing can more thoroughly secure the harmony and peace of the family circle than the habit of making small sacrifices for one another. Children thus learn good manners in the best and most natural way, and habits thus acquired will never leave them. Courtesy and kindness will never lose their power or their charm, while all spurious imitations of them are to be despised.—*Zion's Watchman.*

Do to-day's duty, fight to-day's temptation, and do not waken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.

### Watching for Faults.

“When I was a boy,” said an old man, “I was often very idle, and used to play during the lessons with other boys as idle as myself. One day we were fairly caught by the master. ‘Boys,’ he said, ‘you must not be idle; you must attend closely to your books. The first one of you who sees another boy idle will please come and tell me.’”

“‘Ah,’ I thought to myself, ‘there is Joe Simmons that I don't like; I'll watch him, and if I see him look off his book I'll tell the teacher.’”

“It was not long until I saw Joe look off his book, and I went up at once to tell the master.”

“‘Indeed,’ said he, ‘how did you know he was idle?’”

“‘I saw him,’ said I.

“‘You did? And were your eyes on your book when you saw him?’”

“‘I was caught, and the other boys laughed and I never watched for idle boys again.’”

If we watch over our conduct and try to keep it right, and always do our own duty, we will not have time to watch for faults or idleness in others. This will keep us out of mischief and make us helpful to others.—*Our Young Folks.*

IMPORTANT DISCOVERIES IN CRETE.—Tradition says that the city of Cnossus (pronounced nos-sus) was the capital of King Minos of Crete. Just lately English explorers have unearthed on the site of that city evidences showing the truth of this tradition and establishing the important fact that here on the Greek island there existed a civilization which had developed a written language at least six centuries before the Phœnician alphabet had been introduced on the Greek mainland. This Cretan script is distinct alike from the Phœnician and the Hittite. Large numbers of small tablets are being found covered with records made in this language. In the royal palace there are evidences of a conflagration having taken place which destroyed nearly everything. But chests have been found filled full of the tablets, these coffers being locked, sealed and countersealed with clay seals in just the way a box of valuables might be sealed up to-day.

CHRIST has no need to call the highest class for He can take the lowest and make the highest. He can take the poor and make them rich; the foolish, and make them wise; the weak, and make them strong; the baseborn and make them highborn. He does not ask what the pedigree of a man is, but what is his character. He does not require that he shall be born of a prince, but that he shall be born of the Spirit. He is not concerned about nobility, for He is the Son of God, and to those that receive Him He gives power to become sons of God. They may not trace their pedigree back to a king, but they trace it immediately to the King of kings. According to the world's standard they are weak, but according to the true standard they are mighty. The world considers them worthless, but in the eyes of God one of them is worth ten thousand. They are his chosen ones.—*Christian Adv.*

Do not think it wasted time to submit yourself to any influence which may bring upon you any noble feeling.—*Ruskin.*

## Notes from Others.

"Liberty in religion is well established. Religion in liberty is slowly coming."—*Christian Register*.

Dr. Barrows, of Oberlin, says: "Men must beware lest they limit the infinite God who moves in all life to the stunted measure of their own mental development."

"It is ever the peril of organized religion that the organization will get the better of the religion. We need not go far for proof and illustration of this peril. Christendom is full of it."—*George L. Cheney*.

"One reason, and an important one, why the great daily journals are dealing with theological questions is because they can. There is a theology to-day that is printable, readable, acceptable, and these papers reach to multitudes who never go near the church."—*Universalist Leader*.

The *Examiner* has the following: "It is the worldling's great misconception of Christianity that it is merely a system of restraints. It is rather a great and generous plan of blessings. The restraints are incidental."

Nerves are strange things, even to physicians. As a minister, I am free to say they can be controlled in many cases by a pure, healthy trust in God, and by an active, happy, determined life. A nervous religion is abnormal. A balanced religion exercises self-control as its first necessity, and asks God for it, and takes it as from Him.—*Congregationalist*.

AND NOW CHINA.—The *Peacemaker* says: "We cannot help thinking there is a want of wisdom, of tact and charity in the missionaries residing in China. Having more education, coming from Christian lands and avowedly upholding the principles of Christ, they should be consistent. It pains us to find them appealing in the following language: 'Arouse the Christian world immediately to our peril. Should this arrive too late, avenge us.' This is not Christian. If in their hearts they desire to 'avenge,' we fear they will reap the results of that unrighteous course."

"A far better way would be to withdraw deadly force and show no desire or intention to divide up or conquer Chinese territory. We have in the United States in excluding the Chinese and showing a discrimination against the people of China caused bad feeling and sown the seeds of enmity. Far different was it with Burlingame and his treaty and with Grant and his visit."

Helen M. Knowlton writes to a Boston paper: "Why all these terrible calamities that make our journals groan with the weight of human suffering? The Lord is showing his power! He wishes to have people realize the transitory nature of all earthly possessions. A vial of wrath has been opened, and will continue to pour forth until the world realizes that every living soul is in the Lord's hands. There will be no cessation until the whole world is brought to feel his power."

"The world is too much given over to the love of material wealth and possession. It has forgotten the need of spirituality. A few people are recognizing the fact, and are turning their attention to spiritual affairs. It may be through one belief or another. There are many roads to the kingdom which is to come some day on earth as in heaven. We must cease this undue worship of material prosperity. The kingdom of heaven is at hand! We are to go through terrible trials and become perfect through great suffering. The majority will be under the tremendous pressure."

The *Watchman* has the following items: "Write in one column all the things you can think of for which you should be thankful to God, and in another the reasons why God should be thankful for your existence, and see how they compare." "It is safe enough for the ordinary Christian to stand in the old paths until he is sure that the new lead out into the sunlight."

OLD SWEDES CHURCH BUILDING IN PHILADELPHIA.—One of the most interesting old church buildings in America is Old Swedes, in Philadelphia, the two hundredth anniversary of which was celebrated on First-day, Sixth Month 17th. For two hundred years it has been continuously open; for two centuries religious services have been held in it each First-day, and in this country there is no other building of which that can be said. The history of Old Swedes, or Gloria Dei, as the building's true name is, goes back to a blockhouse—the blockhouse of Wicaco. This building, in 1677, certain Swedish colonists dedicated because the existing Swedish church at Tinicum was too far away from them. Jacobus Fabritius was the first pastor. The blockhouse upon the sight of which the church building stands was a little wooden fort, with loopholes through which to "wing" approaching enemies. The men of the congregation then brought their guns to service, "ostensibly," the historian says, "to shoot wild game that they might meet on the road." And even after the blockhouse had been dedicated, a number of women, their husbands being away, once took refuge in it from an attacking party of Indians, and, as they had been soapmaking when attacked, they used kettles of boiling soap for their defence and with these kept the red men off till help arrived. Fabritius died in 1692, after serving the church for fourteen years, during the last nine of which he was blind. The congregation was poor, and paid him little, it would seem, for in the colonial records appears his application to the council, Sixth Month 19th, 1685, for a permit to open and keep an inn. The council refused to let him do this, and so he took up fish curing. William Penn, in a letter to his steward, said: "You may procure fine smoked shads of the old priest." An interesting reference to the old edifice is made by Longfellow in "Evangeline," when describing "the Sunday morning scene," toward the close of the poem; he speaks of "the sound of psalms sung by the Swedes in their church at Wicaco." For many years the congregation of Old Swedes has belonged to the Episcopal communion.

NO TITLE.—The proper title of an ex-President is his plain name, without prefix or annex. A writer in *The Outlook* tells an incident illustrative of this fact. Colonel Hay once had occasion to write to Mr. Buchanan:

Wishing to be very correct and civil, I asked Mr. Hunter, as the depository of all official traditions, what was the proper title to use.

He told me that the rank of an ex-President was so high that no title could properly be used, and that the only address for the Sage of Wheatland was James Buchanan. I afterward found that this was the law observed by the State department. I imagine that very few correspondents know or regard such a rule.—*Exchange*.

On this the *Bible Student* asks: "Is it not true that when a man passes from under the dominion of the world into the glorious liberty of the sons of God, he also needs no title? Often in church assemblies men are called Reverend, Doctor, Professor, when the endearing name of Brother, or even the Christian name with no appellation prefixed, would much better express the lofty equality of the children of God, the foregoing of all titles in view of our common brotherhood in Christ."

As regards the title "Esq.," which some Friends who wished to avoid writing "Mr." have sometimes affixed to a man's name, we have lately met the

following: "In England 'Esquire' is a title of dignity next in degree below that of knight, and is properly given to the eldest sons of knights and the eldest sons of the younger sons of noblemen and their eldest sons in succession. Sheriffs, barristers, justices of the peace while in commission, and others, have a right to the title. It makes a difference in England whether a man is legally rated as 'Esquire' or 'gentleman,' as the former can claim exemption from certain jury duties to which the latter is subject."

"In this country the title is generally considered as belonging especially to lawyers, although it is not now used so commonly as formerly."

## SUMMARY OF EVENTS.

UNITED STATES—A despatch alleged to come from Minister Conger, in Peking, and written in the State Department cipher, has been received by Secretary Hay through the Chinese Minister. It was in answer to one sent by Secretary Hay on the 11th through the same channel. It is as follows: "In British Legation. Under continued shot and shell from Chinese troops. Quick relief only can prevent general massacre." The message is not dated, but it is understood it was sent from Peking on the 18th, and is accepted as genuine.

It has been decided at Washington that the present situation in China does not require an extra session of Congress. If, however, it is said, subsequent developments demand it, an extra session will be called promptly to authorize the President to raise more troops.

W. W. Rockhill, Director of the Bureau of American Republics, has been appointed a special commissioner from this country to go to China and investigate and report upon the situation. He was formerly Secretary of Legation in Peking and speaks Chinese.

Chinese merchants and representatives of the several Chinese companies in this city adopted a card to the people of Philadelphia expressive of their horror and repudiation of the outrages being perpetrated in China, and their joy at the reported safety of the United States Minister to China.

The British steamer *Queenswood* has been chartered to carry 4,000 tons of bituminous coal from Philadelphia to London—the first cargo of the kind ever sent to that city from Philadelphia; but two other cargoes have ever been sent to London from this country. The present shipment is due in a great measure to the labor difficulties in England and the scarcity of coal in both Germany and England. Exporters claim that the next few years will undoubtedly place Philadelphia among the leading export coal centres of the world.

In Utica, N. Y., a block of new apartment houses has just been furnished with complete installation of electric cooking utensils in each flat. The electrical kitchen furniture consists of three round platters, or "stoves," an oven and a broiler.

It is not quite seventy years since there was no school in the limits of Chicago. There are now 250 public school-houses, with 5,000 teachers and over 255,000 pupils.

Two hundred natives were killed and 130 surrendered or were captured in the Philippines last week.

The foreign commerce of the United States during the fiscal year 1900 was \$320,000,000 greater than that of 1899. The total was \$2,244,193,543. The imports of the year increased \$152,000,000, of which increase two-thirds was in manufacturers' materials; and the exports increased \$167,000,000, of which one-half was manufactured articles.

The announcement is made from Washington that steps are being taken for the organization of an independent government in Cuba, and that in eight or nine months the United States troops will be withdrawn from the island and the Cubans left to govern themselves. This is in accordance with promises, made in the Teller resolution of Fourth Month 20th, 1898.

The President and Governor General Wood have agreed upon Ninth Month 15th as the time for holding elections for the Constitutional Convention in Cuba. It is said in Washington that the Constitution will be closely scrutinized in Washington, and Cuba will not be permitted to make treaties with foreign countries, except through the United States, nor will the people be allowed to involve the island in debt, unless authorized to do so by this Government.

The amount of land in cultivation in Cuba is said to be double what it was last year. The number of schools has increased, and about 130,000 children are in attendance.

The Bank of Montreal in New York City has lately received what is said to be one of the largest lumps of gold that has ever reached that city. The metal was of cone

shape, thirteen inches high and thirty-four inches in circumference at the base, and is valued at \$135,275. It had probably been melted in a crucible, which had been afterwards broken away from it. The usual form of gold bricks is that of an ordinary brick, the very largest being valued at about \$30,000 and weighing about 1500 ounces.

Heavy rains fell in Northern Kansas, from the Missouri River half way across the State, breaking a drought of five weeks' duration and it is said saving the corn crop.

The pineapple crop of Florida exceeds all previous records. The value of the crop on the east coast alone will be in excess of \$300,000.

A letter has been received by President McKinley, signed by the Hawaiian National Committee, expressing their appreciation and thanks for the liberal laws which Congress has enacted for the Territory of Hawaii.

The Government's holdings of gold reached the highest point in its history, on the 23rd, and amounted to \$427,498,482, including the lawful reserve of \$150,000,000.

There were 564 deaths in this city last week, reported to the Board of Health. This is 69 less than the previous week and 54 more than the corresponding week of 1899. Of the foregoing 288 were males and 276 females: 45 died of consumption; 26 of inflammation of the lungs and surrounding membranes; 18 of cancer; 13 of apoplexy, and 9 of diphtheria.

Markets, &c. — U. S. 2's, new, 104 to 104½; 3's, 110 to 110½; 4's, reg., 115½ to 116; new 4's, 133¼ to 134½; 5's, 114½ to 115.

COTTON closed on a basis of 10½c. per pound for middling uplands.

FLOUR.—Winter, super., \$2.40 to \$2.60; Pennsylvania roller, straight, \$3.50 to \$3.75; Western winter, straight, \$3.65 to \$3.90; spring, straight, \$3.90 to \$4.10; city mills, straight, \$3.60 to \$3.90. RYE FLOUR—\$3.25 per barrel, as to quality, the latter for fancy Western patent.

GRAIN—No. 2 red wheat, 75½ to 75¾c.  
No. 2 mixed corn, 41 to 41¼c.  
No. 2 white oats, clipped, 31c.

BEEF CATTLE.—Extra, 5½ to 5¾c.; good 5½ to 5¾c.; medium, 5½ to 5¾c.

SHEEP AND LAMBS.—Extra, 4½ to 5c.; good, 4½ to 4¾c.; common, 2 to 3c.; spring lambs, 4½ to 6¾c.

HOGS.—7½ to 7¾c. for best Western; others, 7¼ to 7½c.

FOREIGN—After three days' fighting at Tien-Tsin the allied forces completely routed the Chinese: The number engaged, as reported, were: Japanese, 1,600; British, 900; Americans, 800; Russians, 4,000; Germans, 300. The native city has been destroyed by fire. The losses of the Chinese are stated to have been upwards of 3,000.

A provisional government has been established at Tien-Tsin. A proclamation was issued by the allies declaring that they are not warring upon China, but are suppressing rebels.

Statements continue to be made that the European ministers at Peking are safe under the protection of the Imperial Court, except the German minister, whose death has been announced. Much doubt is felt in regard to the truth of these statements.

An imperial ukase, issued at St. Petersburg, orders that a state of siege be proclaimed in the military districts of Siberia, Turkestan and Semiretchinsk, and that all Reservists in these districts be called to the Russian colors.

The memorial to the throne, which Li Hung Chang induced the Viceroy to sign, insisted upon protection of foreigners and the rescue of the ministers at Peking, if still living, an apology to the German Emperor, full compensation for all losses and an assurance of China's good intentions in the future.

The Berlin correspondent of the Paris *Temps* says: "It is asserted in Berlin that the Emperor of China has sent a telegram to Emperor William deploring the assassination of Baron von Ketteler by the rebels, and declaring that the murderers are being actively sought and will be punished."

France has been asked by the Chinese Government to mediate between that empire and other Powers, and has replied, in effect, that it cannot do so until its own claims have been satisfied.

An imperial edict issued on the 17th instant thus defines the position of China, "The present conflict between China and the foreign Powers had its origin in the standing antagonism between the people and Christian mission. The subsequent fall of the Taku forts precipitated the meeting of force with force. The Imperial Government, having due regard to the importance of international intercourse, still refused to go so far as to interrupt the existing relations. We have already repeatedly issued decrees providing for the protection of the foreign Legations, and also commanded the provincial authorities to protect missionaries. Inasmuch as there is still no cessation in the employment of force, foreign merchants and subjects residing in China, who form a numerous body in the country, should be protected without distinction."

A Russian transport was attacked by Chinese on the Amur River, and nearly all the escort killed. The town of Blagoveschensk was attacked, the garrison overwhelmed and nearly all perished. In Manchuria, stations of the Eastern Siberian Railway have been burned, bridges destroyed and the tracks torn up. This has been followed by movements by the Russian troops and the defeat of the Chinese at different points along the Amur River, who were obliged to retire.

St. Petersburg despatches represent the situation in Manchuria as far more serious than had been supposed. It is asserted that the Chinese have occupied Heilar, where the Russian Railway staff is surrounded and in desperate straits.

The correspondent of the Associated Press at Berlin states that the question of the chief command on both land and sea in China still forms the subject of diplomatic negotiations, and that nothing has yet been settled.

Reports from Boer sources state that there has been heavy fighting in the Transvaal for the past three days, and that the British losses have been large.

The commander of a British relief column reached Kumassi on the 15th. Upon its arrival a scene of horror and desolation was presented, burned houses and dead bodies were visible on all sides. On its way it encountered large bodies of the Ashantis.

Great heat has prevailed in England on the continent during the past week. The 17th was the hottest day on record this year in London, where the temperature rose to 94.6 degrees Fahrenheit. In some parts of the country the excessive heat culminated in severe thunderstorms, accompanied by a heavy rainfall. Much damage was done to fruit trees, and the streets in many towns up the country were flooded. Considerable damage was done to numerous buildings by lightning.

In Paris, the 17th is spoken of as "exceedingly hot," the temperature having been nearly 89° in the shade.

A convention of Christian Endeavor Societies has lately been taking place in London. The total enrollment, outside of the United States and Canada, is 12,540 societies, and this figure, augmented by the greater number in the United States and Canada, makes an interdenominational brotherhood of 59,712 local societies, with a total membership of 3,500,000; 50,000 persons on the 18th were present.

Germany has given up the Reaumur thermometer, and after First Month 1st, 1901, will use only the Centigrade. In the Reaumur the division between the freezing and the boiling point is into 80 degrees, in the Centigrade it is into 100 degrees.

The hot wave has been broken in Berlin, and there have been terrific rain and thunder storms in many parts of Germany. An enormous amount of damage has been done.

Mount Azuma, in Japan, broke into violent eruption on the 17th inst., and the lava engulfed several villages. Two hundred persons were killed.

A despatch from St. John's says that the Straits of Belle Isle are still blocked with ice floes. Almost 1,000 fishing vessels are icebound and unable to reach the Labrador fishing grounds.

The annual crop of mushrooms in France is valued at \$2,000,000, and it is said that there are sixty wholesale firms in Paris dealing exclusively in them. In the Department of the Seine it appears there are some 3,000 caves in which mushrooms are grown, and about 300 persons are employed in their culture, and rarely leave these caves.

A despatch from Montreal of the 17th says: The annual influx of United States pilgrims to the miracle working shrine, Ste. Anne de Beaupre, has commenced. Yesterday, during the day, the railroads passed 3500 through Montreal on their way to Quebec, and last night another 1500 arrived and changed trains here. More are going through to-day.

About 30,000,000 persons left Europe during the century just closing to seek to better their fortunes in other lands.

A reciprocity treaty with Italy has been signed at Washington. The arrangement, like that with France and Germany, is made under Section 3, of the Dingley Tariff act. This treaty secures to the manufacturing industries indicated a widely extended market hitherto almost unknown to Americans.

The Governor of Bombay has telegraphed that there were 9928 cases of cholera in the famine districts during the week ending Seventh Month 7th, of which 6474 were fatal, and that in the native States there were 9526 cases, of which 5892 were fatal.

The Citizens' Permanent Relief Committee, which is raising funds for relief of famine sufferers in India, has issued a statement, in which it says, that from two to three cents a day will save a life. "Some rain has fallen," it is stated, "and more is hoped for, yet the stricken farmers, without cattle to cultivate the ground, or seed with

which to sow it, will not be able, without assistance, to rise above the present deplorable state. The Government of India is providing for 6,000,000 daily; yet so great is the territory affected, and so high the death rate in the hundreds of native States, where Government has little control, that the call for help grows louder every hour.

A dispatch from Vera Cruz of the 22nd says: The first patient treated with the yellow fever serum by the young Brazilian experimenter, Dr. Bellinzaghi, is fully convalescent. Other patients treated are progressing favorably. There is intense interest in the experiments. Patients very low with black vomit have been treated, and the effect of the serum is marvelous.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 74.

Joseph C. Exton for Amy S. L. Exton, N. J.; Davi H. Forsythe for Lewis Forsythe, Pa.; Phillips Chambers, Pa.; Benjamin H. Lightfoot, Pa.; Stephen W. Post and for Henry R. Post, N. Y.; Joseph B. Bettles and for Susanna G. Bettles, Ill.; Howard A. Mickl N. J.; John E. Carter, G't'n, \$8 for himself, Rebecca S. Conard, Shelter for Colored Orphans, and L. M. Thornton; Joseph Passmore, Pa.; Elizabeth Wrigth N. J.; Susanna Kite, Phila.; Ruth S. Abbott, Phila. J. Benjamin Glavin, Phila.; Clarkson M. Gifford, Mass. Pardon Tucker, R. I.; Elizabeth W. Warner for Matilda W. Warner, Pa.; Joseph T. Whitson, Pa.; Lev Bowles, agent Kans. \$1 for J. A. Carter; Barclay Perrose, N. Y.; Thomas S. Downing, Pa., Jane P. Cors Phila.; Wilson Hutchens, Mo.; Mary Ann Wiggin, Pa., and for Mary J. White, N. C.; Isaac W. Stoke N. J., \$8 for Phebe P. Stokes, Anna H. Stokes, and M. S. and E. P. Allen, \$4 (two vols.); William Scattergood, Pa.; Charles C. Scattergood, Pa.; William Evans, N. J.; Mary E. Cadwalader, Phila.; Emelin P. Newbold, Pa.; Anna M. Warrington and for Francis Warrington, Pa.; Henry Hall, F'k'd; Addison Hutton, G't'n; William Kite, Jr., G't'n; Elizabeth P. Smith, G't'n; Rebecca J. Allen, Pa.; Jesse Negu agent Ia., \$10 for William D. Branson, Joseph Havelly, Rezin Thompson, M. M. Edmonson, and Joel Bear Calif.; Ellwood Cooper, Phila.; Deborah B. Parry, I. J.; Joshua Jefferis, Pa.; Leah J. Paxson, Ia.; Suss J. Paxson, Pa.; Eliza J. Barton, N. J.; George Haine N. J. \$6 for himself, Lemuel P. Tomlinson, and Dr. H. Haines, Pa.; Emily Pusey, Pa.; Hannah Mickl N. J.; Lydia Ann Hendrickson, N. J.; Joseph M. Truman, Jr., Phila., \$6 for George School, Librai Association of Friends, and Ellen A. Pine; Mary Beardsley, N. Y.; John W. Tatum, Pa.; James V. Edgerton, O.; Levi R. Cowperthwaite, N. J.; Joseph J. Hopkins, Pa.

Remittances received after Third-day noon will appear in the Receipts until the following week.

NOTICES.

A YOUNG woman Friend wishes to engage for the position of housekeeper. Add. "H," Office of THE FRIEND.

WANTED.—A young man to assist in a grocery store one who has had some experience preferred. Address "K," Office of THE FRIEND.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the Committee on Admissions will be held at Fourth & Arch Streets, on Seventh-day, the 28th instant at 10 A. JOHN W. BIDDLE, Clerk.

FRIENDS' LIBRARY, 142 N. 16th St., Phila.—During 1 Seventh and Eighth Months the Library will be open Second and Fifth-day afternoons from 3 P. M. to 6 P. M.

DIED, Sixth Month 17th, 1900, at her residence in this city, REBECCA W. KITE, widow of Joseph Kite, in 191st year; a member of the Monthly Meeting Friends of Philadelphia for the Northern District. Through early submission to the operations of Divine Grace, she was enabled to walk in the fear of the Lord, and was thus prepared for usefulness in the church. She was much attached to the doctrines and testimonies of the religious Society of Friends, endeavoring to maintain them in daily life and conversation. Her character was marked by firmness, and a conscientious discharge of what she felt to be her duty. Her lengthened years seemed a fulfillment of the Scripture promise, "Thou shalt come to a grave in a full age, like as a shock of corn cometh in season."

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# THE FRIEND.

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## Peace, as in the Churches.

The condition of church-peace is that in all things the church members abide under the vine authority. "God is the author of peace, in all the churches of the saints." To be a saint, or sanctified, is to be surrendered and conformed to the Divine will. A congregation of such is a church of saints, whose peace consists in his government. Without government peace is impossible. There is none to be had of the wicked, for lack of self-government in obedience to the Highest. Anarchy in the secret of the heart, anarchy in the functions of the body, anarchy in human society, is a confusion of which God is not the author. But when the government is on Christ's shoulder, as he leads over all things to his people, "of the increase of his government and peace there shall be no end."

Of church-peace there is no effectual rule but its Ruler. He is our Peace. Rules of discipline may be a method of peace, but are as dead letter without its Prince. They excuse a man from continual resort to the fresh fountain of Peace and of all sufficiency as revealed in his own heart,—the ever unfolding law of the spirit of life in Christ Jesus. Joined to his living Word, which may speak harmonious variations but never variance, members are joined to each other in the unity of the Spirit and the bond of Peace. If there be variance, it is cause for a retiring again, on the part of the differing minds, to a heart-searching inquiry, whether they are feeding on the same Word. What denial of self this is! "For the divisions of Reuben there are great searchings of heart." How honest is this, when we search not to confirm our own will, but to conform to the Divine. How few are so far out of error as to be willing to see to say, "I am in error!"

Rest to the churches from enemies round out may be turned into one of two conditions: Either a relapsing into sluggishness, or

a filling up of the opportunity to walk in the fear of the Lord and in the comfort of the Holy Ghost, so that they are edified and multiplied. (Acts ix: 31.) The peace which is occupied for mere rest, means decadence; the peace which comes of conformity to the Divine will, is kept alive by such conformity as in the churches of the saints, who walking, waiting, watching, praying and moving in the fear of the Lord and in the comfort of the Holy Spirit, are servants in churches that are multiplied. We are responsible for our peace, whether we rest in it for repose, or occupy it unto sanctification.

Exactly as in all churches of true saints, would the God of peace be its author everywhere. It is by practically rendering "glory to God in the highest," that there comes "peace on earth to men of good will," and "good will to men." As through conformity to his manifested will in churches, so by the same conformity is he the author of peace for all human governments. The simple rule of the world's peace is that the law-makers should wait on the voice of his Word, that the presidents and rulers should do the same, that individuals everywhere should mind the witness of his Spirit in preference to the maxims of this world. Thus only can his kingdom, which is his government, come. The voice of our brothers' blood over the earth is crying from large areas of ground, for the submission of our individual spirits to the one Lord, in order that the increase of his government and peace may come on, of which there shall be no end.

This is no Christless peace that we have mentioned, though the Saviour's name may not have been written. The peace of God being peace with men, peace on earth can be known only as men are reconciled to Him. "God was in Christ reconciling the world to himself." The unreconciled reject his peace, until his Spirit convicts them of their alienation, and they crave for his mercy. The wages of sin stare them in the face until, if not past sensibility, they are shown the redeeming love of Him who tasted death, the wages of sin, for every man.

Happy for these, then, if they yield themselves to be reconciled to God by the death of his Son. So the way of peace is known, and the love of Christ constraineth us into his kingdom and government. He, our Mediator, is our peace, "who died for us, the Just for the unjust, that He might bring us to God." His gospel work is the one foundation, as of a man's,

so of a nation's peace. Other foundation can no man lay than that which is laid, even Jesus Christ. The word which God sent and sends, if men will hear it, preaches peace by Jesus Christ, as in all the churches of the saints, so in the councils of nations.

EXCELLENT PLATFORM POWERS. — Did the great apostle, of whom auditors could say, "his bodily presence is weak and his speech contemptible," gather or plant as a public speaker so many churches by "excellent platform powers," or "in demonstration of the Spirit and of power?" Or was it requisite that his speech or preaching should be in enticing words of man's wisdom?

Sometimes foolish things of this world are divinely chosen to confound the wise, and weak things to confound the mighty, and the silence of all flesh to confound the noise-lovers, that no flesh should glory in his presence. The intoxication of platform powers and of the wine of such exhilaration is often mistaken for inspiration of the Spirit, by those whose outward ear supersedes the inward.

Excellent platform powers may be a talent for ministry, just as they are for a political convention, the stage, or a lecture hall. But they are not the gift of the ministry any more than a beautiful voice is the gift of praise. Remarkable natural talents may be aids in delivering the gift when bestowed, but unless voicing the immediate message of the Spirit, they are "as sounding brass or a tinkling cymbal."

A gift in the ministry is a spiritual impartation of Divine messages or openings of Truth for the good of others, with immediate authority to deliver them. The talents, natural or acquired, through which the Divine word is delivered are no part of the special gift or commission. Authority to minister does not consist in those talents, or in any imposition or call of the church, or in anything short of a living sense of the immediate Divine requiring. A stammering tongue, if the Lord choose to use it, is no bar to his baptism of power. An eloquent tongue, while the Lord is using it not, "feedeth on wind and followeth after the east wind."

Yet those excellent platform powers when bestowed on a man are given for a purpose—for some purpose of the glory of the Giver and of blessing to fellow-beings. Let him not despise nor neglect them, but hold them in readiness for his Master's call into their designed

service. That service if obeyed, whether political, educational or religious, will always be Christian. And if a minister is endowed with special natural advantages for the discharge of his gospel service, he is not to suppress or stultify them because he is a minister—thus frustrating the purpose for which they were bestowed—but in humility of heart to suffer his best endowments “to adorn the doctrine of God our Saviour in all things.”

A HUNDRED YEARS' PILGRIMAGE.—“With long life wilt thou satisfy him,” may truly be said of one of our members who first saw the light in the year 1800, and who now, in the year 1900, is waiting for the sunset as the dawn.

The year 1800 has seemed to us prolific of men of character, and among such in our membership hereaway, many will remember Morris Cope, John Carter, Thomas Hutchinson, Charles Ellis, Charles Yarnall, John M. Whittall.

In carrying out our rule not to admit to our columns enconiums on our living members, we may perhaps be excused in drawing the line at the century mark. This trespass cannot often happen, nor would it now in a case likely to heed it as harm.

In the passing of his hundredth anniversary, a salutation of the love of many goes out to our beloved Friend John Bennington, concerning whom a brief account appeared in last number.

OVERRULING EVIL FOR GOOD.—Two communications of similar tenor have reached us about the same time. The first is an extract from the *Presbyterian*, which says:

It is a time for the exercise of faith. In these providential movements, so far beyond our control, let us hear the voice of Him who says: “What I do thou knowest not now, but thou shalt know hereafter.”

In the face of present conditions, which terrify and bewilder, the whole Church of Christ needs the faith of the sea captain's child. She was asleep in the cabin when a storm burst upon the vessel, and she was awakened by the commotion and cried out in her fright. When told of the storm and the danger, she asked, “Is my father on deck?” They told her he was and was in command. “Then it will be all right,” she said, and lying down, sweetly fell to sleep again. If such sublime faith in the skill of an earthly father can triumph over danger, what should our confidence be in our all-wise and loving Saviour of his people who can cause the wrath of man to praise Him and the remainder thereof He can restrain! This work of saving men is his and we are only helpers. It is his work, to be carried on to the day of final triumph. Let the faith of every one rally under the voice of Him who said: “Lo, I am with you always, even to the end of the world.”

The other is a letter from a Friend who advises us to “get strong for a long Chinese war and other desolations. Keep optimistic under a feeling that these things—famine and all—in Omnipotent hands will do what our impotent quails at.”

### For Using His Brains.

A young brakeman on the Baltimore & Ohio Railroad, who lives near Cumberland, Md., recently received from the railroad company a check for fifty dollars. It was a gift, and accompanying it was this memorandum: “For using his brains.”

The story which explains this gift is a very simple one, and yet it is well worth telling. It illustrates a fact which business men and employers are well aware of, that the man of brains is ready to act in an emergency on his own initiative, while the less intelligent person waits to be instructed, and loses the one opportunity for successful action.

This young man was a brakeman on a long freight train which one day was coming down the grade between Cranberry Summit and Fowlesburg, W. Va. He was on the front of the train, a long distance from the conductor—in the caboose in the rear—from whom he received his orders.

The train stopped with great suddenness. The brakeman did not know why it had stopped; he only knew that the cars were bumping together with noise and violence, and that something was wrong.

He also knew that the west-bound Chicago Express passed at about that time. He had not stopped to think this out; he was simply instantly aware of it, and was also aware that if he went back for orders, which would have been the natural, and, possibly, in a technical way, the proper thing for him to do, it might be too late to stop the express. Therefore, he rushed forward without orders and flagged the express, which, sure enough, was booming along upon them.

He arrived in the nick of time. A few seconds later would have been too late. As a matter of fact, four or five cars on the freight train were derailed, and they would have thrown the express into the river.

The acknowledgment from the railroad company of good judgment not only took the form of a check for fifty dollars, but the announcement of it was posted on a bulletin in the stations and shops.—*Selected.*

PAUPERING STUDENTS.—Free tuition, free room rent, free text books, and some spending money are among the inducements regularly and unblushingly held out to young men whose ultimate business in life will be to lead the religious thought and work of the community. To call such misplaced charity “pauperization,” as has been done, is to use a term none too strong.

It would not be difficult to show that such wholesale distribution of money, or money's worth, has had a positively debilitating effect upon the ministry, and has robbed the profession of much of the independence and manly vigor which it ought by all means to exhibit. In his now famous indictment of theological education—an indictment which, we are convinced, will ultimately be seen to have been one of the most notable of recent educational steps—President Hyde of Bowdoin College laid his finger upon this as one of the most unsound spots in the whole structure, and a condition in the continuance of which makes impossible a theological education adapted to the needs of the modern world.—*New York Evening Post.*

FOR “THE FRIEND.”

### Sound Words.

(Continued from page 12).

To come down then, to the root of the matter, since “no man can say that Jesus is the Lord, but by the Holy Ghost” (1 Cor. xii: 3), it necessarily follows that all such sayings without a sense of this spirit of grace are not the witness God asks for, and therefore are not true. “I receive not testimony from man” (John v: 34) *i. e.*, from the natural knowledge and wisdom of man, which is only fitted to understand natural created things, but the spirit of God, the Creator must first be received, as God is only known in and through his own spirit, in order that man may know whom he addresses and worships, else he worships he “knows not what.”

Legion is the name of the multitude of words and terms, invented by an apostate church, apostatized from the power and guidance of God's spirit, to distinguish its notions and imaginations of God and his work towards men; all which words are intended to define those things, which to man, unaided of God, are incomprehensible. The terms used become cloaks to cover up a suppositious knowledge, the *almamater* of priestcraft in every age of the world.

What need we say to such words as the following as applied to mortal man? I quote from their own authors, and can substantiate what I say, as regards the Pope, “that being canonically elected he is God upon earth,” that he “holds on earth not only the rank of a sinless man, but of a true God;” “to whose trust the dispensation of Divine mysteries has been committed.” We are then to hear him what soever he shall say, who is to us as a God, in those things that concern God (as powerful as God himself;” “all the acts of the Pope must be considered as the acts of God;” his followers are taught to call him “the Vicegerent of God,” “Representative of Christ,” “the Great Infallible Head of the Church,” “Prince of the Apostles,” “His Holiness.” Besides these, what of the terms “mass,” “purgatory,” “auricular confession,” “indulgences,” and a host of other excrescences borrowed from paganism and grafted on to Christianity, but so clumsily done that no life of the vine could possibly flow into such things. Faint is the glimmer of the gospel ray that finds its way to the hearts of those shrouded in these things.

And though the church was largely purged of many of these hindering things by the Reformation, as brought about by such instrument as Jerome of Prague, John Huss, Wycliffe, Martin Luther, Melancthon, Zwingli, Calvin, Knox, and a galaxy of lesser lights, yet it was not that a pure language was again bestowed on the church of Christ till there arose men who came direct to the fountain of all heavenly wisdom, the guidance of the Spirit of Christ, and refused to be led by the love of those who retained among themselves lingering rootlets of such noxious weeds, again under favoring conditions to spring up and flourish.

These men as little children, sitting at the feet of Jesus, whom now they knew had come to teach his people himself in fulfilment of his promise, were taught by this grace of God and led in a path diverse from others. Obeying their Divine guide, a quick discernment was given to them to avoid every stumbling

stone in this path of the cross, and they clearly saw danger which others heedless fell into.

This people were peculiar in their ways and words, patient in suffering, full of forgiveness and mercy, and active in works of philanthropy. They were learned in Holy Scripture, and able to give to every man a reason of the hope within them, and the why and the wherefore of their seeming peculiarities. Nor should we retain these without at the same time by cogent reasons being able to convince the gainsayers of their rectitude, if we do not succeed in persuading them to do likewise. Error there had been, and error there still was, and if through the clear light, beaming from the faithful early Friends, the world now sees more clearly, we must ever remember they were favored to see the incipient causes that led to these decadences, and seeing, to avoid them. Would we then as successors to these standard-bearers of the Truth, still have its light to shine in us, our safeguard lies in our doing as they did, keep the lamp's wick clean. Led by the same spirit, we shall be led into the same path of Truth: "Speak ye the truth every man to his neighbor;" "Set a watch, O Lord, over my lips, that I sin not against thee." Our words, like theirs were, should be sweet, savoury and wholesome, words of truth and righteousness, the outcome of love to man and obedience to God.

Let us then now come home to our own household of faith and examine some words as used by some of our members, and measure them by the line of Truth.

(To be continued.)

**THE NEED OF QUIETNESS.**—We read that "Isaac went out to meditate in the field at eventide." Where and when do the business men of our day meditate. They have no time for it. The precept, Commune with your own heart and in your own chamber, and be still, is never obeyed by them, and as a consequence their inner spiritual life is starved and they have little or no influence for good upon others. Let us try to resist this habit of being always in the din, always in a turmoil, and, however busy, take time to consider our ways, that we may be, if not wise, at least less foolish. The busiest workers have generally an hour in the middle of the day in which to eat and rest, a part of which they might spend in communion with a better world. And, when talking to his work through the most crowded streets, a man may acquire the habit of being as much alone with his thoughts as he would be in the Sahara desert.

Calm soul of all things! make it mine  
To feel amid the city's jar,  
That there abides a peace of thine  
Man did not make and cannot mar.

—Great Thoughts.

If you wish your children to be respectful to you, then you should make a point of being respectful to them. The boys and girls who are always spoken to in a harsh, rough tone of voice naturally fall into the habit of responding in the same way. Parental dignity and authority may be asserted with the utmost firmness and yet without coarseness or arrogance. In fact, it cannot well be asserted in any other way. A rude father or mother is likely to have rude sons and daughters. —*Nashville Advocate.*

FOR "THE FRIEND."

### Silent Worship.

The poem entitled "Thoughts in a Religious Meeting" is perhaps familiar to some of the older readers of THE FRIEND, but may not be so to some of the present day. A part of the sentiments which follow may have been published at different times, but being truthful, and embraced under the one head of "Silent Worship," may be confirming and comforting to some of this generation. W. P. T.

Though few in number, Father, Lord!  
Still in thy name we come,  
To wait for thy inteaching Word,  
Though human lips be dumb;  
Though neither sad, nor joyful tone  
Be lent to mortal ear,  
Thou, Thou, who knowest the heart alone,  
Wilt kindly listen here.

The while a cold and formal throng  
We seem to mortal eyes,  
Thou knowest full many a grateful song,  
And many a burdened sigh,  
And heartfelt prayers for strength and grace,  
To walk from error free,  
Rise from this silent gathering place  
In sounds of power to Thee.

The few that here are wholly thine,  
Who tread the narrow way,  
Told not by outward seal or sign  
Of their baptismal day.  
Thou only, knowest the way and time,  
Their covenant began,  
Thou, only when they seek sublime  
Communion with thy Son.

Join me to these, as deep to deep,  
Their way be still my choice.  
My soul e'en as an infant keep,  
That knows its parent's voice.  
While others labor in thy cause,  
With words of power and skill  
Be it but mine to know thy laws,  
To love Thee, and be still.

### Money in Butterflies.

A bright English girl, living in California, has made a small fortune from the study of these insects. Success has dropped her blossoms into the lap of Mary Yeomans, so that everyone calls her a clever woman. When she first began to catch butterflies, her neighbors, who chanced to know of it, called her a "bug catcher," and many a tale they told at her expense to shorten the long trails over the mountain. But when they found there was money to be had for the butterflies and saw her increasing her stock and buying more land, the farmer folk wished they knew which of the butterflies were the rare ones.

Mary Yeomans knew, and because she knew, she owns a ranch worth to-day \$40,000. An English girl, she had collected butterflies for pleasure at home and knew how rare and how valuable some of the species were.

She knew that in Europe rich men and women collected butterflies and would journey half around the world to find a missing species. She knew, too, that they were glad to pay well for what they wanted. Besides the private people, are museums, the academies of science and colleges, all wanting collections.

She had visited great establishments in London and Paris, where the sole stock in trade was thousands and thousands of butterflies and beetles and insects.

With her three brothers she came to live in the wilds of Northern California twenty years ago, three gentle people who must for the first time take thought of what they should eat and wherewithal they should be clothed.

Like most English colonists they came out to farm, and how well they have succeeded their well-fenced miles of sheep-lands show. They took up a great tract of land, and when they went out to open up woods and build fences over it, Mary was afraid to stay at home alone, and went with her brothers, camping for some times for days.

In her new home she had forgotten butterflies till, one hot afternoon, as she lay on the mountain side under a great mossy tanbark oak listening to the distant strokes of an ax, a flock of great yellow, pansy-like wings hovered a moment over her and then flew up the mountainside to a patch of yellow honeysuckle.

All alert in a moment, she followed the butterflies up the steep mountain-side. She thought she recognized them as a species known only in the higher Alps, and very rare and valuable.

"When at last I did get one in my hands I was sure it was the very kind. I was too excited to wait till morning, which is the best time to catch butterflies, because they are sluggish then in the cold, damp foliage. I caught six before night, and the rest of the flock in the morning. I pinned one out carefully and sketched it in water color. I had to be saving in my postage, so I sent the sketch instead of a box of butterflies home to England.

"Such a long wait it was, and fancy my delight when I had word at last to send all the butterflies to London. You would never guess what they offered me for them, \$25 each; and as there were twenty-three of them, I had the tidy little sum of \$575, all my own, and the first money I ever owned in my life. That was my beginning, and I was always on the lookout for butterflies. With my money I bought ten fancy sheep." Mary Yeoman's cellar is not for eatables, but is her nursery for beetles.

What appears to be unsplit stove wood lies in rows on the floor. Each piece has been split, but tied together again, and in each piece are different species of beetles. They eat the wood, making their way out, and lay their eggs in the wood.

"I keep watch, and when a beetle gets to the surface I put it back. The most valuable one? It all depends upon the demand. A beetle is worth just what I can get for it. Dr. Le Fontain, who came out from France to study the insects of California, came to our house by chance. He did not tell us who he was, merely that he was a stranger passing through the country, but when I chanced to see him before dawn creeping out with a candle in his hand under the pine trees, I knew he must be after insects. He was in raptures over the beauty he had found, and when I told him about my butterflies and showed him what I had, he forgot all his English and rhapsodized in French.

"He taught me a great deal about beetles, and told me of a certain one he was most eager to find in California. He believed it was here, though he could not find it. It had been found only in Italy, and had almost disappeared. Ah? you had better not look at it; you will be disappointed." She poked about in a box of twigs and laid in my hand what was to me a most ordinary little black bug with long, slender legs,

and then she placed beside it a little round red one, no larger than the head of a pin.

"The tiny one is the one which Dr. Le Fontain traveled miles and miles to find and could not—I found it. The other is the 'beauty' he caught under the pine trees.

"You understand, a collection of beetles is not complete without all the different species. Some are very common, but others are most difficult to find. Dr. Le Fontain made a sketch of the beetle he was looking for, and then we went out to find a mate for the 'beauty' he had caught in the morning, for where one is, more are sure to be. We found four, and they were the ancestors of the ones I have here. He showed me how to make what we call a 'series.' That is, a butterfly or a beetle in all its stages from the egg to the perfect creature—each stage shown by a specimen and tacked in order on a card. I always made notes as to time each stage requires and food and where the life was lived. He was so kind and interested I was delighted when at last I found what he wanted. It was three summers ago, and I made a long journey for it.

"I had wanted for so long to go back to the redwoods we passed coming up. You stopped in the woods, and know that the silence of the great trees haunts one who has once known it. Brother Tom and I made the journey on horseback, and camped a week right in the heart of the belt. It was there I found my beetle. I carried a great white sheet along and spread it on the ground. Taking up an armful of dried pine needles, I shook it over the sheet. If any of the fallen particles scuttled off I knew it was an insect, and one of the scuttling insects was my long-wished for much desired beetle.

The Indians know about butterflies, and know where to find them, and they are the only ones who have helped me to any extent, except a Chinaman. I have a great respect for Chinamen and Indians; they see things which few of our own white civilized men can comprehend, even though it means dollars."

We went back to Mary Yeoman's sitting-room—a room speaking of more culture, more real living, than almost any room I ever entered; maybe, because, only stronger personalities lived there, and their strength had not been diluted by complex living. On the floor were skins—bear, panther, coyote, and many I did not know. There were beautiful Indian baskets with bird plumages, and many books and engravings and water color sketches. At one end the room, the only one not having great windows looking into the oak grove or the mountains, was covered with mounted butterflies, blue and brown and red and pink, yellow, white, and colors for which I have no name. Each had its story, and a tale of mates which had journeyed across the sea to tell those who cared to know that the butterflies of California are the most gorgeous of all the world.—*Philadelphia Press*.

CHARACTER is a thing rather of growth than of building. A house is built, and every brick and board is just where it was put by some man's work; but a Christian character grows, and all its graces are the development of an inner life, and the result not merely of our work, but also of God's inbreathing.—*The Treasury*.

### LINES.

Selected.

Since o'er thy footstool here below  
Such radiant gems are strewn  
Oh! what magnificence must glow,  
My God, about thy throne!  
So brilliant here these drops of light,  
There the full ocean rolls, how bright!

If night's blue curtain of the sky  
With thousand stars inwrought,  
Hung like a royal canopy,  
With glittering diamonds fraught,  
Be, Lord, thy temple's outer veil,  
What splendor at the shrine must dwell!

The dazzling sun at noon-tide hour,  
Forth from his flaming vase  
Flinging o'er earth the golden shower,  
Till vale and mountain blaze,  
But shows, O Lord, one beam of thine  
What then the day where thou dost shine!

Ah, how shall these dim eyes endure  
That noon of living rays;  
Oh how my spirit so impure,  
Upon thy glory gaze!  
Anoint, O Lord, anoint my sight,  
And robe me for that world of light.

### Moral Weight of Small Parties.

To the editor of the *Springfield Republican*:—

Under the heading, "The Influence of the Quakers," the *Literary Digest* alludes to the Friends in connection with the recent wars, and quotes from the *Springfield Republican* and the *New York Sun*. The former paper, while regretting the diminution of their numbers, gives the Quakers credit for a high moral standard, and for a consistent and persistent opposition to all wars as anti-Christian, and also for a wholesome influence in that direction. The *Sun* doubts their ever having exerted much influence against war, giving as a reason for this the continuance of wars. Dr. David Gregg, in a sermon at Brooklyn on Forefathers' day, 1896, attributes to the influence of the Friends many of the great reforms which have taken place in the last two hundred and fifty years. He says:

"The Quakers, when seen at their best, stand in American history for ideal civilization; and this civilization is their contribution to the American republic. As historic characters, the Quakers are a marked and influential people in the midst of the most marked and influential types of mankind; they have put their stamp indelibly on national and international life. . . . They differed from all the sects around them in that they renounced the use of all force in the propagation of their principles. They inculcated and practised religious toleration. They have the honor of being one of the five divisions of Christendom against which charges of cruelty and selfishness and love of power cannot be brought. Their gun was a protest, their bullet a principle, and their powder the inner light. They served the church and State by what they were. Their method of pushing their faith was to be what they believed and then assert themselves. They exalted the passive virtues. This was the method of Jesus Christ. All which Jesus ever did in this world was to assert himself and suffer. When violence was used against them their principle of action was, never retaliate. Their method of growth was by patience and perseverance and quiet suffering, and their method was effective. For example, they car-

ried their religion into the Massachusetts colony, and planted it right in the midst of the hard-headed Puritans. The Puritans persecuted them, whipped them, robbed them, hung them, but they kept right on asserting themselves and suffering until, by their patience, they wore out the cruelty of the Puritans and brought the Puritan scourge and scaffold into public disgrace. The public, won over to them by their beautiful spirit, rose and demanded the cessation of persecution. Thus they purchased and established for us by their sufferings the religious toleration which now exists in our republic."

The *Sun* assumes that because wars continue the Quakers' faith is naught, and that they have exerted no influence toward hastening the time when "people shall learn war no more." Let the editor of the *Sun* read Gregg's eloquent discourse in full.

We may not conclude that all efforts toward reform not fully successful are futile. This ground would condemn the prophets, Christ and his disciples, as well as many reformers in every age of the world. Quakerism will be unpopular as long as mankind esteem money office and power the only true success. Present defeat often portends the fullest ultimate success. In the popular current of war now sweeping like a mighty desolation over the world, few have the independence to stand firm for Christianity as taught and exemplified by Jesus!

Who can fathom the depth of iniquity into which the United States as a nation has sunk and the basic motive which caused the war in the Philippines? The *Philadelphia Press*, which says Amen to all Administration measures said, some months ago that it was necessary and quite time that our country had a new outlet for its products. When the city of Manila came under the control of our government, what were the first, or among the first, exportations to that place? Intoxicating liquors. Four hundred saloons were opened where scarcely any existed before. Did not the distillers and brewers, the exporters of those liquors, and the great, complicated money-making interests of the country play a large part in helping to cause the war? And the glory accorded to military heroes was another tremendous interest.

In the first place, war is always contrary to the teaching of our blessed Saviour. Shall we Christianize the heathen by killing and maiming thousands of them, and making them drunk with our poisonous liquors? No wonder that Jesus spoke so much against hypocrisy. Alas money and popularity are the great shrine before which we as a nation fall down and worship!

There is so much sophistry in the speaking and writing of the present day, that one's soul often rises up in indignation and rebellion against the attempt to put darkness for light and light for darkness.\*

When Pharaoh, king of Egypt, ordered that the male children of the Hebrews to be destroyed, he thought to put an end to the Hebrew people. But God saved Moses alone to deliver his people out from under the hand of their cruel taskmaster. When Daniel th

\*An illustration, which might be construed as taken in the interest of one of the political parties, is properly omitted from THE FRIEND.

phet was cast into the den of lions, his enemies thought they should see him no more. When our Lord and Saviour, Jesus Christ, was crucified, and all men forsook Him and fled, and it was such a disgrace to be his disciple that Peter denied Him—it seemed to the scribes and pharisees of that day that the persistent fellow and his disciples were all down and out of the way. Was it so? And, now, because temperance reform is unpopular, does it follow that this class of people are forever one with their labors? Or that the everlasting God, the Creator of the ends of the earth, weary? Or that his own children, who, in humility of heart, cry mightily unto Him—“Spare thy people and give not thine heritage to reproach,” will not be heard?

We hear quite too much boasting about our beloved country, when corruption is in high places, and the peaceable, prayerful “armies of the living God are defied.” “Who art thou that thou should be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord, thy Maker, that hath stretched forth the heavens and laid the foundations of the earth and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?”

It may seem easy and pleasant to drift with the popular current—to walk in the broad way. Yet how much sweeter the peace, how incomparably greater the joy, of the few who travel the straight and narrow way that leadeth unto everlasting life! Christianity is not a myth, nor is it something to be taken up and laid down to accomplish the selfishness of the regenerate human heart. No people or nation who disregard eternal truths can always prosper. History furnishes abundant illustration of this. It is “righteousness that exalteth a nation, but sin is a reproach to any people.”

JOHN W. FOSTER.

WESTERLY, R. I., Fourth Month 4th, 1900.

**STRENGTH OF A BEETLE.**—The following anecdote of a three-horned beetle will give me an idea of its vast strength of body. A beetle was brought in, and, there being no box at hand in which to put it, it was clapped under a quart bottle of milk which happened to be on the table, the hollow at the bottom of the bottle allowing the insect to stand upright.

Presently the bottle began to move slowly and glide along the smooth table, propelled by the muscular power of the imprisoned beetle, and continued its travels for some time, to the astonishment of all who witnessed it. The weight of the bottle and its contents could not have been less than three and a half pounds, while that of the beetle was about half an ounce, so that it readily moved a weight 112 times greater than its own.

A better notion than figures can convey will be obtained of this feat by supposing a lad of fifteen to be imprisoned under a great bell weighing 12,000 pounds and to move it to and fro upon a smooth pavement by pushing it from behind.

“ARE not two sparrows sold for a farthing?” said again, “Are not five sparrows sold for two things?” Even the odd sparrow, thrown in to make up the bargain, is not forgotten, and never much we may be forgotten by man, and remembers the weakest and poorest of us.”

And the Lord said unto him, Arise and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus, for behold he prayeth.”

When Saul stopped short in the pathway of crime,  
And humbled, his Master obeyeth,  
The word of the Lord to Ananias came  
Of “go unto Saul” for he prayeth.  
In the bonds of affection, cemented by love  
Let us humbly our Maker implore  
That the spirit of prayer He will on us bestow  
And teach us his Son to adore.  
Then when we are called from the trilles of earth  
We will gladly the messenger know  
And with angels and saints, sing the songs of the  
Lamb  
Where the waters of life ever flow.

THOMAS KITE.

### A Declaration by Albert Barnes.

The last years of the late civil war a call was made by the Christian Commission for clerical volunteers to go to the front to perform various duties in behalf of soldiers in the field, minister to the sick in hospitals, and perform the last sad rites for such as had given their lives for their country's good. Though far removed from the seat of war, the writer responded to the call, his route on his mission leading him through Philadelphia. Being directed to Albert Barnes's church, thither he made his way with other strangers anxious to see and hear one of the great divines of the century. At that time Albert Barnes was in the height of his popularity, a man of strong physique, of great dignity of bearing, with a well-modulated voice and a masterly style of oratory, captivating and inspiring. Very brief notes of the morning sermon are here given from the writer's diary of that memorable Sabbath. The sermon was based on the ninth chapter of Daniel and the last part of the twenty-sixth verse: “The end thereof shall be with a flood, and unto the end of the war desolations are determined.”

1. War is one of the fatal scourges of mankind. (1) Its desolations are seen in ravaged territory, ruined and despoiled cities, in the destruction of formidable navies, in paralyzed national resources, and in the creation of a national debt, often exceeding the ability of the people to pay. (2) The desolations of war are specially seen in the disintegration of society, taking vast numbers of citizens from the walks of business life, interfering with the financial affairs of a people, leaving many portions of the country without the men and agencies to insure a fair degree of financial prosperity. (3) The desolations of war have a marked injurious effect on the moral and religious condition of a nation. The demoralizing effects of war are seen in the destruction of churches located within the province of contending armies and in the breaking up of religious associations and congregations, for a time left like scattered sheep without a shepherd. A certain proportion of those engaged in war are members of respective churches and congregations; but camp life soon tests their loyalty to Christ, and if they are fortunate enough to survive the conflict, generally return to their homes shorn of a Christian profession, and in too many instances are henceforth classed with the skeptical and irreligious.

2. In the providence of God the scourge of war is often *overruled* in mysterious ways for the establishment and reorganization of new

churches and the consolidation of religious interests, making the Church of God stronger and more successful after the trials and disasters resulting from the desolations of war. The results of the present war are seen in the opening of a vast territory for missionary labor and sacrifice; especially is this true with regard to the South, where millions of free blacks now await the coming of peace and the diffusion of religious education, for which they have sighed for two hundred years. A wide field is now open for the people's evangelization, and already the Macedonian cry reverberates over vale and mountain, “Come over and help us.” (God help us to respond to the Macedonian call!

[The overruling of evil for good was not presented as justifying evil.]—W. M. Osborne, in *Christian Advocate*.

FOR “THE FRIEND.”

### Doukhorbor Notes.

The ride of thirty-five miles from Yorkton to the South Colony was accomplished as comfortably as could be expected by our friends, Jonathan E. Rhoads and Jos. S. Elkinton, on the Twenty-fifth of Sixth Month. The general appearance of the prairie was beautiful, and the sloughs were not so full of water as a year ago.

The first village (Terpenie) they came to had some twenty-five houses in two rows, with a wide avenue between them. Trees had been planted with vegetable and flower gardens near these homes. Within they were clean looking—reflecting much credit on the inmates—considering the many disadvantages under which they labor. The reception and hospitality given the visitors was most cordial—literally with “open arms.” The rooms are poorly ventilated, and the mosquitoes were quite attentive to their newly arrived guests.

Two sick women were visited early next morning. The services of a doctor is one of the most pressing needs of the colonists at the present time, as in every village some are found seriously ill. Meetings for worship were held in this and each village visited. The neatness of the women's dresses, and their animated countenances, made a very favorable impression on the visitors.

The gathering was out of doors and was very satisfactory. The Doukhobors prefer to go through their bowing, kissing and chanting exercises at first, after which they willingly grant the remaining time to those who will address them, giving close attention to the speaker and not infrequently expressing their appreciation with tears.

The village of Petrofka Orlofka lay next in their course of travel. Jno. Marchatoff lives there. He gave them a warm welcome and proposed to accompany Jonathan E. Rhoads and company through the South Colony, which he did acceptably, entering into the spirit of their exercises very helpfully. He sometimes supplemented the efforts of the interpreter by conveying the truth spoken, although not speaking English himself. For one of ninety years, his physical strength is remarkable. He had letters from their brethren in Siberian exile, which he read to the wives and mothers of the absent ones. His recital of the visit of Stephen Grellet (1819) to his native village in Russia, published in the columns of THE FRIEND last summer, was listened to by our friends with much interest. Ivan Verigin, who accompanied Joseph S.

Elkinton and William Bellows a year ago, is an elder in this community, and acted as spokesman for the Doukhobors. At first it was somewhat difficult for Jonathan E. Rhoads to become accustomed to the interruptions incident to the interpreting. William McDonald lives in this neighborhood, and gathered his family for a meeting one evening, which was very favored with true religious feeling—some twenty present. The thrifty condition of this farm shows what can be expected of the country under good management. The vegetable garden was in advance of anything in that line seen in Canada.

On the 27th the village of Nikolaefka was visited. They were rather short of provisions, and not much prospect of a staple crop, as the men are off at work on the railroad. It has been somewhat disappointing to find so little ground under cultivation in many of the villages—unavoidable as it may be under the circumstances. This will necessitate some help to get over the coming winter.

Joseph S. Elkinton wishes "Those who have contributed for the help of the Doukhobors might take satisfaction, not only in that their gifts have been accepted with gratitude, but also in the improved condition of the recipients." The colonists in this village were those who spent a few months in Cyprus, and their general appearance is decidedly better than it was a year ago. Our English Friends may feel it was a good investment to bring them across the Atlantic.

An open-air meeting was held, and Jonathan E. Rhoads expressed the pleasure it gave him to see how much care had been taken to impress the children with religious thoughts, while Jos. S. Elkinton encouraged the women to keep under the exercise of spirit they manifested for their husbands and sons while at work (in the distance)—hoping the time would come when they could very generally be employed on their own land and live with their families. The amount of work done in the absence of the men is highly creditable to the women. Some six thousand dollars worth of Senega root has been gathered by the women and children of the North and South Colonies, and sold at Yorkton. At Waskrasenofka they found a widow whose husband died in Cyprus, a son, father-in-law and mother-in-law in Russia. She had been out gathering this root, and, returning on a wagon, was thrown to the ground, breaking her ribs on the wheel. She was suffering much. In this and similar cases assistance was rendered.

The Assiniboine River had to be crossed that evening. The current had evidently carried away the rope and raft, and the stream seemed about as fearful as it did last winter, but into it they drove, with two strong Doukhobor men behind to keep the wagon from upsetting.

Three or four men, returning from their work on the railroad, were met near this crossing—they had walked one hundred miles, and felt heart- and foot-sore. One of them had been to California during the winter. In several villages half the houses were visited by twilight and the remainder in the morning. Sometimes Jonathan E. Rhoads did not feel equal to the morning visits. Their meetings, when held in the evenings, were generally at ten P. M., so it was often well on to midnight before there was opportunity to retire. The bed is a low

form, extending along one side of the main room. Thus they slept feet to feet. This village was enclosed by a fence, say twenty-five acres, with two avenues at right angles, dividing it into four squares. One of these avenues was one hundred feet wide and the other sixty feet. There was a store-room and stable within the enclosure. The houses were set down in the ground four or five steps, as they were built of sod at first, the effect being rather chilling.

It was a pretty sight to see the women and girls seated on one side, with the men and boys opposite them, and John Marchatoff addressing the girls in his native language, after which the children sang "If I could know the end of my life." The mothers were encouraged to bear their trials.

When Jonathan E. Rhoads stood up to speak, all assembled arose, also. He spoke of the respect due to elders; that all had their own responsibilities which could be fulfilled by the help of the Holy Spirit; he expressed sympathy particularly for the *mothers* and dwelt upon the true source of wisdom and knowledge.

Joseph S. Elkinton referred to the sufferings of some before their day, who had gone to be with Jesus, and desired their descendants might keep up their faith and courage and receive strength, for *their* trials, which were heavy. The leading woman gave thanks for all, and asked that the women might sing a Psalm, after which supplication was made in behalf of those present, for preservation in that condition upon which the divine blessing would increasingly rest.

The history of the sick young woman, in the house where the meeting was held, is typical of others. She was stolen from her home in Russia by the Tartars, with another girl, and tied to fences at night with their hands fastened behind them. By some means they escaped to Tiflis, just as the Doukhobors were leaving for America. Her brother was much more decided in his testimony for the truth than his father, and was locked up in a cellar, evidently with the intention of starving him to death. His sisters, however, found a hole through which to slide bread and water, and finally got the lock off the door. This man had been offered twenty dollars a month and board for a year by a farmer in Canada, but as he had a family, he did not want to leave them.

The solemnity accompanying some of the meetings was very impressive, and Jonathan E. Rhoads' remarks here were particularly weighty. There is quite a difference in the amount of work done and the improvements made among the villagers. Where assistance was most needed, money was left to be used in such ways as would be most helpful. Their aged companion (John Marchatoff) was thrown rather severely against the dashboard while crossing "a very ugly gully with quite a bluff on the far side," but he recovered from the blow on his forehead by the time they reached the next village. Jonathan E. Rhoads and Joseph S. Elkinton had gotten out of the wagon before attempting to cross at this place.

On Seventh Month 1st they were in the village of Slawanka, where the houses were built against the bank, somewhat resembling huts in appearance. The principal man of the place (Vasily Kabatoff) and a princely looking one he was, had vacated his house for their use, where

they enjoyed the luxury of hot and cold water and a good night's rest. Jos. S. Elkinton says "We walked out before breakfast to get a little fresh air, and I saw a sight that did me good—a regular barnyard scene—horses, oxen, cows and calves, the best show I had seen amongst them. We were shown a pan of egg last evening. A few of the Doukhobors were a little discouraged lest their crops should fail them, as there had been a little frost, but trust their courage will not fail.

"They are an interesting people and although we would in no wise wish to change residence with them, yet happiness is to be found in these humble houses, and there are persons residing in them of marked character, both as regard physical, intellectual and religious ability or experience. We had a good meeting and could tell them we were glad to be among them, in addition to what was communicated in a religious way."

On arrival at the next village they were met by some thirty-two girls and fifteen boys, who gave them an audience before dinner was served by the women—the latter are very helpful at all times; J. S. E. adds, "It is a great treat when we can have an egg apiece.

"There were several sick in this settlement (Blagodarnaija) with the greatest fatality (11) in any village yet visited. Typhoid fever may have done its work. It is solemn work moving among the sick and afflicted, but may result in an enlargement both of experience and understanding."

Jonathan E. Rhoads thought the meeting very profitable occasion, and he gave thanks for the favors experienced.

The Doukhobors in the different villages wished their many kind friends in the distance to know how much they appreciated the gifts received during the winter.

"Seventh Month 2nd.—Arrived at Pokroff before dinner and took a little rest. This is the first village we have entered to know that its property was held by individuals—and not in community; there was therefore quite a contrast in the properties. It did not seem as though they had been out of their dugout long; there are a few who still live in the caves, and I have only seen two places where the stables were under the same roof, or where the entrance had to be through the stable which is a different state of affairs from last winter.

"We saw in one house a man of ninety-nine years of age, still possessing powers of comprehension, and seemingly in a sweet spirit. In another place our sympathies were drawn out on behalf of a younger person who was in debt for a horse that died. It was very exciting for us, but we got through with a good feeling resting on the minds of the people, we might judge by their expressions, and we parted it was here, as in most if not in other occasions, with a message and thanks to their brothers and sisters in Philadelphia.

"Although the number of horses and cows would indicate a degree of thrift, on the whole the village was behind most places where there was a similar number on the community system, but eventually we would suppose that a division of property, or at least of persons pursuing business on their individual responsibility, would commend itself.

"Proceeded on to the village Spasofka. The

quite a gathering in front of one of their uses, but we decided to do our visiting before supper and have our meeting afterwards, each course we pursued. We did not find many disabled, and we had an interesting one in our social converse through our interpreter (Simeon Roreaff) who is the leading man. He has a very nicely fitted-out cottage with regular bedsteads, etc.; one of his sons a carpenter and is out working for a farmer two dollars a day. We have seen several regularly fitted out blacksmith shops within the past few days.

"After supper we had our meeting, in which Nathan and I were deeply engaged; adjourned ten o'clock, feeling that we had done enough for one day."

(To be continued.)

### Birds Killed by the Arc Lights.

In the City Hall, Philadelphia, an interesting record has been kept by W. L. Baily of observations on birds, which owe their destruction to electric arc lights, which are arranged in a circle around a statue of William Penn. The first victim to death by electricity seems to have been a "sora rail" picked up in Eighth month, 1897. Since that time records have been kept of all birds found, their species being noted and the conditions of the weather. During migratory periods every morning was apt to reveal several dead birds near the lights. One hundred and twenty-nine specimens have been secured. The Philadelphia Press thus summarizes W. Baily's account:

W. Baily states that he finds it a most convenient, as well as fairly accurate way of observing the fall migration of birds, the electrician of the tower merely pushing the button and the lights doing the rest. The weather, its severity, changes of temperature, moonlight, etc., being especially noted as affecting the flight and number of victims. Observations show that in the fall of 1897 only about thirty were led astray, and six the following spring; while during a short period in the month, 1898, thirty-two were added to the list. During the great parade and Industrial Exposition of last year, when especial illumination was made and four festoons of lamps hung from the rim of Penn's hat, the harvest of birds was greatly increased, no less than 452 birds being picked up in two months. The writer thinks that the reason so few old birds strike the light is that they are experienced travelers, while the young birds, like children, are fascinated by the light and are led to destruction. This is especially so on dark and stormy nights when the birds fly nearer the earth. On moonlight nights no birds strike, except toward morning after the moon has disappeared. Another fact is noted that birds not only migrate in the early evening, but all night until break of day.

**THE THINGS WORTH DOING.**—If life is spent in a mad scamper after things of no real value, even after valuable things we can grasp but superficially, it is as much wasted as if thought were dulled or opportunities neglected. The busy mind should not injure itself by gorging at it cannot digest. Wisdom lies in clearly discriminating the things worth doing, the objects worth pursuing, from those which, though perhaps good for others, may not be good for us.—*Christian Register.*

### Notes from Others.

It is a moot-point, after centuries of experiment, whether civilization or Christianity can be successfully inoculated with the sword.—*Boston Transcript.*

It is the testimony of many that churches do not recover from the demoralizing influence of tourists and summer boarders, through all the remainder of the year. Young people learn from them to idle away holy time and never forget the lesson.

EVERY soul in its approach to God needs a Divine Mediator, not a human one. The priest stands in the way of a close and personal intercourse with God. Protestantism magnifies a Christly Mediatorship; Romanism exalts a churchly one. The conflict between them is on in Great Britain and in other lands, and the sole advocacy of Christ must be more and more emphasized.—*Presbyterian.*

**THE OLDEST NEWSPAPER.**—No list of newspaper curiosities would be complete that did not include the Kin-Pau of Peking. Like most things in the Celestial Kingdom, it is easily first in point of antiquity, for it has been published continuously for over one thousand years. It began as a monthly, became a weekly in 1361, and since the beginning of the century has been a daily. It is now quite up to date, publishing three editions a day, and, to safeguard the publisher from wiles that are not altogether unknown to the newsboys of London, each edition is printed on different colored paper, the first being yellow, the second white, and the last gray. Decidedly, the Kin-Pau can be described as "an old-established journal."—*London Chronicle.*

### AN ANCIENT PRAYER.

"O Benefactor, who can escape Thy hail?  
Thy will is the sublime sword with which Thou rulest heaven and earth.  
I commanded the sea, and the sea became calm;  
I commanded the flower, and the flower ripened to grain;  
I commanded the circuit of the river, and by the will of the Benefactor I turned its course.  
How sublime art Thou!  
What transitory being equal to Thee!  
O Benefactor amongst all the gods,  
Thou art the rewarder!  
O Lord of battles!  
Merciful one among the gods!  
Generator who bringest back the dead to life!  
Beneficent King of heaven and earth  
To Thee is the life of life,  
To thee belong life and death!"

The above remarkable prayer, reprinted from the *Literary Digest*, is said to be as old as the time when Sargon reigned over the Akkadians, many centuries B. C. Clearly monotheistic, it might be used in the worship of some Christian churches today, where it is not uncommon to hear prayers made without any reference to the deity of our Lord Jesus Christ or his atoning work of redemption.—*Episcopal Recorder.*

### CIRCULAR FROM THE JESUITS.

"MANILA, April 15th.—(Correspondence of the Associated Press.)—The most sensational of the events of the past week has been the general distribution by the Jesuits of a pamphlet in which is set forth the 'truths which Christians must observe.' Some of the things most strongly condemned by the Jesuits in this pamphlet are those which the American government has pledged itself to carry out; notably religious tolerance and the recognition of civil marriage. Consequently, this act of the Jesuits is considered by many to be an attack upon the American administration. The pamphlet in question says:

"1. The commands of the Church must be obeyed in the same manner as the law of God.

"2. You must subject your own judgment to

that of the Church and think exactly as the Church thinks, for the Church cannot be overcome.

"3. You must reject and condemn the Masonic sect, so frequently rejected and condemned by the supreme pontiffs.

"4. You must also reject and condemn liberty of worship, liberty of the press, liberty of thought, and the other liberties of perdition.

"5. You must also reject and condemn liberalism, and also modern progress and civilization, as being false progress and false civilization.

"6. You must utterly abominate civil marriage and regard it as pure concubinage.

"7. You must also condemn and reject the interference of the civil authorities in any ecclesiastical affairs, so much in vogue now-a-days.

"8. Finally, you must hold the belief that the Church by its origin has a Divine and supernatural authority, and is, moreover, superior to the civil authorities. And reject and condemn the doctrine that the Church should submit to the State, or that the Church is independent or ought to separate itself from the State. Children must be brought up in the above views, condemning whatever the Church condemns. And children must be educated solely in Catholic schools by genuinely Catholic teachers, and not on any account in unsectarian or mixed schools, which are strictly forbidden by the Church."

### SUMMARY OF EVENTS.

**UNITED STATES.**—An application has been made by the Emperor of China to President McKinley to mediate with the European Powers. In his reply the President consents to do so, under certain conditions, prominent among which are the safety of the ministers at Peking, the protection of foreigners and the restoration of order.

The United States Government has absolutely refused the Chinese proposition to suspend military operations against Peking in return for the delivery at Tien Tsin of the foreign Ministers.

The Collector of Customs at Port Townsend, Washington, has received instructions to prevent the shipment of arms and ammunition to Asiatic Ports from Puget Sound, which may be used in China to harm Americans residing there.

The annual statement of the American Ship Building Company, better known as the Ship Yard Trust, on the Great Lakes, shows that twenty-nine vessels, with a carrying capacity of 179,000 net tons, were constructed during the year, and sixteen additional boats are being built.

From a report of the Pennsylvania Fish Commission it appears that during the year ending Sixth Month 1st 1900, there were over eighty millions of fish hatched or distributed; among these were white fish, pike, perch, blue pike, shad, brook trout, Atlantic salmon and lake trout.

A meeting of the U. S. League of Building and Loan Associations has been held in Indianapolis during the past week. It is stated that in the city of Philadelphia there are 258,685 homes, a large percentage of which have been acquired through these associations. "In every city and hamlet, in every industrial centre, are visible proofs of association effort, not only in homes secured, but in the practical lessons of thrift taught to members." There are now 5,485 local associations in the United States, with \$582,000,000 of assets, owned by 1,503,625 members.

A despatch from Nome Harbor, Alaska, of Sixth Month 29th, says, that within two or three weeks the population has increased from 2,700 to 20,000, with tents and buildings irregularly located along the beach. The sanitary conditions were very crude in the first place, and, with the influx of the new population, have become much worse. Enteric fever, small-pox and measles have appeared.

The Scandinavian element in this country numbers nearly a million souls. They are located principally in four States—Iowa, Illinois, Wisconsin and Minnesota.

At a session of the National Negro Race Conference held in Montgomery, Ala., last week, the scheme of Bishop Halsey, of Georgia, to ask for a separate State for negroes was sharply criticised by an educated negro of Mobile, Ala., who characterized it as "opposed to the Constitution and opposed to common sense."

In consequence of rioting in New Orleans between whites and negroes the militia have been called out to preserve order in that city.

A despatch from St. John's, N. F., of the 30th ult, says: "Owing to the continued prevalence of ice fields along the Labrador coast, which detain the mail boats considerably, the Peary relief steamer *Windward* is expected

to make but slow progress to the north. Navigators experienced in northern voyaging think the present season most unfavorable for reaching high latitudes."

The first railway mail service has been established in Hawaii. The line runs around the island of Oahu, carrying the mails between Honolulu and Kahuku.

There were 514 deaths in this city last week, reported to the Board of Health. This is 50 less than the previous week and 33 more than the corresponding week of 1899. Of the foregoing, 276 were males and 238 females; 42 died of consumption; 29 of inflammation of the lungs and surrounding membranes; 18 of cancer; 13 of apoplexy, and 8 of diphtheria.

Markets, &c.—U. S. 2's, new, 104½ to 105½; 3's, 110½ to 111; 4's, reg., 115½ to 116; new 4's, 132½ to 133; 5's, 114½ to 115.

COTTON closed on a basis of 10¢.c. per pound for middling uplands.

FLOUR.—Winter, super., \$2.40 to \$2.60; Pennsylvania roller, straight, \$3.50 to \$3.75; Western winter, straight, \$3.50 to \$3.75; spring, straight, \$3.75 to \$4.00; city mills, straight, \$3.50 to \$3.85. RYE FLOUR—\$3.10 to \$3.20 per barrel, as to quality.

GRAIN—No. 2 red wheat, 73½ to 73¢.

No. 2 mixed corn, 44 to 44½¢.

No. 2 white oats, clipped, 30½¢.

BEEF CATTLE.—Extra, 5½ to 5½¢.; good, 5½ to 5½¢.; medium, 5½ to 5½¢.

SHEEP AND LAMBS.—Extra, 4½ to 5c.; good, 4½ to 4½¢.; common, 1½ to 2½¢.; spring lambs, 4 to 6½¢.

HOGS.—7½ to 7½¢. for best Western; others, 7¼ to 7½¢.

FOREIGN—Negotiations between the Powers have brought out mutual assurances that the military expeditions to China are for the sole purpose of relieving the Legations, and that there is no intention to partition China. Hence, should China agree to deliver the Ministers alive, no Power will have a reason for continuing aggressive military operations except Germany, whose Minister is undoubtedly dead, and even Germany, to quote a British official, "will have to forego the Emperor's assertion that he would not stop till the German flag floated over Peking." As for the other Powers, it is emphatically stated that they have unanimously agreed that with the safe delivery of the Ministers the aggressive campaign will end. All rumors of an international agreement regarding the future of China subsequent to the return of the Ministers are false. The agreement is purely negative, and based upon the lines stated by Secretary Hay, of which the independence and integrity of the Chinese Empire are essential features.

A despatch from Shanghai says that the native city of Tien-Tsin was given up to pillage after its capture. The slaughter was frightful and the scene indescribable. The carnage was most hideous in the quarters assailed by the Russians, who refused to grant quarter.

The London *Daily Express* has the following from St. Petersburg: "Admiral Skrydeloff, commanding the Russian squadron in Chinese waters, has received precise instructions to bombard the Chinese coast towns immediately on receipt of confirmation of the report of the massacre at Peking."

Admiral Kempff, in a dispatch of the 28th ult. from Taku, China, says that the Chinese Government is now paralyzed, and the secret edicts show that it is in sympathy with the "Boxers."

The British Admiralty has made public a despatch from Rear Admiral Bruce, at Tien-Tsin, conveying a despatch from the British Minister, Claude MacDonal, in Peking, which says: "British Legation, Peking, June 20 to July 16 repeatedly attacked by Chinese troops on all sides. Both rifle and artillery fire. Since July 16 an armistice, but a cordon is strictly drawn on both sides of the position. Chinese harricades close to ours. All women and children in the British Legation. Casualties to date sixty-two killed."

It is reported in Berlin that Emperor William has written letters to Queen Victoria, Emperor Nicholas, Emperor Francis Joseph and King Humbert, making a strong appeal on behalf of the maintenance of harmony among the Powers against China.

Chinese advices received in London from Shanghai say that a general rising throughout the Empire is certain, and that missionaries have been ordered to take refuge at Shanghai or Hong Kong. It is also reported from the same source that the Imperial Government will give safe convoy to the envoys at Peking to Tien-Tsin, if the Powers will guarantee that no advance on the capital be made pending mediation of matters in dispute.

An American soldier having been killed at Aroquita, in Northern Mindanao, a company of infantry went to the place and killed eighty-nine natives. Subsequently a gunboat shelled Aroquita, burning the warehouses.

King Humbert, of Italy, was assassinated on the 29th ult. at Monza, in Lombardy, Italy. He was shot by a man named Angelo Bressi de Prato, and died in a few minutes.

The assassin was arrested, and gave as the motive for his crime his hatred of monarchical institutions.

In introducing the Indian budget in the House of Commons, the Secretary for India commended the patience, resignation, courage and abstinence from crime with which 52,000,000 people in the stricken area have faced famine. The Government proposed to apply unexpended balance of £3,000,000 towards relief. This would, he hoped, meet all demands. If the resources of India did not suffice to save the lives of the famine stricken, then an appeal would be made to the imperial exchequer. In the last two years, he said, £13,000,000 had been expended in famine relief.

The Mexican census recently taken, shows a population of 12,491,573, over two-thirds of whom cannot read or write. Over eighty per cent. of the population is of mixed and Indian races. Sixty-three languages are spoken among the people.

A desperate battle between insurgents and troops of the Government of Columbia took place at Panama on the 26th ult., in which hundreds were killed; the losses of the insurgents having been very heavy. On the same day after the battle, a treaty of peace was signed, in which the insurgents surrendered.

A despatch from Jamaica announces a remarkably rich find of diamonds at Mazaruni, British Guiana, where 400 stones of exceptional brilliancy were collected in eighteen days.

A telegram from Cape Town, S. Africa, of the 30th ult., says: "General Prinsloo, with 5,000 men, has surrendered unconditionally to the British."

Ireland's vital statistics for the quarter ending Third Month 31st, shows a decline in the population of 10,135 souls, of which the excess of deaths over births is responsible for nearly one-half.

The new trans-Siberian railway, when complete, is intended to be the safest, cheapest and most comfortable in the world. The safety of the Manchurian line will be due to the flatness of the regions traversed, not a single tunnel being necessary between the Ural and the Amour—that is to say, from one end of Siberia to the other.

Advices from Vera Cruz show that Dr. Bellinzaghi's experiments with yellow fever patients continue to show remarkable results. All the new patients treated with the serum are said to be improving, and the black vomit has been stopped.

The artificial food industry has developed widely in Germany, chiefly in the large works which supply dyestuffs, for which albumen is an important material. The artificial foods are mostly mixtures of more or less secret composition.

Negotiations are in progress for the purchase by the United States from Spain of the islands of Sibutu and Cagayan, in the Philippines, near the Borneo coast. The two islands are insignificant in area and thinly populated, probably containing from 6,000 to 8,000 people in all. One consideration which has influenced the United States Government in these negotiations is to exclude any European Power from the possession of the islands for use as a naval station.

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 74.

Lydia C. Cadbury, Pa.; Jesse W. Taylor, Phila.; Truman C. Moore, Pa., \$4, (2 vols.); a Friend for Charles E. Gibbons, Pa.; Walter P. Stokes, N. J.; Thomas Woolman, Phila.; Hannah B. Horne, Ind.; Caleb S. Cope, Fla.; Richard Mott, agent, Ia., \$16, for James McGirr, J. W. Mott, Wm. P. Young, James Mott, Daniel Mott, Morris C. Smith, Joseph Dewees and C. T. Engle; Mary D. Taber, N. Y.; Thos. Dunn, Ia.; Wm. Evans, N. J.; Thomas J. Beans, N. J.; Christian F. Glick, Va.; Sarah C. Glover and for Lydia Embree, Pa.; Priscilla Lippincott, N. J.; D. D. Maris, Del.; Marietta Wilkins, N. J.; Rebecca Chambers, Pa.; George Foster, R. L., \$22, for himself, S. F. Perry, Mary A. Gardner, Arthur Perry, Geo. C. Foster, J. Barclay Foster, John W. Foster, Edwin B. Foster, Lydia F. Nichols, Mary F. Collins and Eliza F. Browning; Joseph L. Bailey, Pa., \$10, for himself, Sarah Bailey, Joseph Bailey, Franklin G. Swavely and Susan W. Warrington, N. J.; Hannah Whinery, O.; Ann Trimble, Pa., \$8, for herself; Ann Ashton, Townsend T. Sharpless, and Joseph Trimble; Abram Stratton, Phila.; D. J. Scott and for Mary Scott Kay, Pa.; Wm. Berry, G'n; Phebe H. Burgess, Pa.; C. H. Jones, Pa.; Lydia S. Thomas, Phila., and for Sarah V. Willits, Ia.; Sarah A. Gilbert, Pa., \$10, for herself, Eliza G. Cope, Dillon Gibbons, Ann Case and Gilbert Cope; George Abbott, N. J., \$6, for himself, George Abbott, Jr., and Henry A. Lippincott, Phila.; Joseph Elkinton, Pa.; Henry B. Leeds, agent, N. J., \$10, for Elizabeth T. Engle, Edward S. Harmer, Elizabeth H. Bromley, Henry R. Woodward and Samuel L. Allen; Samuel

Haines, N. J.; Alfred C. Haines, N. J.; Sarah P. Darnell, N. J.; Julianna N. Powell, N. J.; Dr. Samuel S. Haines, N. J.; Wm. W. Hazard, agent, N. Y., \$12, for himself, Samuel G. Cook, Elisha Cook, Persis E. Hollock, Isaac P. Hazard and Hazard Library; Asa Ellis, agent, Ind., \$8, for Abel H. Blackburn, Ezra Barker, Ann Haworth and David Stalker; Samuel S. Cowgill, and for Lydia Ann Cowgill, Calif; R. B. P. H., Phila.; for Matilda Yerkes, Phila.; Matilda M. John, Ia.; Mary W. Stokes, N. J.; Wm. B. Moore, Pa.; John Woolman, Pa.; Howard Y. Pennell, M. D., Pa., to No. 14, vol. 75; Mary B. Clement, N. J.; E. A. Lippincott for Hilles Lippincott, N. J.; Aaron P. Dewees, F'kd'd; Chas M. Cooper, N. J.; Sarah L. Price, Phila.; Sallie A. Armor, Del.; Geo. J. Foster, Ill.; J. I. Southwick, Neb.; Joshua S. Wills, N. J.; B. V. Stanley, agent, Ia., \$50, for himself, Stephen Jackson, John E. Hodgins, Zaccheus Test, Abigail B. Mott, Delitha Emmons, E. Dean Emmons, Joseph Patter-on, T. E. Stanley, Morris Stanley, Lewis B. Stanley, Thomas H. Binns, Hannah W. Williams, Samuel Bedell, Pearson Hall, Emma L. Heald, Thomas D. Yocum, Geo. E. Young, Joseph L. Hoyle, Wm. E. Bundy, Jos. S. Heald, Branson D. Sidwell, Samuel Eubree, Thomas Thomasson and Thomas E. Mott; Jesse Dewees, agent, O., \$9, for Jason Penrose, David Masters, Patience Fawcett, Jos. Vaughan, and \$1 for Thomas Dewees, Sr., Kan.; Josiah W. Cloud, N. J.; Hannah P. Rudolph, N. J.; Warner W. Cooper, N. J.; George S. Hutton, Phila., \$6, for himself, Phebe Hutton and George Pandrich, Pa.; Jos. Evans, N. J.; R. P. Gibbons, Del.; Elizabeth D. Meredith, Pa.; Wm. Smallwood, Pa.; Fannie Cason, Pa.; Martha Collins, N. J.; Daniel Rich, Kans.; Herbert Everett, Australia, 17 s. 6 d.; James Lee, Jr., Pa.; J. R. Haines, G'n; Peter Thomson, G'n; E. K. Alsop, N. Y.; R. E. Haines, Pa., for Sarah E. Haines and Susan L. Haines; Edmund Wood and Geo. Wood N. J.; Mary N. Glover, N. J., \$6, for herself, Eliza C. N. Browning and Virginia Nicholson; Geo. Blackburn agent, O., \$17, for herself, Priscilla Hunt, \$3, Finley Hutton, Clarkson S. French, Ardella French, Any J. Morlan, Catharine M. Thomas and Edward Stratton, Mary Paxson, Pa.; Anne Roberts, Phila.; Elizabeth Allen, Phila.; Edward Richie, Phila., and for Hannal D. White, O.; Joseph W. Lippincott, Phila., and for Richard H. Keefe, N. J.; John Benington, Pa., \$6, for 3 copies; Beulah Palmer, Pa., \$6, for herself, T. Chalk ley Palmer and Susan H. Sharpless; Sarah A. Long streth, Fox Chase.

Remittances received after Third-day noon will not appear in the Receipts until the following week.

#### NOTICES.

A YOUNG woman Friend wishes a position as companion or to assist in the home. No objection to children.

Address "O," Office of THE FRIEND.

THOMAS H. WHITSON, West Chester, Pa., has consented to receive and forward subscriptions and payments for THE FRIEND.

DIED, at her home in Woodland, Northampton Co., N. C. on the seventh of Fifth Month, 1900, ANN E. GRIFFIN wife of Exum O. Griffin, in the sixty-sixth year of her age; a member and elder of Rich Square Monthly and Cedar Grove Particular Meetings. This dear Friend possessed a quiet and gentle spirit, was a devoted wife and mother, and was constantly concerned for the good of others. "To know her was to love her." After an illness of three weeks, she quietly passed away. We have the assurance she is now enjoying the realms of eternal glory.

—, also, on the first of Seventh Month, 1900, at St Vincent Hospital, Norfolk, Va., ELLEN M. GRIFFIN, daughter of the above, and member of said meeting, at the age of thirty-four years and six months. During the illness of her mother she was constantly by her side and survived her only eight weeks. She had a strong desire to go to the hospital, with the belief that she would recover which desire was granted shortly before her death. She remarked after she was pronounced better that she thought she would get well, but if she did not she could be with mother. Although she lingered about seven weeks, not a murmur was heard to escape her lips, an expression of thankfulness was made for every favor granted by attentive nurses. A devoted father and two brothers are left to follow in their steps.

—, suddenly, on the nineteenth of Fourth Month, 1900, near his home, Kissimmee, Florida, ALBERT J. PENNELL, son of John S. and Mary L. Pennell, in the twenty-first year of his age; a member of the Monthly Meeting Friends of Philadelphia for the Northern District. We believe that through the mercy of our blessed Redeemer, he was prepared for the change, and that his end was peace.



# THE FRIEND.

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## Voices From Smaller Yearly Meetings.

In the printed "Minutes of New England Yearly Meeting of Friends, held at Westerly, 900," which have now come to hand, appear counsels from and epistles addressed to that body, which seem deserving of a wider hearing. We present extracts as follows:

When once the mind is made up to attend these meetings, a way is found beyond one's expectation; and the outpouring of Divine love felt in this silent waiting is often helpful in our spiritual aspirations between one meeting and another. We thus manifest our allegiance to Almighty God by leaving our daily vocations for a little time, to worship Him in spirit and truth. Love and unity, one with another, can only be fully experienced when the love of God prevails in each individual heart.

Friends were cautioned against spending too large a proportion of their time in reading newspapers and periodicals, to the neglect of the history of our Society and the biography of its faithful members. We were also cautioned against being too much influenced by the extravagant tendencies of the age in our manner of living.—*New England.*

We have been reminded that things seen and temporal are almost a perennial temptation. And even with some consciousness that the Kingdom consists not in meat and drink, and however free from their use as forms and assumed aid in fulfillment of spiritual requirements, engrossment in outward things is ever bait and a snare. How suitable is the inspired counsel, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—*Iowa.*

Not as a prospective experience only, but in the economy of grace [residence in the paradise of God is] to be known in the surroundings of mortality. Elevating the commonest use of temporal things into veritable work in the vineyard of the great husbandman, being "diligent in business, fervent in spirit, serving the Lord." The cup of cold water given in the virtue of true discipleship obtains recognition and reward from the Master as if done to himself.

"In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."—*Iowa.*

A responsive chord has been touched with renewed desires that this annual greeting may not be a lifeless form, but that each message may bear the impress of true gospel life, which is the light of men, and is the bond that will bind us together as true and living members of one household of faith.—*Ohio.*

Our Saviour said, "ye are my friends if ye do whatsoever I command you." We believe that the day loudly calls for a closer walk with our dear Saviour, that we may be qualified to go forth at his call into fields which are already white unto harvest. We do not believe that the mission of our Society is fulfilled, as some would have us think. For are not the principles which Friends have held for over two hundred years still in advance of some of the religious views of other denominations?

Let us not then turn back in the day of battle, but be strong; remembering that greater is He that is in you, than he that is in the world. Let us strive to dwell in the quiet habitation, that we may know the will of the Lord concerning us, and not resist the strivings of his spirit until it shall cease to strive with us.—*Western.*

And, dear young sisters, our hearts salute you in true Christian love, and we would say unto you, *be in earnest.* Be not satisfied with a lukewarm condition, but strive with your whole mind, might, and strength to serve the living God.—*Western (Women's Meeting).*

Although we are all weakness, He is all-powerful, and if we are willing to be emptied of self and depend entirely on God, not in idleness and slothfulness, but being ready and willing to go at his command, He will enable us to overcome all, and having overcome, to stand, putting on the "whole armor of God."—*Kansas.*

The wonderful privilege of access to God, accorded by Divine mercy to every individual under the priesthood of Christ, has been upheld as the crowning doctrine of our distinctive faith. The vastness of the need of this forgotten doctrine in the professing Christian world is so great that earnest has been the pleading for faithfulness, that all the gifts bestowed by Christ Jesus, our Lord, on the membership may be so occupied under the Divine Power that these great and precious doctrines may be proclaimed in faithfulness to a lost and sinful world.—*Kansas (Women's Meeting).*

There is blessing promised by Him who never fails to those "who do his commandments that they may have a right to the tree of life and may enter in through the gates into the city." There God's power keeps its inmates from all

the evils those are exposed to who are outside. Each inhabitant of this city, "New Jerusalem," realizes that the "Tabernacle of God is with men," and he will dwell with them, and they shall be his people, and God himself shall lead them. The eye of faith, opened by the power of God alone, can see this city, and there is "no need of the sun, neither the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof."

The grace of our Lord Jesus Christ be with you all, Amen.

JOHN CARTER.

Wilmington, Ohio.

The increase of Christ's kingdom in the hearts of the children of men is God's work of grace, which comes through Jesus Christ, but unless we yield to his work in our hearts, and become a willing people in the day of our visitation, and the putting forth of His power, we shall become as the heath in the wilderness in place of a pleasant watered garden in whose walks the Lord would take delight.

Every age has its peculiar temptations, but Christ's cross ever calls the disciple to a close consistent walk with him. Christ Jesus, as our light, makes plain everything that tends to lead away from the path well pleasing to him; his power and love draw us therefrom into the denial of these things, persuading us to do the will of our Heavenly Father with an eye single to Him, to his glory and our good. The love of pleasures and riches prove more seductive to the church than the fires of persecution, and are more fatal to our eternal interests. In view of these things, the warning which the Lord Jesus Christ gave to his apostles in the Garden of Gethsemane has been sounded in our ears: "Watch and pray lest ye enter into temptation; the spirit indeed is willing, but the flesh is weak." With this came the promise of "a happier time to come, if we as a people, though but a remnant, remain faithful to our God, for the night is far spent, the dawn is at hand," words of comfort and of cheer, sealed by the Spirit to our understanding, and to you our companions in tribulation and faithful brethren in Christ.

We believe that God's sovereign mercy and truth are over all, and though clouds obscure our view of the Sun of righteousness, yet he ever shines unchangeable and unchanged, ready at all times to make himself strong in behalf of those who truly love, trust, and obey Him. And though grievous wars and commotions cause a tumult in the earth like to the sea and the waves roaring, let our ears ever be intent to hear the gentle yet almighty voice of the Prince of Peace, who stilled the waves on Galilee's shore, saying, "Peace, be still!" He is the same to-day who now commands "Be ye not troubled." He speaks peace to his people, He gives to them of his peace, and may that peace of God ever rule in our hearts. If

Christ's love towards us and all men dwells in our hearts, we cannot take up carnal weapons to oppress or to lord it over our fellowmen. Said the Lord Jesus, "If my kingdom were of this world then would my servants fight." Not being of this world, our weapons must be spiritual ones, wielded in the Lord's power, to slay in ourselves those lusts from whence all wars among men arise.—*Canada.*

### Military Skill in Ants.

From a military standpoint, the methods employed by ants to provide food for an ant colony are almost perfect. Their foraging parties are faultless, both in planning and execution, and are almost uniformly successful. An American who is at present in business in South Africa has sent home a description of a foray of an army of ants.

The army, which he estimates to have numbered about fifteen thousand ants started from their home in the mud walls of a hut and marched in the direction of a small mound of fresh earth but a few yards distant. The head of the column halted on reaching the foot of the mound, and waited for the rest of the force to arrive at the place of operations, which evidently was to be the mound of fresh earth. When the remainder had arrived and halted so that the entire army was assembled, a number of ants detached themselves from the main body and began to ascend to the top of the mound, while the others began moving so as to encircle the base of the mound.

Very soon a number from the detachment which had ascended the mound, evidently the attacking party, entered the loose earth and speedily returned, each bearing a cricket or a young grasshopper, dead, which he deposited upon the ground and then returned for a fresh load. Those who had remained on the outside of the mound took up the crickets and grasshoppers as they were brought out and bore them down to the base of the hill, returning for a fresh load. Soon the contents of the mound seemed to be exhausted, and then the whole force returned home, each carrying his burden of food for the community.

Here, then, was a regular foray, planned and executed with military precision, the country surveyed, the depot of provisions known accurately before the march was made, and at the mound prudential division of labor and care taken that none of the victims should escape.

**STEPPING STONES.**—Strive vigorously to form the habit of using everything that comes to you, whether pleasant or unpleasant, fortunate or unfortunate, to your advantage. Do not allow an unpleasant letter, a disagreeable criticism, an uncharitable remark, or other trial of any kind to darken your whole day and cast a shadow over your life.

Make up your mind resolutely that nothing shall stand in the way of your genuine success. You cannot allow your life to be darkened by the clouds cast over your pathway by those who wish to injure you. Misfortunes and difficulties make strong those who have the courage to surmount them and use them as stepping-stones instead of stumbling-blocks.

"WHEN you can put out fire with fire, or dry wet clothes with water, you may hope to lessen evil by doing wrong yourself."

### Doukhobor Notes.

EXTRACTED FROM RECENT LETTERS WRITTEN BY JOSEPH S. ELKINTON.

(Continued from page 23.)

"The finest grain fields seen among the colonists were in view near the village of Terpenie, where the sick were assisted. The last house we came to, and where we were to dine, was the residence of the dear grandmother of the Doukhobors, Anastasja Virigin. She has six sons in exile in Siberia, and one other son died on the way there. She also has a grandson among the exiles.

"Her son Peter was about the most noted of these. She is eighty-four years of age, clear and bright in her intellect. She has a daughter living with her, the table was bountifully furnished, and she said she enjoyed having us to dinner, and we told her it was a privilege to be there.

"There are seven women in this village whose husbands are in exile, and when we were assembled together in a meeting capacity, we had a letter read from Ivan Kinkin, the translation of which was in effect, 'Is it true that the Quakers are striving to get our release from here? May the Lord direct their steps that we may get to you, and worship our Heavenly Father with you, and so we wish the Lord to help, that we may be with our mother and see you all. We send our best messages to our friends the Quakers, for their Christianity and love in their hearts, and remain your loving brother, father and son-in-law, Ivan Kinkin.'

"The reading of this letter was a good beginning for our meeting, which proved, before it closed, (in my view), the crowning meeting thus far in this visit. We entered into feeling with them, and they were addressed in the ability afforded, the opportunity closing with a remarkable prayer by J. E. R."

Seventh Month 4th.—Our friends drove from the South to the North Colony, and on their way lost the trail for a time, which J. S. E. says "might be called a terrible ride," and adds, "we had to make the roads, and I do not know who among our women Friends would have enjoyed the bouncing, to say nothing about crossing the rivers. Twenty-five or thirty miles' riding, however, gave us some exercise of a kind that was calculated as an antidote for dyspepsia.

"We feel it requires a goodly measure of wisdom to act discreetly in the purchase of stock in the several villages where they are most in need of such assistance."

They met a Doukhobor (Gregory Slemankoff), who had lately arrived from Siberia, where he had been exiled three years, and prior to that was one year and two months in prison in Tiflis.

"He is a man of about seventy-two years of age, of good powers of mind and in fair condition physically, and he told us that when in Siberia some priests of the Greek church, asked the Governor of the police if they might visit the Doukhobors, to which the answer was given, 'If the exiles were willing to receive such visits they might.' The Doukhobors replied they were willing to receive them if the priests would come peaceably and not get angry in case the truth was told them. On this the priests had their first and second visit, but on the third they lost their temper at what the Doukhobors said in answer to their ques-

tions, and the priests were about to do violence, but the governor of the police sent them away as they got angry, and they could not go back again.

"Two others that were in exile in Siberia have made their way to Canada."

"The presence of Gregory Slemankoff had its influence on the meeting in causing a solemn feeling to overspread it, and his return to his family was referred to in what was expressed, for if he caused such real joy among them, will not there be joy indeed among the inhabitants of the Celestial City when the spirits of the redeemed enter that blessed abode!

"Lodged at G. S.'s and started next morning (Seventh Month 5th), for the village of Oswobozenie, consisting of twenty-five houses in one of which we found a man who had been sick for seven months. His health broke down while working on the railroad.

"Our sympathy and pecuniary assistance was given to his wife and three children. We also saw an aged man who was crippled by the Turks or Tartars in 1855, his wife being injured at the same time.

"Our meeting here was the largest I think we have had. J. E. R. enlarged upon the spiritual character of true worship, recalling the discourse between the Saviour and the woman of Samaria, at Jacob's well. He also said a many of them could not read Scripture history, Scripture doctrine might be taught in their hearing with great propriety. He afterward gave thanks for the ability so mercifully afforded to the messengers, and petitioned for a blessing upon the inhabitants of this village that they might be enabled to maintain their faithfulness, as he most truly believed they were spiritually minded ones among them."

J. S. E. spoke about the importance of using the gifts entrusted to us by the Father of the spirits of all flesh; that neglect in exercising these left people in darkness, with less power to discern and discriminate spiritually, and finally their strength to do that which they felt to be their duty, was gone. The beaming countenances and marks of true character evident among these dear people in the absence of so much that we count necessary to comfort or even existence, were truly instructive.

Passing on to another village (Ticherakoff) a meeting was held, during which the hope was expressed that the colonists would remain steadfast in the simplicity of their own faith and rather deepened in what they already knew than abandon their convictions through the persuasion of any who might come among them.

The Swan River was crossed on a bridge built by the Doukhobors, and it was said that other bridges had been put across this stream by them during the past year.

Considerable fishing is now done in the river, and the travellers had fresh fish to eat. There also appeared to be one hundred to a sixty acres of grain in promising condition near this village.

On the sixth of Seventh Month the driver missed the trail and gave our friends an exceedingly rough ride of five or six miles breaking a track through bushes and mosquitoes, and finally brought them to a river which they had to cross by their own exertions on a small raft, because the driver did not want to drive through the stream at that place.

The village of Lucomerofka was on the c-

posite bank. J. S. E. says, "Jonathan and I managed to get over, but as we had neither gum boots, rope nor extra team, they having gone on before, we were comparatively helpless. We plodded up the hill to the village, which was located in the roughest place that I have seen. The people seemed very grateful for the visit, as I judge the visits they get are very few."

In the afternoon they had a meeting with the villagers, and a most impressive scene and opportunity it proved to be.

J. E. R. told them he did not address them as those who needed to be turned from darkness to Light, for they had the Light and were walking in it, and had testified to it through much suffering. It was rather a desire to strengthen them in their faith (our most holy faith), and to encourage them to persevere, so that through watchfulness and prayer they might experience a deepening and growth in understanding and obedience.

The people followed J. E. R. and J. S. E. for some distance toward their next stopping-place—the feeling thus manifested with such genuine appreciation, and the oft-times picturesque appearance of such groups makes a very impressive feature in these visitations.

They arrived at Pokrofska about 6.30 P. M. J. S. E. writes: "The houses in this village present a very neat appearance. Several women were milking near a smudge fire, and three pairs of oxen lying contentedly near another for protection from the mosquitoes. If the owners were only out of debt, what a fine thing it would be! Still I believe these people will prosper. We spoke with a woman who had three sick women in her wagon. The water in the river had been too high for the horses, and they gave out. The woman was however, within calling distance of the village, and she got out and unharnessed the horses, and with rope, thrown to her by the men from the shore, made it fast so they could pull the wagon, with the sick in it, through the river. These poor women were probably en route for Yorkton, fifty miles distant, as many go here to get medical attention.

"Wrapping my head up pretty well with a handkerchief, sprinkled with a preparation the mosquitoes did not like, I had a fair night's sleep."

"Seventh Month 7th.—The temperature this morning is very pleasant. I cannot doubt our meeting was all the better for being held in the morning, for J. E. R. certainly handled with ability some deep subjects, and the people were attentive throughout.

"We passed on through the village of Vozsienie to the river bank opposite the village of Pokrofska, where we found some old buildings, one of which the horses were put and left, while we took passage on a raft of nine logs, fastened together by a cross log in front, and another across the centre, on which I sat. Five of us seemed to be a pretty good load, and before we got fairly started we stranded on a rock, but by good management got off; the current was pretty strong, but we had a safe passage and made our way up the hill to a very neat little village, the first that I have seen with pitched board roofs, and such a high pitch as to have quite a store room overhead, with windows in the gable, and in one instance dormer window. One of these cottages is

occupied by a carver, who had articles that I would suppose would be quite saleable. His wife was in a pretty helpless condition, and I would suppose her recovery doubtful. Although the company in this village is comparatively small we had a good solid meeting with them, and parted in a tender manner.

"In crossing the river we were delighted by the sight of fields of barley and grain that had been sown."

(To be continued.)

### Princess Louit-Seu and the Worms.

"Once upon a time"—and in this story that means about 4550 years ago—there lived a little princess in China by the name of Louit-Seu. She lived with her father and mother in a wonderful palace set in a shady, flowery park. Her father, who was Emperor of China, was called Hoang-Ti.

One morning in spring, it is said, the Emperor started out for a little walk with his daughter. They were accompanied by many mandarins and officers of the royal household.

They made a little procession when they had left the garden and entered a long avenue of mulberry trees, but they were all obliged to come to a standstill when little Louit-Seu paused before a small shrub that grew near the path.

What she saw was hundreds of black worms, busily eating the green leaves, and crawling up and down the twigs. She was so interested in the sight that the Emperor ordered the branch transplanted into a huge pot in his daughter's room, that she might watch them at her leisure.

Little Princess Louit-Seu had not many playmates, and few games, and so she was delighted with her new pastime of watching the worms feed, and of providing them with plenty of fresh mulberry leaves. The color of the worms gradually changed from black to milk white.

One day she discovered that the caterpillars had grown stout and thick, and were sitting on the twigs apparently wrapped in a fabric of shining, yellowish threads. They were moving their heads to and fro, and a fine thread seemed to be coming from their mouths. This thread they kept on winding rapidly about themselves.

Little Louit-Seu was so surprised and excited that she did something which was forbidden—she ran into her father's privy-council chamber, and, interrupting him in his talk, begged him to come and see what the wonderful caterpillars were doing.

Now, as it happened, the subject that the Emperor was discussing was the extermination of the mulberry trees, and the officers were urging him to get rid of the loathsome caterpillars in this way. They were very indignant when he left the room to go with the little princess to watch these very worms.

Before very long these worms had so wound themselves in the silken threads that they were completely hidden from view. Then they could do nothing but wait, wondering what would happen next.

In a few weeks from the small end of the little silk-house there came, first, tiny white feet, then a little white creature slowly crept forth, and when it had opened its wings Louit-Seu saw that it was a dainty white butterfly.

The little butterflies hovered about, and laid their eggs upon the mulberry-trees, which in time hatched out the black worms again.

Now comes the strangest part of the story. The Emperor, Hoang-Ti, had been puzzling about the strange little worms, and one day he invented a little machine which made it possible to unwind the silk from the cocoons, or the "little silk-houses," as they called them. When this was done he took the fibre to the Empress, and she wove in her loom a beautiful piece of shining yellow silk. This was the beginning of silk-weaving in China, and, before Hoang-Ti and Louit-Seu died it became a great industry in the country.

The people were so grateful for the discovery that they wished to erect a monument to the Emperor, for, in that country, there were many monuments and temples; but one very wise philosopher said it would be impossible to build a monument which would not perish in time, and so he told the people to teach all the little children to look up at night and seek out the brightest stars in the heavens and name them for the Emperor.

And so when night falls the children run out of their houses and look about the sky until they find the four brightest stars in the constellation of Scorpion, and then they cry out, "Tsan-Fang—the little silk-house!" And then they remember the great Emperor, who learned to discern God's laws in the lowliest things, and to make that knowledge a benefit to his kingdom and people.—*The Household*.

KEEP still! When trouble is brewing, keep still; when slander is getting on its legs, keep still; when your feelings are hurt, keep still till you recover your composure at any rate. Things look different through an unagitated eye. In a commotion once I wrote a letter and sent it, and wished I had not. In my later years, I had another commotion and wrote a long letter; but life rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look over it without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence and eventually it was destroyed. Time works wonders. Wait till you can speak calmly, then you will not need to speak, may be. Silence is the most massive thing conceivable sometimes. It is strength in very grandeur. It is like a regiment ordered to stand still in the mad fury of battle.—*Burton*.

A MAN once asked me, "Is not conscience a safer guide than the Holy Spirit?" I just took out my watch and said, "Is not my watch better than the sun?" Suppose that I said to you, "I will tell you the hour by my watch, and you must always take the time from me." That is conscience. It is the sun that is to rule the time. Conscience is fallen and corrupt. If we had an unfallen conscience, like holy Adam, it would be as if my watch were always to agree with the sun. But now it is a most unsafe guide. Sometimes we hear men say, "I don't see any harm in this practice; my conscience doesn't condemn it." It is not your conscience or your consciousness that is the rule of right and wrong; the law is the standard. By the law is the knowledge of sin; sin is the transgression of the law.—*Andrew A. Bonar*.

## How a Chinese Christian Kept His Faith.

BY THEODORA MARSHALL INGLIS.

Old Wen Hua lives in the city of L——, not fifteen miles from Peking. He is the proprietor of that most lucrative business in China, a second-hand clothing shop. But it is not of his business or business ability that we think when old Wen Hua is brought to mind. It is the zeal with which he serves God in a heathen city of ten thousand inhabitants; for he is the only Christian in the place.

With the revulsion of feeling against Christianity, his relatives and townspeople renewed their objectionable treatment. But it only served as a dark background, against which his faith and good works shone more triumphantly. Contrary, even to the custom of many native Chinese Christians, Wen Hua closed his shop on the Sabbath, and spent the day after the manner of his Christian teachers. He told when the day came by means of a large Christian-Chinese calendar, which he pasted up just outside his shop door.

In [Twelfth Month] a body of troops marched toward the city, and camped on its outskirts. The following incident, illustrating Wen Hua's trust in God and courage to do right, is best told in his own simple words, as he related his experiences to a member of our Presbyterian mission in Peking.

"The soldiers were just outside the city. They hate all foreigners and foreign teaching, especially the 'Jesus doctrine.' On Saturday night an old friend of mine came to call upon me. He said: 'Take down your calendar. The soldiers will be in the city soon. They will tear you in pieces if they see that paper with foreign teaching on it. They will burn your shop down.'

"I answered: 'Do you think I will tear down the paper that tells me when worship day comes? Without it I cannot know the right day to give to the Lord.'

"Well, you had better tear it down,' he said, 'and open your shop to-morrow. If you don't they will force you to do it, and to sell them garments.'

"This provoked me, and I said, 'Do you think we Christians serve our God one day, and fear the soldiers the next?'

"Well, he went away dissatisfied with my speech. The next morning, however, he came running to my place, crying: 'Hurry, hurry! Tear that paper down! There are two soldiers coming to your shop!'

"I said, 'No, not if they kill me.'

Just then the soldiers reached us,—two great, fierce-looking men, with guns. I was in front of my shop. The taller one stopped when he saw the calendar.

"What is this?" he cried. Then he read a little, then he rushed up to me, and grunted in a terrible tone, while he shook his fist at me: 'So you follow the foreign devils,—do you?' You shut your shop because they tell you to. Well, now, open it. We want to buy garments."

"I answered: 'I cannot open my shop on the Lord's Day. It is against his command.'

"The Lord? And who is this Lord? Another foreign devil, I suppose!'

"No,' I answered; 'He is the God in heaven whom we Christians worship. And I will not sell you any goods to-day.'

"With that he looked at me curiously, and backed off toward the other man, who spoke to him, and soon they walked away.

"That afternoon they returned with another older man, who asked me, 'Does this paper tell you not to open your shop?'

"No,' I said; it only tells me the worship days. When they come, I close my shop.'

"Then no priest makes you do it?'

"No; only my conscience.'

"Hig! And who is the Lord you spoke of?'

"Then I told them some of the truth which they seemed curious to hear.

"After a while, the old man said: 'Well, this story may do for you. Shut your shop, if you want to. We will not touch your paper.'

"Now my friend was watching from the corner.

"When they walked away, he came to me in great astonishment.

"Didn't they harm you?' he cried; 'nor touch the paper?'

"You see me safe,' I answered.

"Well, they differ from most soldiers as fierce looking,' he said.

"You may think that,' I replied, 'but I know that the God whom I serve protects his children.'

Who shall say, with a few such men as old Wen Hua, that there is no hope of China's spiritual redemption?

PEKING, China.

Still are the ships that in haven ride  
Waiting fair winds, or a turn of the tide;  
Nothing they fret, though they do not get  
Out on the ocean wide.

Oh, wild hearts that yearn to be free,  
Look and learn from the ships of the sea!  
Bravely the ships in the tempest tossed  
Buffet the waves till the sea be crossed;  
Not in despair of the haven fair:  
Tho' winds blow backward and leagues be lost.  
Oh, weary hearts that yearn for sleep,  
Look and learn from the ships of the deep!

### The Lesson of the Lights.

The United States Government publishes a book which many would consider very interesting reading, since it is almost wholly taken up with details as to the location, character and condition of the lighthouses along the Atlantic and Pacific coasts. The reports of the Light-house Inspectors are prepared with great care and published regularly. The details with which these reports deal may seem dry, but they convey bits of information of great importance to the mariner.

Every night, at more or less frequent intervals, along the extended coasts of the United States, thousands of lights on mainland, isle or lightship blaze forth their welcome or their warning to the ocean voyager.

Some of the luminaries are powerful combinations of lenses, that throw their piercing rays many leagues at sea, while others are mere lanterns suspended in buoys that mark where harbor tide-ways run. These servitors of seamen may vary in importance of station and service, yet none are without a duty and a dignity. And these many lights all teach a lesson, not alone to sailor, but also to landsman.

The lesson is, in general, that life, as well as the ocean, must have its shore and signal lights. We cannot successfully navigate life all in the dark, since its seas are marked by too many

shoal spots, and its surface is dotted with too many half-hid isles, to allow of reckless voyaging hither and thither. The voyager over life's sea must know where he is going, and steer by the lights along the shore. Some of these displays may be the siren signals surreptitiously set out, at the instance of Satan, by sordid wreckers to decoy souls to their ruin. Others, however, are beacons of blessing, symbols of safety and of hope, displayed by God himself to cheer his children as their brave barks' course over the sea, ever nearer and nearer to the heavenly haven. We must learn to distinguish between these false flares of folly and the true tokens of a godly guidance. This we can do by carefully familiarizing our minds with that Divine list and registry of the spiritual light-centres along the coasts of time, which is known as the Word of God, whose truth is the illuminator of all things. Every Christian is meant to be a centre of spiritual radiance, a kind of a living light. The Lord lights the believer's candle, and so he shines. Because Christ is the "Light of the World" is no reason why Christians should not feel a responsibility to be light-givers, too, in a lesser way. If a commercial company receives a contract for lighting a city it may, indeed, draw its current all from a single power-house, but it will also take pains to establish thousands of globes everywhere and there about the streets, through which the electric force can display itself. So the current of Divine grace must pass through the circuits of human character and come to glow in individual hearts and lives.

The sore need of the world is for more living lights of Christian character. The hydrographer of the British navy has just reported that the extension of light-houses throughout the world is not keeping pace with the advance of sea surveying and oceanic navigation. During the last year over two hundred new rocks were discovered, some of them by the same method of ships striking on them and being lost, and nearly all of these rocks are yet unmarked by beacons. So there are as yet many uncharted seas, many unmarked reefs, in social and business life which are proving just as many sources of danger to young and old. More Christian luminaries, brighter beacons of character, are needed to warn off these treacherous shoals and to invite ships passing in the night to the happy havens of a heavenly felicity.

Every Christian can, in a lesser way, be the light of his own little world. George Fox said that a godly Quaker ought to light up the country for ten miles around. There is no position so humble that a holy character faithfully occupying it may not shed abroad upon all around it a blessed and cheering radiance. The light-ships may teach us a lesson in this respect. Anchored far at sea, often in very obscure positions, few notice or think of the shapeless ships. But so long as they keep the lanterns lit and remain anchored securely in one spot they render admirable service to the storm-tossed mariner. So when the Christian remains steadfastly at the post of duty, instead of roaming aimlessly about on selfish errands, and keeps his spiritual light in brightest condition, he serves his God and generation well.

The lights teach many lessons, if we will but regard them. What God asks of each one is to be like the zealous Baptist, a "burning and a shining light."—Charles A. S. Dwight.

## How to Avoid Insanity.

The following hints on the safeguarding of one's sanity are given in the *Century* by James Buckley, editor of the *Christian Advocate*, and author of "Christian Science, and Other Perceptions."

Anxiety should be systematically antagonized by philosophy, religion or change of subjects of thought. The effect of worry and suspense driving men wild is constantly seen in the business world, directly and by contrast, for bankruptcy is often followed by comparative mental repose. Hence authorities affirm that certainty and anxiety are far more liable to lead to mental derangement than the assurance of disaster.

As anxiety is a foe to clear thinking, it is better for one approaching a crisis to resort to indirect methods of dissipating it, such as conversation, the reading of an absorbing book, violent physical exercise, or the use of tools requiring his entire attention to their use. Similar means also contribute to sound sleep. Subjects of thought should be frequently changed. Neither fanaticism nor insanity from mental causes will be liable to develop when the mind is not constantly held upon one problem, possibility or perplexity.

Surroundings lose their power to withdraw the mind from care and fear, so from time to time the scene should be changed. Those who postpone travel for several years often find that they have lost the capacity of enjoyment; there is their courier, and they return unrefreshed. A frequent vacation of two or three days in a month would in many cases be more beneficial than thirty-six days of leisure or a year consecutively each year.

The observance of one day in seven by a complete change in subjects of thought, and a suspension of modes of activity required for six days, would be philosophical, even though it had no basis in religion. In the last French Revolution, the attempt was made to have a holiday once in five days and again once in ten. The intervals were too frequent under the first plan, and did not recur often enough under the second. Hence those who thought the system which enforced the [Seventy-year period] were fain to return to it.

The superintendent of one of the largest hospitals for the insane, declares that nineteen out of twenty of the business and professional men who come under his care have been in the habit of carrying business on their minds for seven days in each and every week.

Exaggerated sensitiveness is a foe to happiness, and the direct source of melancholy. In the earliest stages it is amenable to self-treatment. Many a restoration to happiness has been effected by the revelation to one's self that undue sensitiveness he has been making life intolerable to himself and to his friends.

Never, except in an emergency, should anyone stake all he has upon one thing. "Cæsar t nihil" is usually *nihil*, and if Cæsar, it is then only another form of *nihil*. In great emergencies, men are often not content to wait. Because they know not what to do, they do what they know not what.

Many become insane for want of occupation; they inherit wealth, and with it a straight-jacket of conventionalities in which they are compelled to spend their lives. This is especially the case with women, who generally, un-

like men similarly situated, cannot travel by sea or land, or employ their energies in hunting, fishing or athletics. Men who retire from business voluntarily or because of advancing years, without modes of mental occupation, are prone to melancholy. Some fear poverty while in the midst of riches; others are out of joint with the times; others develop strange eccentricities, illustrating the proverb, "Give an old mill nothing else to grind and it will grind flint." A habit of reading, an interest in science, active connection with some systematized philanthropy, a profound and practical sympathy with some "religious cult," will postpone date of the advent of senility.

FOR "THE FRIEND."

## Sound Words.

(Continued from page 19.)

Why do we not call our places of worship a church as others do?

The Jews had their temple, made by hands, as ordained under their law, wherein to worship God. The Christians were taught that they as a sanctified people were the temple of God's spirit, wherein He dwelt and was to be worshipped in spirit and in truth. The temple was called in Greek *kuriakon*, the Christian assembly or congregation of the Great Shepherd, *Ekkleria*. We, knowing God dwelleth not in temples made by hands, but in and among his people, confine the word church to its use as given in Holy Writ, where it is called "Christ's body the fulness of Him who filleth all in all," and whether, as the "few gathered in an upper chamber," or as the many standing on the day of Pentecost on the open street with the vault of heaven for a canopy, there, in the presence of God by his spirit, was his church. So the idolatrous Saxon called his idol temple *cire*, or Scottish *kirk*, and calling the abode of an idol god by the same name as when changed to a Christian place of worship, tended to produce a worship similar to that of the Samaritans, who feared God, yet worshipped their own idols.

Why do we not call the months by the names usually applied? Because pagan Rome named them after their idol gods, whose names God's people, under the law, were commanded not to take into their mouths. And David declares "my mouth shall not transgress." How much more incumbent it is on Christians not to perpetuate by a daily use the memory of heathen abominations. The like objection is valid against the usual names of the days of the week.

You have no clergy and laity, have you then no ministers?

Why? yes! No meeting of true Friends can possibly be, without ministers being present, for Christ brings it down to the two who are gathered in his name, when He, the Minister of ministers, has promised to form a quorum, always sufficing to perform Divine worship, acceptable to God through Christ Jesus the one Mediator. And as He ministers to them, so do they one to another, according to the ability that the Head of the Church gives so to do. Neither is his ministry to them, nor theirs to each other necessarily in words, for Jesus ministered to the disciples both when He broke the bread in their midst and when He washed their feet, and He left commandment that as He had done to them so should they do to each other. But when priestcraft stepped in, and robbed

Christians of his privilege as if they themselves were the only sect authorized by Him to do this, then they resuscitated a Jewish ordinance, one which the apostle speaks of as a carnal commandment, which Christ nailed to the cross, having as "our Passover" died for us, and so, fulfilling the law, annulled the rite, and of which the Apostle Paul, the teacher of the Gentiles, tells them and us we are neither to touch, nor to taste nor to handle, for, like all meats it perishes with the using, and ministers not to the nourishment of the soul. We call no man the pastor, the minister or the priest of any one of our churches, for one only is that to us, Christ Jesus himself, the Shepherd and bishop of our souls. His ministration is spiritual, not according to an outward law in temples made with hands, but He ministers of his spirit whether directly or mediately through others, to those who being born of his spirit, enjoy and act in the life and grow up into the same. If any man ministers of this word of life, it must needs be of that which Christ Jesus first breaks and gives to him to hand forth; for "Without me ye can do nothing," was a lesson even apostles had to learn, and proved to be so. Whoever then assumes to himself such a title, robs the people of the birthright heritage of every child of God born into his kingdom, who by Christ are all made kings and priests unto God and to himself, to offer up such holy spiritual sacrifices as He himself prepares and offers on the altar of hearts cleansed through faith in Him.

Christ gives to each one his particular ministry or ministries; some are called to be apostles, prophets, teachers, helps, governments and the like. All are compared to joints in the body, each ministering to the comfort of all the others. What a stiff body that must be, where there is but one joint; on one side stands the pastor or minister of the clergy, on the other the people. What becomes of Joel's prophecy? the pouring out of God's spirit, sons and daughters, prophesying?

What becomes of the apostles rule of order, "Let the prophets speak two or three . . . for ye may all prophecy one by one?" . . . What becomes of another rule relating to anything revealed to one that sitteth by? All sacrificed on the altar of expediency to accommodate a church weak in the faith, thinking her Lord forgets to fulfil his promise, and like Jeroboam building altars of their own device, lest the people should go up into the mountain of the Lord's house, which is set above all hills, there to be taught by Him.

Why do you not call the Scriptures the Word of God? Why should we? When the Scriptures never apply that name to themselves as a book, but give it to Him of whom they testify, as the foundation of the saints' faith in all ages, even long before the Scriptures were written. The Word of God is a name applied to deity itself, for "that word was God." And since neither Christ (nor yet his apostles) ever found it necessary to apply his own name to the writings of inspiration given forth by his Spirit, what occasion have we so to do? None whatever. It confuses the mind, dims the vision.

Christ Jesus is the Word of God, and the Scriptures contain both his words by the prophets, by himself and by the apostles to his church and others. "The word of God came

to this or that prophet, saying. . . " The Jews who condemned Jesus as a malefactor had the Scriptures, and yet He told them, "My word is not in you." Had it been they would have believed in Him as the Son and the word of God. And who would say that when Satan used the words of Scripture to tempt Jesus, that because they were such, they were the word of God? For God's word always bespeaks God's will, and the words of Holy Scripture only become his word to a soul, when gathered and given forth by a motion of God's spirit, nor is this spirit in due season wanting to the humble and contrite in spirit, the meek and the lowly, whom God by his Spirit guides in judgment, and to whom He teaches his will and way, and so they find acceptance with God.

(To be continued.)

### "Go On."

Arago, the great French astronomer, tells us that he became so discouraged in the study of mathematics that he almost resolved to abandon his effort. He was just about ready to give up when he happened to notice something printed or written under the paper binding of his book. He unfolded the leaf and found it was from D'Alembert. The letter said: "Go on, sir, go on! The difficulties you meet will resolve themselves as you advance. Persevere, and the light will dawn and shine with increasing clearness upon your path." This striking passage made an impression upon the young mathematician's mind which he never forgot. It was a perpetual spur to his ambition, and came to him just in the nick of time. He resolved then and there that he would surmount every difficulty; then he would become a great mathematician himself. He tightened his grip and urged himself on until fame took him up and told the world the story of one of the greatest astronomers of his time. . . . I have in mind several very brilliant graduates of last year and years before, who promised a great deal and of whom friends predicted great things, but somehow they have disappointed all expectations, simply because they lack sticking qualities. They are good scholars, and they imagined because they ranked high in college that they would rank high in life without great effort.

But they lack the hanging-on quality. They do not realize that, in practical life, the race is to the plodder, and not necessarily to the swift. This is why so many brilliant class leaders have become disappointments to their friends. The chain is no stronger than its weakest link, and lack of perseverance is a fatal deficiency which nothing else will supply.

Perhaps the greatest secret of success in life is due to those sticking qualities. Grip conquers the world—the faculty of sticking and hanging on when everybody else lets go. It is the five minutes more which wins the battle—the dogged perseverance, the determination of never giving up until death or victory comes.—*Siftings*.

TRUTH BETTER THAN AN OATH.—A little boy was brought into court recently as a witness. He did not know what an oath was. The judge requested him to tell the truth. The boy promised and kept his promise. Why cannot grown-up Christian people tell the truth without having recourse to an oath?

### A Transferred Prize.

It was the one great day in college. Commencement had drawn citizens from all the county and from other counties to witness the success of the graduates. It was in the hilly region of the South, settled by the Scotch-Irish, whose descendants maintained the old estimate, both of religion and education. Before the hour of meeting, students from time to time appeared on the platform to see the crowd pouring in. Among the elegant youth, who represented the chief families, was a manly looking boy, clothed in homespun, who seemed quite busy. Robert Duncan was the only child of a farmer, who gained a scanty living out of a stony soil on the hillside. By heredity, as well as by training, Robert loved his books. From "Saint's Rest" to Robinson Crusoe and the Bible, every volume in the cottage—small and great, had been eagerly conned. When sent to the village Academy he did not mind the three-mile walk twice a day, and by his diligence stood first in all the classes. His lessons were studied at night by the blaze of light-wood or pine-knot. But his happy days were closing with the close of the term, and the prospect of giving up study did not seem bright or hopeful.

One night, when Robert had gone to bed in the attic, the mother said, "My heart is sore for Robbie. He is all fitted for college and so longs for an education—such a good boy, too, I long to send him."

"The same has been on my mind, too," said the husband. "I want it for him as much as he wants it."

After a pause, she replied:

"I could do without many a thing at table—sugar and the like are not necessary. We could sell more butter, eggs and nice things from the farm. Then our little savings put by for sickness and old age, I could spare them for sending Robbie to college."

"The best boy in the country, around," cried the father. "He'll manage to work and help himself. He is quick at everything."

At first, Robert was almost dazed with the idea of going to college. The parents' sacrifice seemed too great; but then he felt a happy assurance that he could return the money later. He did not find college life all luxury. Besides taking a high rank in his classes he spent some time daily in taking care of the college buildings, or as the saying was, he became "professor of dust and ashes." In vacation he helped on the farm, and was again the life of the house. Reports from college were most cheering—as to conduct and scholarship, but he took the old interest in his home-life and his parents' comfort.

After a few years he graduated. He had told the delighted parents of the fine appointment assigned to him, graduation day, and urged them to come and be present, without fail—the occasion was to be splendid. What a longing they had to hear their Robert speak in public. But it could not be. Their clothes were too worn and shabby. "No, it won't do," said the father, shaking his head. "Our appearance in the old clothes would put the boy to shame." "You are right," said the wife. "Robbie might, perhaps, be jeered at." So they sent him a letter of warm congratulation and sympathy, cheerfully adding that they could not be present, because of their very

plain, old clothing. They could not appear public.

The answer came on wings:

"My dear parents, come on! As for the clothes, I will take care about that. You must see your son graduate. Come on!"

This was too much to withstand. The mother cleaned and repaired the old clothes, and they set out on the appointed day with some misgivings. The college was not far away, and the journey was short.

As they entered the large auditorium they chose for themselves a retired corner, where they would be unnoticed, a back seat against the wall, and watched the stream of people in holiday suits, who represented the wealth of the State. At the extreme end of the building, on a platform, they saw Robert, who seemed bent on making arrangements, and their hearts bounded with joy at his merry smile as he greeted friends.

As the exercises began, the band played, the young orators began to speak, flowers were showered and general gayety prevailed.

It was announced that a prize was to be given by the President to that member of the Senior class, who in the judgment of the faculty, excelled in three important respects—ability, character and attainment.

At a signal from the chief, Robert Duncan came forth to receive the highest honor of the class, and a silver medal was seen flashing the sunlight. It was presented with a brilliant Latin speech from the President. The interest of the whole audience had been manifest, but now became intense. The next thing that occurred took every one by surprise. After the modest, dignified reception of the medal, Robert descended the steps of the platform in front and then the central aisle far down to a back seat against the wall, where sat an elderly farmer and his wife clad in homespun. He threw his arms around them both and unfastening the silver medal he pinned it—kissing their cheeks—on the breast of his mother.—*Sar Gould, in the Presbyterian*.

[The same or a similar incident is related in one of the magazines for Seventh Month.]

### Facts as to Winks.

No satisfactory determination has been made of the reason we wink. Some suppose that the descent and return of the lid over the eye serves to sweep or wash it off; others that covering of the eye gives it a rest from the labor of vision, if only for an inappreciable instant. The view borrows some force from the fact that the record of winking is considerably used by experimental physiologists to help measure the fatigue which the eye suffers.

In another line of investigation, Herr S. Gatten has attempted to measure the length of time occupied by the different phases of a wink. He used a specially arranged photographic apparatus, and affixed a piece of white paper to the edge of the eyelid for a mark. He found that the lid descends quickly, and rests a little at the bottom of its movement, after which it rises, but more slowly than it fell. The mean duration of the downward movement was from seventy-five to ninety-one thousandths of a second; the rest with the eye shut lasted various lengths of time, the shortest durations being fifteen hundredths of a second with one subject, and seventeen hundredths with another; and the third phase

the wink, the rising of the lid, took seven hundredths of a second more, making the time duration of the wink about forty hundredths, or four-tenths of a second. The interruption is not long enough to interfere with distinct vision.

M. V. Henri says, in *L'Année Psychologique*, at different persons wink differently—some ten, others rarely; some in groups of ten or at a time, when they rest a while; and others regularly, once only at a time. The movement modified by the degree of attention. Periods close interest, when we wink hardly at all, may be followed by a speedy making up for lost time by rapid winking when the tension is relieved.—*Popular Science Monthly*.

### Squaring Profession and Practice.

No doubt the thing that tells most heavily against people who assume to occupy advanced moral ground, where they invite others to join them, is the fact that practice with them so often fails to tally with the profession. The story is told of Dr. Johnson, that, one day, while dining with a prominent and wealthy man, whose hobby was "popular equality," he completely took the wind out of her sails by replying to one of her complacent generalizations: "Madam, I am now become a convert to your way of thinking. I am convinced that all mankind are upon an equal footing, and to give you an unquestionable proof, madam, that I am in earnest, here is a very sensible, civil, well-behaved fellow-citizen—your footman. I desire that he may be allowed to sit down and dine with us."

The writer knew an excellent northern man, who was noted for his championship of the negro's cause, declaring that the negro was in every important respect the white man's equal, yet he would not allow his daughter to form a friendship with her classmate, the daughter of the colored barber in town; and protested indignantly when the usher once seated a colored man in his pew before the family had arrived at church.

Inconsistency is a most damaging and disreputable charge, if it can be proved against one who professes superior virtue or righteousness. It is the charge which the world most often attempts to bring against the Christian, because it knows that nothing will so discredit a man as demonstrated failure to live up to its own standards. Fortunately, it is very seldom that the real and sincere Christian is convicted of inconsistency. It is generally the false or hypocritical Christian—one who for policy's sake assumes to be a Christian—who is shown to be untrue to God and to his fellow-man in respect to the correspondence of profession and practice.

Nevertheless, it behooves each of us to watch sharply our own conduct, lest in some inadvertent, or perhaps unsuspected way, it could belie the professions which we make in the sight of God and man. Inconsistency is one of the first symptoms of backsliding; and if we find ourselves repeatedly falling to it, we may well believe that the time has come to humble ourselves in the sight of God and prayerfully renew our vows of consecration.—*Arthur Burnaby*.

THE trimming of the vain world would clothe the naked world.—*William Penn*.

DISCOVERIES IN EGYPT.—Strange relics from the ancient Egyptian tombs are being exhibited at University College, showing the results of last year's excavating under the guidance of Prof. Flinders Petrie. His recent discoveries are far more valuable from the historical point of view than any previous ones. They bring up an enormously remote antiquity. The most astonishing feature about these discoveries is that they entirely upset all the notions about Greek art which have hitherto prevailed. Instead of the Egyptian art we have known being but the beginnings, that art is now clearly shown to be debased and degenerated from an infinitely superior form many scores of generations earlier! These explorations have been carried on in the old cemetery at Abydos, a short distance to the southwest of the Temple of Osiris, on a spit projecting from the Libyan range above the level of high Nile, which has preserved the tombs. Prof. Petrie opened all the tombs here, and succeeded in identifying the resting-places of seven kings of the First Egyptian Dynasty and two kings who reigned prior to Menes. Amongst the objects shown are portions of a small crystal vase, inscribed with the name of Menes, the date of which, according to Prof. Petrie, is 4700 B. C. The beautiful drinking bowls, made of marble, granite, quartz, alabaster and slate, show that at that remote period the Egyptians had mastered the art of working the hardest material. Ivory must have been very plentiful at that time. Amongst the objects are some beautifully carved ivory feet of bulls. The whole exhibition is simply marvellous.

"SOCIETY can be saved only by what saves the soul."

### Notes from Others.

The Russian Church has a rule against the publication of the Old Testament without the Apocrypha.

The American Bible Society has been advertising the Bible in the leading Japanese newspapers. More than five hundred letters of inquiry have been received, and many orders.

Someone has seen a forecast of the automobile in these words of the prophet Nahum: "The chariots shall rage in the streets; they shall jostle one another, in the broadways, they shall seem like torches; they shall run like the lightnings."

The *Universalist Leader* says: "The only possible religion for the future, is the Christian religion, and the only possible civilization of the future is that which is the outgrowth of, and is based upon, the religion of Jesus Christ."

"If Christian Science is error and its adherents are following a delusion, they can be easily beaten in a fair race, and it will not be necessary that their words and works shall be misrepresented in order that they may be defeated."—*Quoted by C. S. Sentinel*.

The *Observer* says: "The next great emancipation must liberate humanity from the tyranny of organized and unconsecrated wealth. God grant that it may come through the redeeming power of Christ's truth, and not through the terrific passion of some civil or social revolution."

John Clifford says in the *Watchman*: "Hell has been exchanged for hades, and damnation for condemnation, and that uttered very softly; but the

change in language and tone has not altered the permanent fact of penalty for wrong doing."

The *New York Observer* says: "When wealth and culture and power give themselves, as Christ did, to the saving of the world, the hunger and rags and sorrows and sins of every starving and disheartened Lazarus will come to an end."

The *Watchman* says: "The power that leads men to faith in Christ is not the keenness of human logic or the perfection of an intellectual process, it is the presentation of the moral idea, the answer of the gospel to needs and aspirations that exist, however we explain them."

The *Sunday School Times* says: "Altruism means other-ism. Altruism announces itself to-day as though it were an independent system, a new discovery. It is but the cutting from the Christian plant. Altruism without Christ is a Christian afterglow, a spent Christian bullet."

The *Pacific* has the following: "English preaching is powerful; American preaching is brilliant. The men who occupy the pulpits of the great churches of the English-speaking world are up-to-date, progressive and full of noble courage. It is just as important to have such men in the churches as it is to have them in the army."

### TWO NOTABLE FAMINE GIFTS.

73 Bible House, New York, July 26th, 1900.

To the Editor:

SIR:—Among the contributions received by the treasury of the New York Committee of One Hundred on India Famine Relief, are two which deserve special mention. In the early part of the present month, the Chinese in attendance at the Reformed Presbyterian Mission, Oakland, California, undertook to earn money for the sufferers in India. They were, for the most part, the better class of house servants, temporarily out of employment, to whom even small sums were of considerable consequence. One of them was skilled in the repairing of cane-seated chairs. Accordingly, they asked their mission teacher for a letter of commendation, and went courageously through the streets of Oakland soliciting work. The result was a remittance of ten dollars and a half for the famine sufferers.

Somewhat later in the month inmates of the Ohio Penitentiary at Columbus, united in a purely free-will offering for famine-stricken India. Out of pittance usually hoarded for personal indulgence, they contributed twenty-eight dollars, forwarding the same to the Committee of One Hundred.

That, in the former case, the despised, isolated stranger in a strange land should show such profound and practical sympathy with far-off India's distress; and that, in the latter case, those whose wrong-doing had fixed such an awful barrier between them and the outside world, should self-denyingly unite for the rescue of the starving in distant India; is glorious proof of "a common humanity." It signifies that the capability of generous sentiment is always in all hearts, and that ennobling good-will can survive all adverse influence.

In each instance, along with the thanks of the committee, was returned the assurance that the gifts would be cabled to India, without expense to the fund; that each dollar would give a day's food to from thirty to fifty hungry persons, or buy three native blankets for the almost naked, or, with from one to two dollars more, aid an impoverished peasant farmer in re-seeding his fields.

Since no essential amelioration of the famine situation can possibly come until the harvests of next October and November are gathered, it were well that the cases which I have cited should inspire all of us to continued and generous gifts.

L. T. CHAMBERLAIN,

Executive Chairman of Committee of One Hundred.

SUMMARY OF EVENTS.

UNITED STATES—Secretary of State Hay has made public a letter forwarded to Li Hung Chang, in which the United States refuses to enter into any arrangements regarding disposition of treatment of the Legations in Peking without first having free communication with Minister Conger.

The State Department received a cablegram from Consul Fowler at Che-Foo, which said that he has obtained the copy of the cipher despatch from Minister Conger which was sent through Minister Wu. It is dated Seventh Month 17th, and signed by Conger. Consul Fowler has no doubt as to its genuineness.

The population of Milwaukee, Wisconsin, according to the count just completed at the Census Office, is 285,315, an increase of 39.54 per cent. since 1890.

The Union Pacific Railroad Company is about to begin the construction of a new line between Evanston, Wyoming, and Salt Lake City, eliminating the steep grades of Echo Canon. The new road will not touch Ogden, which will be on a branch line.

Damage to the extent of \$1,000,000 is said to have been done to the Illinois broom crop by a recent storm.

During the three days the National Apple Shippers' Association was in session letters and telegrams were received from every fruit growing section of the country, and from these it is estimated that the apple crop this year will be the largest in the history of the United States, exceeding that of 1896, when 60,000,000 barrels were gathered.

The count of the population of Buffalo, New York, just completed at the Census Office, is 352,219. The population in 1890 was 255,664. The increase is 37.77 per cent.

The Census Office announced the population of Louisville, Kentucky, as 204,731, an increase of 43,602, or 27.06 per cent. over the census of 1890.

The amount of gross gold in the United States Treasury on the 2nd reached \$631,170,764, which is the highest amount in the Treasury in the history of the Government.

The United States Treasury receipts during Seventh Month were \$49,955,160, and the expenditures, \$52,979,653, a deficit of \$4,024,493. A year ago the deficit was \$8,506,832.

Skagway papers have a tabulated account of the shipments of gold up the Yukon via Skagway since Seventh Month 14th. The total is close to \$8,000,000.

The monthly statement of the public debt shows that at the close of business on Seventh Month 31st, the debt less cash in the Treasury, amounted to \$1,109,346,710, an increase for the month of \$1,635,452. This increase is accounted for by the increased disbursements incident to the beginning of the new fiscal year.

An earthquake shook the Tintic mining district in Utah on Fourth-day. The shaft of the Mammoth Mine was so thrown out of shape that it was impossible to get the cage below the 1600 foot level.

A temperature of 111 was recorded at Pierre, South Dakota, on the 1st instant.

The proof appears to be conclusive that the assassin of King Humbert was an Italian immigrant to the United States, and that he returned to Italy with the purpose to kill the king. He lived for some time in Paterson, N. J., and it appears he was a member of an organization which proposed to assassinate other crowned heads in Europe.

A recent election in North Carolina was carried by the Democrats by a large majority. A constitutional amendment was adopted which practically excludes all colored men who are unable to read and write. White men who are similarly circumstanced are allowed to vote.

Captain Frederick Jerome, a sailor, who had the credit of saving over 1,000 lives, during his career, lately died in San Francisco. His efforts in saving the passengers and crews of different vessels was officially recognized both in this country and in England.

There were 439 deaths in this city last week, reported to the Board of Health. This is 75 less than the previous week and 11 more than the corresponding week of 1899. Of the foregoing, 235 were males and 204 females; 37 died of consumption; 23 of inflammation of the lungs and surrounding membranes; 13 of cancer; 9 of apoplexy, and 10 of diphtheria.

Markets, &c.—U. S. 2's, new, 103 1/2; 3's, 109 1/2; 109 1/2; 4's, reg., 132 1/2 to 133; new 4's, 132 1/2 to 133; 5's, 113 to 113 1/2.

COTTON closed on a basis of 9 1/2c. per pound for middling uplands.

FLOUR.—Winter, super., \$2.40 to \$2.60; Pennsylvania roller, straight, \$3.45 to \$3.65; Western winter, straight, \$3.45 to \$3.65; spring, straight, \$3.75 to \$4.00; city mills, straight, \$3.50 to \$3.75. RYE FLOUR—\$3.10 to \$3.20 per barrel, as to quality.

GRAIN—No. 2 red wheat, 73 1/2 to 74c. No. 2 mixed corn, 11 1/2 to 12c. No. 2 white oats, clipped, 24c.

BEEF CATTLE.—Extra, 5 1/2 to 6c.; good, 5 1/2 to 5 3/4c.; medium, 5 1/2 to 5 3/4c.

SHEEP AND LAMBS.—Extra, 4 1/2 to 5c.; good, 4 1/2 to 4 3/4c.; common, 2 to 3c.; spring lambs, 4 to 6 1/2c.

HOGS.—7 1/2 to 8c. for best Western.

FOREIGN.—A battle is reported to have taken place between the allied forces and the Chinese in the neighborhood of Tien-Tsin. The casualties of the allied forces in killed or wounded are set down at 1,200, while the Chinese losses are supposed to have been very heavy.

British Admiral Seymour has held a conference with the Viceroy at Nankin, who asserted that the troubles were wholly due to the Boxers, and had caused the greatest regrets to the Chinese Government.

Japanese newspapers denounce the vindictive purposes of the speech of Kaiser William calling upon his troops to revenge Baron von Ketteler. The *Main Hi* asks: "Should the cry of vengeance be raised against China because her rebellious subjects perpetrate crimes?"

The question of whether the Chinese Government has secretly encouraged the Boxers in their attacks upon foreigners is still a matter of conjecture.

Yokohama advices say that General Terauchi has reported to the Japanese Government that it is not advisable to send more troops to China, declaring that the United force is now ample to relieve the foreigners in Peking.

It is reported from Shanghai that fifty missionaries have been murdered in the Shan Hi Province.

Prince Alfred Ernest Albert, Duke of Saxe-Coburg and Gotha, second son of Queen Victoria, died on the 30th ult. at Rosenau Castle.

The Boer Commandant, General Botha, is reported to be making overtures for surrender.

Paris has a population of 3,000,000 persons and only 40,000 are Protestants.

An unsuccessful attempt was made in Paris by a French anarchist to assassinate the Shah of Persia.

Four cases of plague and two deaths have occurred in London.

The London *Times* praises Canada's decision not to receive any more destitute immigrants, and, in view of the spread of anarchy, it recommends a similar course of action to European States.

The Spanish Premier, Senor Silvela, intends to take the initiative looking towards an international conference for the suppression of Anarchists, and the Spanish Government has decided to apply rigorously the laws against anarchy.

Telephonic communication between German and French cities has been opened.

The son of King Humbert, of Italy, has been crowned King under the title of Victor Emmanuel III.

The Nicaraguan Government has seized the property of the Maritime Canal Company, at Greytown, on the ground that concession has expired. A concession for building the canal has since been awarded to the Eyre-Cragin syndicate by the Nicaraguan Government. The route has not been selected, and the company has liberty to choose any within the domain of Nicaragua.

A new submarine cable has been laid which connects the island of Fayal with the European and Azores Company's line, from the Azores to Portugal, and is the first to connect the Azores with the United States. It also opens direct communication for the first time between this country and Portugal.

Hayti has adopted the United States gold dollar as a unit of value.

The Japanese Foreign Office announces that the Government of Japan has prohibited all emigration of Japanese laborers to the United States and Canada.

The recent law prohibiting ecclesiastical marriages in Cuba, and recognizing only those accomplished by the civil ceremony, has been modified so that parties intending to marry may go through the ecclesiastical or civil ceremony, or both, at their option. This decision restores to the Roman Catholic Church the privileges it enjoyed prior to the American occupation.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 74.

John Carey, agent, O., \$10, for Catharine Ann Stanton, Isaiah M. Hlaworth, Wm. Hlaworth, Ruth B. Mather and Jacob Barrett. Sarah Huestis, agent, O., \$18, for Elizabeth Bowman. Lydia Jane Bye, Edna P. Dean, Jason Fawcett, Belinda H. Schofield, David Smith, Eliza Smith, Hannah Ann Vanlaw and Susan Worstell; Margaret J. Jones, Canada; Asa Ellis, agent, Ind., for Charles Jones; Ann E. Wendell, Pa.; Irena P. Draper, la., \$1; Mary B. Reeve, Phila.; J. H. Dewees, Pa.; Jos. P. Lupton, Ga.; Wm. Balderston, Pa.; Emilie P. Metzler, Phila.; James C. Chappell, N. C.; Margaret Kite, O.; David Edgerton, O.; Martha White, N. Y.; Edward Comfort, G'tn, and for Edith C. Tatnall, Pa.;

Thomas A. Crawford, agent, O., \$14, for Robt. Ellyson David Ellyson, Edwin Fogg, Eliza Ann Fogg, Abne Wo lman, Lydia Warrington and Edgar Warrington Samuel T. Haight, agent, Canada, \$20, for Anna H Moore, Henry S. Moore, George Pollard, Joseph G Pollard, John Pollard, Joseph H. Clayton, Catharin Hall, Catharine Casler, Mary Ann Treffry and Joshu Waring; K. L. Roberts, N. J.; Isaac Heacock, Pa. A. J. Jones, Del.; Ellen Bromley, Phila.; Laura A Osborn, Conn.; Frank W. Wood, Ill., \$1.55; Joseph ine F. Smedley, Pa.; Mary Lownes Levis, Pa.; George P. Stokes for Meribah W. Thorp, N. J.; M. Eleanor Magill, Phila.; Martha B. Sheffield, R. I.; Robert E Russell for Anna P. S. Russell, Calif.; Thomas E more, Ind., \$3; Wm. C. Warren, G'tn, and for S. Elb Warren, N. J.; Henry B. Leeds, agent, N. J., for Wa ter E. Vail; Caspar W. Thompson, N. J.; Hamilt Haines, Phila.; James E. Meloney, Phila.; John t Brown, Pa., \$6 for himself, George Schill and Ab McCarthy; Rachel F. Parker, Pa.; Elizabeth L Thomas, Pa.; Charles Lee, Pa.; Susan Pearson, Pa S. S. Parvin, Pa.; Wm. Mickle, Pa.; Lydia T. Kir and for Thomas Evans, Pa.; Thomas H. Whitson, P \$28 for Charles S. Carter, Benjamin Hayes, Gilbe Cope, Nathan Cope \$4 (2 vol.), Edward H. Hall, Rut anna Hoopes, E. Malin Hoopes, Thomas C. Hogn Mary Ann C. Scattergood, Mercy A. Roberts, Elizabe L. Roberts, William P. Townsend and for Thom Thorp, Del.; Elisha Roberts, N. J., \$8 for himse David Roberts, Joseph H. Roberts and William t Roberts; Isaac W. Stokes, N. J., \$8 for M. Emma A len, Joseph H. Haines, Benjamin J. Wilkins and G Lippincott, vol. 75; Maria S. Reeve, N. J. and for S. Reeve, Phila.; Jane E. Mason, G'tn and for Jon Edge, Kans.; Frances E. Jones for Margaret H. Jon Oak Lane; Ann Trimble for Mary W. Sharpless, P George L. Smedley, Phila.; Benjamin Heritage, N. William Clarkson Moffitt, la.; Mary E. T. Lord, Phil Joseph K. Evens, N. J.; John H. Ballinger, N. J., for himself, Edward H. Jones and Charles D Balling Stacey C. Stiles, N. J.; John Tatum, Phila.; Willi H. Moon, Pa.; Stephen W. Savery, Pa.; Clarke Moore, agent Pa., \$28 for himself, Jael C. Chambe Elizabeth C. Cooper, Pennoek Co per, Thomp Frame, Elizabeth W. Moore, William B. Harv Priscilla H. Hughes, S. M. Jones, Sarah L. P more, Thomas L. Passmore, Hannah Jane Reid, Sa M. Walter and William Wickersham; Jacob R. freth, Pa.; Sidney Garrigues, Pa.; Nathaniel B. Jo N. J.; Price Z. Suplee, Pa. \$1, to No. 30, vol. 74.

Remittances received after Third-day noon will appear in the Receipts until the following week.

NOTICES.

FRIENDS' LIBRARY, 142 N. 16th St., Phila.—During Seventh and Eighth Months the Library will be open Second and Fifth-day afternoons from 3 P. M. to 6 P. M.

WESTTOWN BOARDING SCHOOL.—The school year of on Third-day, Ninth Month 4th, 1900. For the admis of pupils early application should be made to

WM. F. WICKERSHAM, Principal, Westtown, Pa.

DIED, at the home of his parents, Sixth Month 1 1900, WILMER J. CLAYTON, aged four years and months eldest son of Joseph H. and Caroline W. Clay a member of Norwich Monthly Meeting of Friends, tario, Canada. "But Jesus said, Suffer little child and forbid them not to come unto me, for of such is kingdom of heaven."

—, at her residence, 2113 N. Seventh Street, P delphia, on the Twenty-fifth of Sixth Month, 1900, SA J. BEDELL, wife of Lindley H. Bedell, in the fifty-se year of her age; a member of the Monthly Meetin of Friends of Philadelphia. Her self-sacrificing na thoughtful consideration of others, and her many ac kindness to those whose afflictions or needs appeal her sympathy, were among the many traits of her h tiful character. A loving wife, a devoted mother, a true friend, has passed away. In the midst of a busy useful life, marked by many mercies and favors, she taken with a disease, causing much extreme suffer which she bore with true Christian fortitude and pati When it became apparent the progress of disease al not be stayed, she received the information with calm and composure of spirit, giving evidence that the il pensable preparation for the solemn change which ha hastening had not been neglected. Realizing hersel be poor in spirit, yet trusting in, and clinging to the mercy of God in her dear Redeemer, we reverently the solemn summons found her with lamp trimmed light burning prepared for the joyful invitation, "t thou into the joy of thy Lord."



# THE FRIEND.

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## Who Made Thee to Differ From Another?

As a peculiar people we do not differ from other Christian associations for the sake of differing. Nor would we plume ourselves on the wideness of our differing as the measure of our soundness in the faith. For it is possible to differ from others through mere pride of difference, or to shun the cross by adopting some of its outward effects as a substitute for the cross. But our apparent differing comes of our concern not to differ from the Truth. If, in keeping our eye single to the light of Truth, we sometime find ourselves left by others, who are the differers and who are the peculiars? Is it better and nobler is it to be a peculiar to the current of human society than to be a peculiar to the Truth,—better a peculiar of the Truth than a peculiar to it. But the true peculiarity keeps its eye single to the Truth; then its whole body is full of light. As soon as it diverts its gaze off from the Truth to its own peculiarity, doubleness and darkness begin to creep in. We cherish, then, our conscientious differences, not because they are differences from others, but because Truth has necessitated them. So far as this separates us from the nodes of others, we endure the loss of fellowship; not as coveting the separation, but as loving to choose between the pure and radical truth manifest to us, and the current which adapts itself to the spirit of the world. "If we were of the world," says the Truth, "the world would love his own. But, because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

We steer for the pole-star best not by spying the courses of other ships, to diverge most widely from them, but by going as our true compass-needle points; sometimes it may be off from them; at other points it may be side by side.

We still believe, according to the signs of

the times, that the Truth would keep any purely Christian church conspicuously distinct from the churches of the day, in enough of doctrine and of practice to make that church or society seem unique; or, rather, that these have made themselves conspicuously distinct from pure and primitive Christianity. So that all the divergence, all the queerness, all the variation or peculiarity is chargeable, not to any such as keep the eye single to the one mark of spiritual progress, but to those who have varied their course with the times. It is the adapters and not the steadfast, who by conforming themselves to the notions of the day and compromising principle with the times make peculiarity their profession.

Our business as a religious society is neither oddness nor imitation. It is to know nothing among others but Christ Jesus and Him crucified, and to bear witness for the Truth, letting others do as they may. If steadfastness makes us apparently peculiar, we accept such marks of our apostleship as the truth leaves with us. Only God forbid that we should glory, save in the cross of our Lord Jesus Christ, by whom we are "crucified unto the world and the world unto us."

Those differences between our religious profession and the more popular churches,—differences both formerly and now essential to the truth of our profession,—have become so studiously abolished in many parts, as to indicate the wisdom and the truthfulness of merging of some meetings into the other churches. Better, however, were they recovered to stand steadfast in the principles for which we are still needed on earth.

## Glorifying Success.

"No doubt the possession of a strong will and a purpose to endure any toil necessary to achievement are important elements of character. Nothing can be attained without them. It is told of Lincoln that when a boy he could not afford to buy paper for his own compositions. He therefore covered the wooden shovel with essays and arithmetical exercises, which he would shave off and begin again. But the fact remains that possession of these elements of character does nothing to insure their direction toward worthy ends. Indeed, it may be said that their development in the degree inculcated in commencement addresses would tend to diminish, rather than to increase the happiness of mankind. Suppose all men were animated by the ambition of the few who win what is called success, what an increase of toil the ensuing competition would bring to the striv-

ing sons of Adam. The strain would be unbearable, in the lack of possible opportunity for more than a few to attain the prizes for which they strove. As it is, it cannot be said that the men who have achieved success, in the popular meaning of the word, furnish the best models for the young, the conditions under which it is attained generally failing to develop their best qualities.

"Moreover, with all the emphasis laid upon the desirability of success, no hard and fast rules have ever been formulated for winning it. No absolute standard is set up, the nearest approach to it being that a man must surpass his fellows in the attainment of objects, the apparent value or importance of which may be readily recognized by mankind. Many a man dies without such recognition after a life of persistent industry. Others who have gained all knowledge, or who have given their lives to the development of a single branch of science, disappear equally unknown, while the charlatan climbs up to success. Attainments, character and worth do not insure success, in fact, have, in many of the men whom the world accounts most successful, been conspicuous by their absence. Indeed, it seems not infrequently that the best assurance of success lies in the possession of a surplus of brute energy, and its direction toward the attainment of material objects, which, as those of general desire, can best be appreciated by the mass of men. And the question is whether it is wise to stimulate ambition for this kind of success."—*N. Y. Observer.*

It is lovely to see in all those with whom we mingle and have daily intercourse a patient, quiet disposition, not ruffled with all the little annoyances occurring in everyday life, but ever striving to conquer them by pure thoughts and kind words. Often when these angry feelings are aroused within us, if we would only check them at once, how soon would smiles brighten our faces, and not only bring joy to our own souls, but cast a ray of sunshine on those around us. Let us cultivate gentleness. Kindness can be practised by every one, under all circumstances, as it costs nothing.—*Ex.*

It is a sore reflection on religion if one who is not a Christian seems to show a more attractive and becoming spirit than one who is. The Christian life should always appear under the most pleasing form and to the best advantage, and should include as many natural virtues as possible. One of these is a kind, civil behaviour of one toward another. It is this the Apostle Peter refers to when he says, "Be courteous." If it is one of the lesser virtues, it is not on this account to be disregarded. Indeed its exercise may be remembered when a hundred other things about a person may be forgotten.—*Presbyterian.*

## Doukhobor Notes.

(Continued from page 27.)

Seventh Month 7th.—In the village Voznesienie they have a store, belonging to the community of thirteen villages of the North Colony, in the building lately occupied by Herbert Archer. I am quite in unity with the enterprise, if it is a co-operative store; it did not appear to be very well stocked as yet; but we trust it may develop and prove a good business for the Doukhobors. We had a religious meeting, as the practice has been, before leaving the village, and by the expressions of the people we judge a good feeling was left on the minds of the visited; they, as in nearly every other place, gave full expression of thanks for gifts received, and wished their regard and best wishes to be sent to our Friends at home.

We started out about 4.30 p. m., with the view of crossing Thunder Hill, to a village thereaway, about eight miles distant from the place of starting; after proceeding four or five miles, our trail disappeared, and it seemed as if we were on the wrong course. F. L. (the interpreter), had never been that way before; he usually went another trail, which was supposed to be twenty miles. Frederick had asked at the last village for some one to drive the wagon who knew the short road over the hill, or mountain as it looks in the distance; we were however brought to a halt, and both drivers with two others who were in company, spent considerable time prospecting. Frederick got a long way from the wagon, but came back, saying our load was too heavy to venture breaking our way, it was too dangerous, it would be enough for a pair of horses to take one man through: so we had our choice to pitch tent or return to the nearest village, and we brought up at the village on the top of the hill, under which the North Colony camp stood a year ago.

We found the women grouped together as if they thought the week had pretty nearly come to an end, and they would enjoy the evening in social converse. As it was light, Jonathan and I took a look into their houses, and I took a walk up to the graveyard, where there are twelve graves surrounded by a fence, but I hope they will make a better one. After supper, which was pretty late, I took a walk to where the Government buildings had stood; nine out of thirty-five are still left, although in a dilapidated condition.

Ivan Ivan's wife went with me, calling in the houses, and we found one or two cases of sickness. The milking was done this evening between nine and ten o'clock, with a sinudge fire near.

8th.—A quiet First-day morning and a pleasant temperature. We did not go out to the early religious service that these people have on First-day mornings, thinking it best to rest awhile. Ivan Marchatoff was in bed yesterday afternoon, until we started away; that was the only opportunity he missed.

11.15 A. M.—We have had a satisfactory meeting. Jonathan engaged in testimony and intercession, in a very tender manner. I revived some of the scenes and seasons that had been witnessed among this people, and particularly in this neighborhood.

Left Michailofka, taking with us a Doukhobor boy who knew the road, leaving the baggage, except our valises, at Michailofka, also

telling I. M. as we were not taking the baggage wagon he might rest until we came back. We proceeded on the track we were on yesterday, and came to where there was a trail which struck off to the right from the one we were on. We crossed Thunder Hill by the roughest road that Jonathan said he had ever travelled on, and I don't suppose I ever did, for such a length of road. It was well we did not attempt to have the baggage wagon with us, for it was only fit for horseback riding and a sure footed horse at that, not to get tangled. F. L. did not fancy camping last evening, for he spoke as if the wolves might have eaten us and the horses too, but if we had been on the right track it would have been dismal to have been caught for the night, wolves or no wolves. We wanted daylight, and even with daylight we would strike stumps before we could see them, and one front wheel would bounce clear off them, and the other would do likewise; the road was very sideling, and in one place there was a ridge that we tried to keep under the centre of the wagon; on either side the ground was so slanting that Jonathan thought there was not a foot to spare. Now and then we brought up suddenly by the front axle striking a stump.

Jonathan and I preferred walking down the mountain to riding, as also in crossing some of the gullies; on the whole we got enough of it, and chose to take a twenty mile drive round the head of the mountain, instead of re-crossing it. I do not know what we would have done with I. M. if we had had him along, but we got through in safety, and may mark it a providence that we did.

Arrived at the village Uspanija and got our dinner, after which we took a little rest, then visited the homes of the people. In one of the houses we met with Gregory Bokaway, who we were told was ninety years of age, and the infirmities of age are surely upon him. He was in prison three years and sentenced to be shot; this was remanded, but afterwards he was sentenced to be hung; this was commuted to twenty year's exile in Siberia. Strong efforts were made to oblige him to take arms, and he was taken into the church building belonging to the Greeks to be baptized, but from all accounts he held to his principles. He seems to have gangrene in his toes, and I would suppose his course would not be continued much longer on this earth, but there would be a record on high for such as he.

In the meeting, deep subjects were treated upon by Jonathan, bringing to view what our Saviour said of eating his flesh and drinking his blood; and in the response given by the spokesman of the village, it seemed as though it was understood.

My mind was much impressed with what had really been accomplished by the constancy and physical exertion of these people we have been visiting, and I felt it was in place to tell them we felt them worthy of our sympathy, and whilst we wanted the aged ones who were past their time in active service comforted, and those who went out to labor in the field, or wherever their work was, strengthened for the work of the day, and that the children should be properly trained, yet my sympathy was particularly towards those whose husbands were in exile, numbers of whom I observed were youngish women; and I would have them re-

member that what they had to feel, and what their husbands had to feel, was for a worthy cause.

In passing from that village we saw where there had been some dug outs, in two cases of which the roofs had been broken down; in one case there was a woman inside at the time, but the falling timbers had rested in such a way that she was dug out alive; in the other case a child five years of age was left to watch an infant in the cradle, but by the ends of some timber falling on a box the girl and infant were both rescued alive. Surely the tender mercies of the Lord were over his works in those as in many other occasions.

Arrived at village Troitzkaja about 7.30 p. m., and did something at visiting. The transition from the dugouts and caves seemed to have been quite recent. The houses were in an unfinished condition, but had some improved ideas in the planning, and they had regular bedsteads, with other articles of furniture.

9th.—After breakfast visited the houses left over from last evening, and held a meeting which closed about ten o'clock, after which we made our way back around the end of the mountain, and whilst the surveyor told us we would have "an elegant ride," and the most of it was a decided improvement over that of yesterday, yet there was a portion of it that was deep enough, and hard enough on the horses. In one place the hind wheels sunk down so that the wagon tail was very near the ground we all got off but Frederick, and made a lif on the rear end of the wagon, and with a little more hauling and pulling the horses got the wagon up, and some of us had a novel walk up the hill over the brush; but on the whole we made good time, and I had my doubts about the drive being twenty miles, for we got back in less than four hours.

Dined at Michailofka, and after a little rest visited a house where there was affliction, after which we got Ivan Marchatoff with us, and started for village Nowa Troitzkaja. The word Nowa meaning new. As we approached the village we were espied in the distance, and company came out to meet us singing a hymn and I think they were sincere and hearty in their welcome. We went into all the houses which were inhabited, found one woman very sick, and several with sore eyes; the dear people have not had nutriment enough to keep off the scurvy, although I think it is much less than prevailed a year ago. The village has improved in its buildings since last year, but the people have been so long in the dugouts that it has told on them. I trust they are eating fish, for there was a nice plate of them put on our table for supper, which we enjoyed.

The village is in a beautiful situation, having a commanding view of the surrounding country.

I think our meeting was held to good purpose, and closed in time for us to have supper about the usual hour (nine o'clock), and when that is over I feel that we may credit ourselves with a pretty full day's work. If nothing unforeseen overtakes us we will be ready after breakfast to-morrow to start for Fort Pell where we hope for some further account from home. Our calculation is to make the village Terpenie to lodge to-morrow night, but we are poorly off with no oats for our horses to-night and to-morrow. I will note that the villages were very desirous of showing the

appreciation of what Friends had done for them, and were very generous in what they have given us of the work of their hands.

10th.—Left the village of Nowa Troitzkaja about eight o'clock, a group of the villagers waiting our start to give us a send off, according to their custom of parting with their friends.

The road to Fort Pelly, estimated at twenty-five miles from that point, was not as muddy as last year, and consequently the sloughs not so hard to pull through. Arrived about one o'clock, and got dinner at a boarding house, which we could not recommend as first-class. Had some conversation with B. McKenzie, who told us that there would probably be a collection of five hundred Indians about ten miles from here, to-morrow, to receive their annuities. Travelled on to the village Terpenie, and visited the houses, in which we found some very old people and some invalids. The village in the whole seemed to be a thrifty one, the fields of grain on either side of it looked promising, barley particularly so, and the potatoes seemed to have escaped the frost. The houses were planned with judgment, and some of the best carpenter work on them that we have seen so far. We are lodged in a room especially appropriated for meeting purposes, with arrangements for seating, but so contrived that they can easily make a lodging room of it; a family resides in the back part, which is rather an advantage, as they can prepare meals for visitors. The windows in the meeting house are larger than in the dwellings, and altogether is a creditable arrangement.

11th.—There was an early gathering of the people this morning, it being a holiday. Jonathan and I were a little slower than the villagers, who were gathering about four o'clock. We were invited to come outside; two chairs were placed for us, and a third one brought by Ivan Marchatoff. Jonathan and I had our overcoats on, as it was quite cool. Each of the men spoke, and two of the boys recited a psalm, or a religious exhortation, after which they went through the ceremony of kissing and bowing, but the whole service was conducted with great gravity, conveying the impression of sincerity in their marks of respect for each other; I trust, however, the time will come when they will see that vocal expression is the part of every one, bowing and kissing in a general way, is not religion. These exercises occupied about two hours, the men standing all that time bareheaded. When through with their exercises we were asked the question why we were called Quakers, the answering of which Jonathan referred to me, which I undertook, and also used the opportunity to state some of the principles of truth as held by Friends. As we were called in to breakfast, Jonathan proposed to the company that we should come together again after breakfast, and our spring wagon was sent over to the next village to bring grandmother Anasthine Virgin, who returned with her daughter.

We had a remarkable meeting, and many tears were shed. Jonathan spoke of the doctrine preached by our Saviour, that a man must be born again, or he could not see the kingdom of God, and that if a man has not the spirit of Christ he is none of his. I took up the doctrine that if a man was in Christ he is a new creature. The fact that the thoughts

of many were turned to those in exile [the letter having been read that was sent to grandmother Virgin] was alluded to, and hopes were felt that the prayers of the church might be availing; but we were not to lose sight of the ministry these exiles might have in Siberia, as also of their faithful friends in this land, and that through faithfulness the knowledge of the Lord and his power are likely to be spread.

The meeting was interesting, not only for what was communicated in the line of the ministry, but from the historical information given. The leader of the village is a talented man of about thirty-nine years of age, and it is worthy of note that his grandmother was present. His relation of the scenes he had witnessed was very thrilling, and with the experience he has had we may hope that the preserving and qualifying power will be vouchsafed, so as to make him a blessing to the people.

We were told of a letter from one who did not hold his ground, but went with the army. He wrote from the army condemning his weakness, or at least expressing his sorrow, and asking the pardon of the brethren.

The meeting being over, we started on our way for a village about ten miles off, but missed our way, and I think we had about a twenty mile ride instead of ten, and in the meantime one of the leaves of the springs snapped; two of us got off, and with some strong twine wrapped it until we got to the village, where we were favored to find a blacksmith that could take the spring to pieces and put in a new leaf.

We found on arrival the villagers pretty much gathered in front of one of the houses, and it was concluded to send word through the village for those who had not come, that we would hold our meeting before going through their houses. At the commencement of the meeting the question was again asked, "Why we were called Quakers?" I left it with Jonathan to endeavor to satisfy them; he took for his text, "Ye that fear the Lord, tremble at his word," and handled it in a masterly manner, and then went on to tell the people that what we hoped or were laboring for, was that their faith in the Lord might be strengthened.

Visiting the houses we found two cases of affliction, also some sore eyes—one of the symptoms of scurvy. The lack of the English language, and of a resident physician, are a part of their hardships. Where we had supper, a bright little woman, after doing all she could to feed us, and having made up four beds in the living room, wanted to know all about our way of living, whether we lived in villages, etc., all of which I tried to answer.

(To be continued.)

It requires great wisdom and industry to advance a considerable estate, much art and contrivance and pains to raise a great and regular building; but the greatest and noblest work in the world, and an effect of the greatest prudence and care, is to rear and build up a man, and to form and fashion him to piety and justice and temperance, and all kinds of honest and worthy actions.—*Tillotson.*

EACH infant robin, it is estimated, requires for its proper maintenance about fourteen inches of tender angle worm every day. As a robin family averages four, the mother is obliged to provide fifty-six inches of worm daily.

### What is Anarchism?

The assassination of king Humbert has again drawn public attention to the propaganda of organized anarchism. The discussions of the aims and methods of the anarchists, to which this event has given rise, exhibit the usual tendency to confound anarchism with communism, socialism and other revolutionary theories. In fact, however, the anarchistic ideal is directly opposed to the communistic and the socialistic.

Anarchism demands the removal of all external restraints upon the individual. Communism and socialism are at the other extreme of rigid subjection of the individual to society. A recent writer, who has given a systematic exposition of the anarchistic theory, defines it as "the perfect, unfettered self-government of the individual, and consequently the absence of any kind of external government." The anarchist would extend the liberal doctrine of "laissez faire" to all human actions. He is an extreme individualist calling for unlimited freedom not only in economic dealings, but in all social relationships.

Pure individualism, while demanding the widest scope for personal freedom and private enterprise in the industrial sphere, holds nevertheless that certain positive laws are necessary in order to guarantee individual rights and to prevent one man from infringing upon the liberty of another. Pure anarchism goes further still, and demands the abolition of all laws and institutions that restrain individual action. Every man should be left free to follow his own inclinations, to live as he pleases without let or hindrance. The State, and with it all authority—political, industrial, military and religious—must be abolished. The individual is to be in the fullest sense "king and high priest unto himself." Thus anarchism means the negation of government.

This ideal is in diametrical contrast with that of socialism and of communism. Pure socialism involves simply the abolition of private ownership of the means of producing and distributing material wealth. Private competing capitals are to be transformed into a collective social capital. The processes of production are to be managed by elected officials, and the products are to be distributed according to some fixed standard of reward, not by way of free contract. Pure communism is an extreme form of socialism. It means common ownership not merely of the means of production and distribution, but of all forms of wealth. Everything is to be held in common. All property rights are to be abolished.

It appears, then, that anarchism and communism, although popularly supposed to amount practically to the same thing, are in theory sharply opposed to each other. The latter aims to subordinate the individual to the community; the former would subordinate the community to the individual.

The anarchist does not, like the communist, deny the right of the individual to possess property. He would have the right established, however, not by legal authority, but by free agreement. This fundamental difference regarding the principle of private possession separates pure anarchism from pure communism by a wide gulf. The communist would make the community the sole proprietor; the anarchist would have each individual a proprietor. The only bond of sympathy between these two

classes of revolutionists is a certain similarity of purpose. Both aim at equalizing social conditions. The communist, however, aims to effect this by abolishing the property rights of the individual, the anarchist by sweeping away all external restraints upon the individual.

The anarchists' creed, it should be noted, has a positive as well as a negative side. The destructive part of their doctrines has been summed up in the proposition: "All things are at an end." The constructive portion is embodied in the two principles: "Do what you choose," and "Everything is everybody's." Out of the untrammelled play of individual inclinations the anarchist expects that a harmonious social order will be evolved. He cherishes the fatuous belief in the essential goodness of all human beings that is generally characteristic of utopian reformers.

Notwithstanding the spread of anarchistic propaganda during recent years, it is not likely that the movement will ever gain a wide following in this country. The anarchistic creed of license is foreign to the passion for law and order that dominates the Anglo-Saxon. Anarchism is popular only with the Slavic and Romance peoples of Europe. The theories of anarchism have been supplied chiefly by the French, the "propaganda of deeds" originally by the Russians. Nihilism is simply anarchism passed through the medium of Russian political influences. It is to be noticed, further, that the anarchistic doctrines have been taken up mainly by the workers in certain isolated and sedentary occupations, such as tailors, shoemakers and cabinet-makers. The factory workers have practically escaped this contagion. For these reasons it seems altogether improbable that anarchism will obtain any hold upon the great mass of the American laboring population.—*Boston Transcript*.

### The Old Testament—What it Has Always Been.

The stories and the prayers, the psalms and the confessions, of the Old Testament speak more directly to our hearts, and, as experience has so often shown, start impulses of life and minister consolation which open for us a way of courage and of attainment that otherwise were closed. We have no occasion to apologize for the Old Testament. We leave the difficulties of its history and its composition to the studies of the scholars. We take it for what it has always been,—the story and the instrument of God's revelation of himself to a sinful and sorrowful world of men in the darkness of their transgression and the hopelessness of a life shut out from God by the consciousness of their own helplessness and guilt. To such it comes not only as a story of God striving to lift men to himself, with the possibility of occasional attainment on the part of some patriarch or saint, but also of God's gracious condescension to the multitude of men like ourselves, not willing that any should perish, and from the beginning seeking to save that which is lost. It was an old and far-away world, but one lying strangely near to our own in its needs, its sorrows, its temptations—one through which the living God, in finding a method of speech to it, has spoken of pardon and of life to the men of all time.—*Henry A. Stimson, in The Biblical World*.

### THE HANDS DROP OFF: THE WORK GOES ON.

BY ANNE F. KENT BRADLEY.

Whether it be to rear in stone  
Vast pyramids on Egypt's sands,  
Or girdle with defensive zone  
The boundaries of a mighty land;  
In all the grandest works of time  
That human power or thought hath won,  
Recruits fill up the broken line,  
The hands drop off—the work goes on.

Men's thoughts reach out beyond their age,  
Like lanterns shining in the dark;  
Transmitted through the bard and sage,  
God guards with jealous care each spark.  
What needs to live will live. The Truth  
Waits centuries for a tongue of fire,  
And in its own immortal youth,  
Springs up from gibbet, stake, and pyre.

The laws the gentle Kepler read,  
When not an eye but his could see,  
Died not, thank God! when he was dead;  
The mind of Newton was to be.  
I write: for readers I can wait,  
If need be, for a century.  
Eternal Patience knows no late,  
"Six thousand years," He said, "for me."

We stand sometimes in blank dismay  
To see a great man die: "His place  
What living man can fill!" we say  
"His thoughts what lesser mind embrace?"  
"Such loss!" we murmur in despair,  
"So much devised, so little done."  
A voice sounds through the windless air,  
"The hands fall off—the work goes on."

Time proves it so—no wheels are stopped;  
Progress and Science hold their own;  
The mantle that our hero dropped  
On other shoulders has been thrown;  
Worn loosely for a time, perchance,  
But as the sire, shall grow the son.  
God leads himself the grand advance;  
The hands drop off—the work goes on.

We lose the darling of our home,  
Some pure, sweet child whose gracious smites  
Brighten the darkest days that come,  
And e'en life's drudgery beguiles.  
He lifted us to higher planes.  
This was his mission just begun;  
Surprised we find his smite remains,  
His influence lives, his work goes on.

Who rights the wrong, who breaks the chain  
From limbs long fettered without cause;  
Or from our statutes wipes the stain  
Of evil and oppressive laws,  
Must work, and trust to God and time;  
Nor hope with mortal eyes to see  
The dawning of the day sublime,  
The harvest white of victory.

Sad leader of some hated cause,  
Measuring thy work by life's few years,  
Thou reckonest but by finite laws;  
Give to the wind thy idle fears.  
Though in the conflict face to face  
Thou fallest ere the day be won,  
Some heart inspired shall fill thy place  
The ranks close up—the work goes on.

Grand hope! Sweet comfort! Rear thy plans,  
And sow thy seed with careful thought;  
In God' good time, if not in man's.  
The miracle of growth is wrought.  
Thine eyes may close before the day  
That crowns the work so well begun;  
"He sowed," the grateful gleaners say,  
"That we may reap—his work goes on."

### Gleanings from Epistles to Canada Yearly Meeting, held at Pickering, Ontario, 1900:

Let us remember that "all things work together for good to them that love God;" even our trials and various temptations, which at the moment seem grievous are means in our Heavenly Father's hand of advancing our spiritual life, for if there were no temptations there would be no battle, and without battle no victory is possible. The apostle James tells us "to count it all joy when we fall into divers temptations knowing that the trial of your faith worketh patience." But he also says "every man when he is tempted is drawn away of his own lust and enticed," which if yielded to, results in sin, and the paths of sin lead to death. Is not the expression "his own lust," but another form of the more familiar term selfishness? What wrong doing can we think of which is not gendered by self-exaltation, self-gratification? Oh! may it be ours and yours to seek to obtain the victory over self, that our hearts may be wholly cleansed from self and all that defiles, so we may become fit temples for the sanctifying presence of the spirit of our God. What a blessed condition to be in; what room is there, in such a condition, for impure thoughts and words?—*Iowa*.

"Through faith of which He himself is the author, we are drawn in God's love to receive Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification and redemption."

Coming in the flesh, through his life, sufferings and death, he finished the work God his Father gave him to do, in opening up a way for sinners to come to God, whereby "God might be just, and the justifier of him which believeth in Jesus." This same Jesus now comes in spirit to fulfil the purpose of his death "to redeem his people from all iniquity and purify unto Himself a peculiar people zealous of good works." It is then as through faith, hearing the call of God we obey his mandates, we are led into true repentance toward God, and yielding our heart to the word of faith with power, our hearts are cleanse from sin; and it is as "walking in the light" (which makes manifest to man both the sea and the fountain), "we have fellowship with God, and the blood of Jesus Christ his Son cleanseth us from all sin."—*Kansas*.

We sympathize with you in your widely scattered meetings and membership, and we feel that when so far from Friends' meetings that you cannot attend, it is better to sit down with your families and wait upon the Lord in silence than to attend other places of worship. There are often cases in which such faithfulness is blessed. Our dear Friend Archibald Crosby related an instance of a Friend in England or Scotland, living in a city where he was the only Friend; feeling it required of him to sit alone in silence, and after a considerable time another person joined him, and still another until a good sized Friends' meeting was established. There is always encouragement, dear Friends, to be faithful in every duty.

We have received and read at this time Epistles from all the Yearly Meetings with which we correspond, confirming us in the belief that such correspondence is in accordance with the will of the great I Am, and that I deigns to bless these expressions of conce-

d fellowship for each other; and that as we seek for ability to write under the blessed influence and constraining love of the Gospel our Lord Jesus Christ, these letters will continue to bind us together in loving fellowship, and help us to declare the whole counsel of God.

The present disturbed and warlike attitude of the world makes it the more imperative for us, as a people, to keep very close to our good Guide, waiting for and obeying the clear manifestations of Truth in our hearts. The mission of the Society of Friends is not fulfilled so long as so much exists in the professed Christian church contrary to the pure and acceptable principles of the Gospel as taught and exemplified by the blessed Saviour.—*New England.*

Many fathers and mothers have of late been moved from works to rewards, yet in viewing the many solid, attentive young people who gathered here, we believe it is the design of the Most High, through the qualifying influence of his Holy Spirit, to raise up others of faithfulnes (as abode in) to take their places, which is encouraging to us.

May you, as well as we, be faithful to all our principles and testimonies, being good examples to the dear youth, thus evincing to them that there is indeed a reality in the religion we profess, it being none other than primitive Christianity revived. This changes the heart from a state of nature to a state of grace, and is that for which our early Friends suffered so much. To them, all of our testimonies were near and dear, they being an outgrowth of faithfulness to the manifestation of truth. Dear Friends, we do not wish to prolong this token to you, realizing that the letter itself killeth, and that it is the spirit that giveth life; but we do desire your preservation and establishment on the one sure foundation. Paul counted not himself to have apprehended, but he says, "forgetting those things which are behind, and reaching forth to those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." "Therefore, heretofore we have already attained, let us walk in the same rule, let us mind the same thing." "Let us may all be preserved "in the unity of the spirit in the bond of peace," that so laboring together we may be instrumental in advancing the kingdom of our Lord and Saviour Jesus Christ, whose fruit is "Peace on earth and goodwill to men."—*Ohio.*

EVERY one who lives wholly to please God has a right to claim his protection, his direction and his help, not every hour only, but every moment of his life. It is more than a mere sentiment to live. It is a serious reality, which the hand, the head and the heart are enlisted. The only way, therefore, for the Christian is to "commit" himself habitually, sincerely, unhesitatingly and with godly trust to the hands of Him who has warranted us in believing that all things have worked, do now work and will work, in the coming days, for our good.—*The Christian.*

If there is any person to whom you feel displeasure, that is the person of whom you ought never to speak.—*Cecil.*

Sound Words.

(Continued from page 30.)

Why do you object to the ministers being called reverend, and to wearing clothes to distinguish them from others?

Because these things were just the things the Pharisees loved, whom Jesus upbraided for so doing, and taught his disciples "that One only is your Master, even Christ, and all ye are brethren." Again, "Be ye not of men called Rabbi"—a Babylonish term, *Rab*, as *Rab-Shakeh* (Isaiah xxxvi: 2), etc., signifying Lord or Master, and applied by the Jews as a title of honor to those skilled in the law, and the traditional lore of the Jews afterwards embodied in the Talmud. But "reverend" is a still higher term of flattery, being in the Holy Scriptures only once used, and that to God—"Holy and reverend is his name" (Ps. cxi: 9). Christ is the Head over all to his church, and his gifts to the members are all honorable, and these gifts are various, nor does a gift in the ministry of itself confer any sanctity beyond that bestowed on other members of the church, Christ's body. Above all others a minister needs have the gift of humility, which having, Elihu's language becomes him, "Let me not I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my Maker would soon take me away" (Job xxxii: 21, 22). Besides all this, we honor men accordingly as God honors them, as this He does to all the faithful, and we are also enjoined to "Honor all men," and nothing but unrighteousness should cause us to hold them in any degree of dishonor. So we can neither give nor take lip honor, too often bestowed on unworthy men by fawning flatterers.

As to wearing peculiar garments, the Pharisees did the like. Each grade amongst the hierarchical systems does the same now. None of the apostles ever gave instructions to that effect, and who is there can prove that they ever thus clothed themselves?

Finally, all true Christians are made kings and priests to God, not according to the commandments of men, but as Christ Jesus was called to be a High Priest to God in spiritual things, so, under and by Him are his people made priests to God, "after the power of an endless life;" and this power these earthen vessels hold at their Lord and Master's will, to be broken at will, until re-formed and fitted again to hold the offering prepared of Him.

But do not you Friends wear a peculiar garb? Not one enjoined by any so-called canon of the church, nor have we any distinctive dress amongst ourselves to distinguish what properly is neither ours, nor yet in our own power, but only held, like others, as faithful to duty. Garments stripped of superfluity, giving no place for pride or vanity to work, are in strict keeping with the commandments of the apostles Peter and Paul. Being made free men and women in Christ, we cannot become slaves and devotees of fashion. Garments, first made necessary to man, through sin, are now for use; and in them to display pride and vanity belies the profession of the Christian, and those shackles of his bondage to the world and its fashions are willingly discarded when the Truth makes him a free man, seeking not glory and honor of men, but of God only, who looks on the heart; and he who would approach the

mercy seat of God should bow in humility, in meekness, and in quietude of spirit. He who is the author of this purifying faith, says, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" (John v: 44). Do not earthly potentates giving audience, demand of those who would do them homage, that they be clothed in apparel to their liking? Let then the clothing of our hearts be such as is well pleasing to our Lord.

Why is it better not to use the term "anointed ones" as applicable to ministers of the gospel? Because it is a term used but once in Holy Scripture (Zech. iv: 14), and then in reference to the one true God, elsewhere spoken of as the Father, the Son, and the Holy Ghost.

Nor are Christ's ministers anywhere spoken of as being more than their brethren specially anointed like as priests, for that service. They are called, empowered and commissioned, as was the apostle Paul, and like all other members of the church, which is Christ's body, partake of his "anointing which they receive of God," and which abideth in all who retain a membership in that body. And it is to this anointing, that servants of Christ, as true witnesses to Him and his power seek to bring men, that they may hear and obey God's call and be anointed; for, by this are all taught of God.

Why is it best to refrain from using the term "dear God," or "dear Saviour"?

Because the word "dear" is not so used in Scripture. It is an expression used to equals, or by condescension to others. The Son with the Father is called "God's dear Son," and by adoption Christians are styled "dear children" (Eph. v: 1). But Jesus whilst on earth never used the term to his Father, nor though the apostles knew and loved the Lord Jesus as a man, yet they so revered him as God, that they never used the word. In like manner, though on several occasions Jesus condescended to call those who do the Father's will "brethren," the apostles never called him "brother" or "elder brother." It is true "He was made like unto his brethren," and with us "He that is joined to the Lord is one spirit" (1 Cor. vi: 17). Truly, all baptized by the one spirit into one body, are of the family and household of God, and as such are all brethren in Christ.

Yet for these and like things we would not esteem a brother any the less, nor make a man "an offender for a word," else would we be void of that charity which thinketh no evil. But seeing, let us walk according to the light bestowed, and walking let our light, in our daily conversation, gravity, fewness and sincerity of our words, brightly shine, and that others may come to a clearer discernment and a watchful frame of mind, remembering, "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. xii: 37). Even a soldier in the field is better known by his language than by his uniform. We should know one another by tokens deeper than mere words, the language of the spirit, which is love. Yet the importance of carefully guarding a pure language is well exemplified by that sad episode in Jephthah's career, when forty and two thousand Ephraimites who had foolishly envied him on account of his victory and the consequent delivery of Israel, which yet he owed all to God and gave to Him the glory, these brethren in Israel were slain, detected

by their Shibboleth, which in their mouths became Sibboleth. And as in them the heart first imbibed sinful feelings, ere words convicted them, so all apostasy is first from grace, God's power in man; then words and deeds follow, making still more manifest a fall from grace.

W. W. B.

Selected for "THE FRIEND."

#### SHOE STRINGS.

A little girl, long, long ago  
Sat lacing up her shoe;  
The holes then, had no nice brass rings  
And if the tags were off the strings  
'Twas hard to push them through.

She wet the strings and twisted them,  
With earnest face awry,  
And punched and poked with patient zeal,  
'Till suddenly her hands grew still  
And she began to cry.

"I've just had such a thought!" she sobbed:  
"Until I'm old and gray  
I just will have to keep ahead,  
Mornings and mornings, 'till I'm dead,  
Lacing my shoes each day!"

That little girl is grown up now,  
And she has learned two things:  
That half the burdens we foresee  
Prove lighter than we thought they'd be.  
And often, too, take wings.

And that while some task, new or old  
Always attends our way  
We'll seldom fail to get well through  
With each, if we don't try to do  
To-morrow's work to-day.

For "THE FRIEND."

#### An Explanation.

My article in the *Springfield Republican*, most of which appeared in THE FRIEND of Seventh Month 4th, had a few typographical errors. One in the quotation from David Gregg's remarks. Instead of reading, "They have the honor of being one of the five divisions of Christendom," etc., it should read first instead of five. And where it reads, God saved Moses alone, it should be alive, and the date should be Seventh instead of Fourth Month.

The heading was given by the *Springfield Republican*, not by myself. It is hardly appropriate. The article did allude to the ridicule given to the Prohibition party by others, but the main drift designed to show the want of a high standard of morality in the world, and that Friends had exerted an influence for good among peoples and nations.

JOHN W. FOSTER.

WESTERLY, R. I., Eighth Month 8th, 1900.

"HE that doeth righteousness is righteous. His *being* righteous makes him able and willing actually to do right. Not that his works justify him, but the justified man works. Not that the fruit makes the root and the tree good, but good fruit shows the root and the tree to be good."—*Zion's Watchman*.

GREEK, Latin, French, German, Natural and Physical Science, Metaphysics and Esthetics, are all profitable and delightful, both as training and as acquisitions, to him who studies them with intelligence and love, but not one of them has the least claim to be called an acquisition essential to a liberal education or an essential part of a sound training."—*President Eliot, of Harvard College*.

For "THE FRIEND."

#### Cornell in Summer.

Cornell University in common with Harvard, the University of Chicago and many other less important institutions, now holds a summer session. In ordinary parlance this session is spoken of as a Summer School, but, strictly speaking, it is a regular six weeks' term of the university, and the machinery of university life is in running order very much as in regular term time. The work counts, even for undergraduate students, and not a few of this class are able to shorten, or at least to lighten, the regular four years' course by taking some summer work. The professors, naturally enough, are not all giving courses during the summer time, but a majority of the most famous are at hand and give themselves to the work with a will.

Not the least interesting feature of the Summer School is the Nature Study work under the direction of the College of Agriculture. Readers of THE FRIEND may be surprised to know what a missionary spirit goes out from this great centre of learning to convince the citizens of New York State, and through them the larger circle of the whole country, that agriculture is at once one of the most worthy, attractive and steadily profitable callings open to the youth of our land. The method of the Nature work in the summer session is to give the two hundred teachers in that department (there are about four hundred and fifty registered summer students) some knowledge and enthusiasm along lines of Nature Study which they in turn can hand on to their children. Plant life and animal life are made to be open avenues of interest and education, and incidentally the resources and management of the Cornell farm are brought under observation. Prof. Roberts, the head of the Department of Agriculture, is also the university farmer, and under his direction the farm is made to yield an income to the Institution, as well as to furnish a laboratory for the courses in agriculture, horticulture and dairying. We have been greatly interested to learn how this model farming affects the adjacent neighborhood. Its experiments are all open secrets, and the professors conduct institutes in various centres and encourage farmers to bring their problems to the university for solution. As one looks out from the Cornell campus over the miles of smiling orchards and fields that encircle the lake there are many signs of prosperity, and conference with some of the farmers has confirmed us in the belief that farming from this vantage ground of trained intelligence means success.

At the George Junior Republic, nine miles to the eastward of Cornell, William George told us, somewhat proudly, that their farmer is a graduate of the two years' agricultural course at the university. He further explained that the Republic bought three worn-out farms (about two hundred acres in all) and that under the present farmer the soil had been much improved and that already a favorable balance of income had been secured. In addition to this the price of other farm lands in the vicinity has advanced. Who can estimate the boon to the country at large if the farmer boys of a rising generation are taught that no more enticing field for health, happiness and profit can be found than the farm itself? Isn't the time fully ripe for our own schools, that have farms, to lend a hand in this noble work?

Returning for a moment to the subject of Summer Schools, let me add a word in their defence from the teachers' standpoint. Many well concerned friends of our schools feel that the summer is a time for teachers to recuperate their exhausted powers. This undoubtedly is true, but where this recuperation can go hand in hand with a limited amount of professional and intellectual stimulation, so much the better. This, of course, premises good judgment on the part of the teachers in choosing a limited amount of work, and a situation for the school that lends itself readily to the exhilarating pleasures of out-of-door summer life. Cornell is fortunate in this latter particular, and we must trust our teachers for the former.

J. HENRY BARTLETT,

ITHACA, New York, Eighth Month 1st, 1900.

For "THE FRIEND."

#### Appreciation of the Arabic Version of Barclay

EXTRACT FROM A RECENT LETTER.

RASEL METN, Beyrout, Syria.

Sixth Month 3rd, 1900.

... I must tell you how deeply indebted we are to American Friends for the five hundred copies of Barclay's Apology, which they gave us four years ago. Barclay's Apology is one of the best books in the English language, and its arguments and defence of spiritual religion are most clear and convincing.

I owe much to Barclay, and it has been my desire to see it widely circulated. We have given the Arabic version to many, and now have the testimony of some who have read it. All speak of the benefit and light they have received. One young man of the American Presbyterian Mission asked me for a copy, having heard of the book from others. I gave him one. Some months later I met him again. He grasped my hand so warmly and thanked me for the book and said: "It is the best and most helpful religious book I have ever read apart from the Bible, and I have read many, have been wonderfully helped by it." The head teacher in a high school belonging to a Scotch mission sent me a special request for a copy as "he had heard from a relative of his who had read the book that it was so helpful."

I thought that the dear Friends who have so generously helped to pay for the production of Barclay into Arabic, would be pleased to know that God is blessing the book. . . .

Yours very sincerely,

DANIEL OLIVER.

MOTHS AND BUTTERFLIES DISTINGUISHED.—"A question which is frequently asked by those who are not familiar with the subject relates to the manner in which it is possible to distinguish between moths and butterflies. A partial answer can be made in the light of the habits of the two classes of lepidoptera. Butterflies are diurnal in their habits, flying between sunrise and dusk, and very rarely taking the wing at night. This habit is so universal that these insects are frequently called by entomologists 'the diurnal lepidoptera,' or as simply spoken of as 'diurnals.' It is, however, true that many species of moths are also diurnal in their habits, though the great majority of them are nocturnal, or crepuscular, that is, flying at the dusk of the evening, or in the twilight of the early morning. Upon the basis of mere habit, then, we are able only to obtain

partial clue to the distinction between the two orders. A more definite distinction is based on structure, and specifically upon the structure of the antennæ. Butterflies have long thread-like antennæ, provided with a swelling at the extremity, giving them a somewhat club-shaped appearance. This form is very unusual among the moths, and only occurs in a few rare genera, found in tropical countries, which seem to represent connecting links between the butterflies and the moths. All the true moths which are found within the limits of the United States and Canada have antennæ which are club-shaped, but are of various other forms. Some moths have thread-like antennæ tapering to a fine point; others have feather-shaped antennæ; others still have antennæ which are club-shaped in form, and provided with a little hook or spur at the end; and there are many modifications and variations of these forms.

Besides the distinctions which exist in the matter of the form of the antennæ, there are distinctions in the veins of the wings, and in the matter of carrying them when at rest in flight, which are quite characteristic of the two groups; but all of these things the attentive student will quickly learn for himself by observation."—*W. J. Holland's The Butterfly Book.*

LITTLE Alice, not three years old, came running into the room where her mother was sewing, and, throwing her little head into her mother's lap, said: "Mamma, I don't want God everywhere." Her mother suspected that she had been in some mischief; so she went into another room and found the little girl had been doing wrong—had been disobedient.

"THE last thing a man wants to do is to confess his sins. He can confess other people's sins very easily."

### Items Concerning the Society.

Some Friends are rather transgressing the bounds of the plain language, to pay compliments. *William Everett.*

Jonathan E. Rhoads arrived home from his late visit among the Doukhobors on the morning of the 17th instant, and Joseph S. Elkinton two days later, both in good health.

Eliza Varney and Jennie Baker have opened a school for Doukhobor children with over forty scholars in attendance at a village of the South prairie. The Government agent at Yorkton is interested in their work and was supplying them with a larger tent and school furniture. The children seem quite apt at learning.

**BIBLIOGRAPHY OF FRIENDS.**—We find in the *British Friend* the following addressed to English Friends, which seems equally to concern all under the name in Philadelphia and elsewhere:

"The Young Friends' Association of Philadelphia, through its standing Committee on Literature, has been engaged since 1896 in the preparation of a Bibliography of Friends' Publications from 1800 to 1900, which is intended to supplement and continue the well-known work of the late Joseph Sturge, of London.

It is proposed to include (1) all works issued since 1850, written or edited by members of all branches of the Society of Friends, and (2) all notable works by others relating to Friends. Already some eight hundred and fifty titles have been enumerated, and the work of compilation is under way.

"In order that this work may be made as complete and accurate as possible, it is desired to secure the co-operation and assistance of all who are interested in the subject.

"As much difficulty has been experienced in obtaining complete and accurate lists and details of foreign authors and publications, we would earnestly appeal to our English Friends to extend to us their interest and co-operation.

"Communications may be addressed to HOWARD M. JENKINS, Y. F. A. Buildings, 15th and Cherry Streets, Philadelphia."

Another cause which operates against the ministry is the idea, which is becoming general, that the ministry must preach scholarly discourses, and that for these it is necessary to devote much time to study; consequently the minister may not do as Paul did and make tents, or as one of our own ministers does, make brooms, but must devote his whole time to the ministry. This idea seems fraught with much evil to me. It at once divides the clergy and laity, with all the attendant ills. It encourages the belief that ministers must be learned and that erudition is what is needed in sermons. It narrows the experiences of the minister. It is certainly a great mistake to suppose that we get the Gospel unadulterated when we hear it from an ignorant person, and it is glorious for one to be able to take the things of God and illustrate and enforce them from all knowledge; but it will never do to confine preaching the Gospel to a set of men and women with nothing else to do.

It is not Greek or Latin or theology that will save the world, and it is not history and literature, or even science, which the world is hungry to hear, but the glad tidings which Jesus brought, and the simpler it is told the better. I have no doubt that within our own Yearly Meeting to-day there are many who are called to tell the glad tidings who are holding back, and will not use opportunities as they are given because they have little time for reading, and cannot preach sermons; and the oft-repeated assertion that to be a minister takes, or should take, all one's time, increases this number. If these could but lay aside their own notions as to what a minister should do and be, and simply do that which for the present they feel to be their duty, our meetings would not be without the ministry of the Gospel.

Again, "pastoral work requires so much time." The minister should not be expected to do pastoral work. This is the very end and aim of the elder-ship—when it is living, and not a mere form.—*M. M. Hobbs.*

### Notes from Others.

A projectoscope, to throw whole texts from the Bible on the sky is the latest idea of a New York revivalist. There are texts enough in the sky already, if a man had but eyes to read them.

It is stated that Roman Catholic missions number about three million native Christians and three thousand missionaries; Protestant missions, about four million native Christians and six thousand missionaries.

"And they (the apostles), departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And they ceased not to teach and preach Jesus Christ." It requires the greatest effort of imagination to trace any connection between the church of to-day, as we represent, and even as we know it, and the Church of heroic days. Take a cutting out of any modern church record and put it beside this cutting from one of the earliest church writers, then look on the two pictures and tell me how the latter can justify even a family connection with the former. Are we in the apostolic succession? Not so far! No man is in the apostolic succession who is not in the apostolic *spirit*, and the apostolic spirit

was a spirit of self-denial, self-suppression, courageous faith, valiant, soldier-like determination, to speak the truth and to live it. We modify, we adapt, yes, that is what we are—not apostles, but adapters. I knew there was a word somewhere in the language that would express our present spirit and service. We *adapt* the gospel to the age. We preach to the times. We do not stand back in those eternal truths which belong to all ages, and whose musical thunder should bring into reconciliation every antagonism and discord. Yet we claim to be of the old-fashioned sort. The old-fashioned ministers bore scars for medals; they took honors in the school of suffering; they graduated in the dungeon and in the wilderness, and their breath was like the fresh air that blows around a mountain top. Would that the old heroic days would come back upon us all!—*Joseph Parker of London.*

### SUMMARY OF EVENTS.

**UNITED STATES.**—Further communications between the eight ministers of different nations imprisoned in Peking with their respective governments have taken place, by which it appears that urgent efforts have been made by the Chinese government to induce them to leave Peking under an escort which it promised to provide. This the ministers have refused to do without instructions from their governments. To leave Peking, Minister Conger says, as the Chinese Government demands, would be certain death. All connected with the American Legation, he says, are well.

An Imperial edict, transmitted by the Privy Council at Peking says: "In the present conflict between China and foreigners there has been some misunderstanding on the part of the foreign nations and also a want of proper management on the part of some of the local authorities. A clash of arms is followed by calamitous results and has caused a rupture of friendly relations, which will ultimately do no good to the world. We hereby appoint Li Hung Chang as our Envoy Plenipotentiary, with instructions to propose at once by telegraph to the Governments of the several Powers concerned for the immediate cessation of hostile demonstrations, pending negotiations, which he is hereby authorized to conduct for our part, for the settlement of whatever questions may have to be dealt with." The United States Government has firmly declined to meet Li Hung Chang as Plenipotentiary until Minister Conger can communicate freely from a place of safety with his home Government. It is said that upon his report on the causes of the outbreak and the acts that characterized it, together with the evidence of the responsibility of the Imperial Government in connection with the Boxers, will depend what further course the United States will pursue.

The total appropriations made by Congress at its last session amounted to over \$710,000,000. Of this sum about \$180,000,000 were appropriated to the army and navy, \$145,000,000 for pensions, and \$7,000,000 for fortifications. It appears that the number of pensioners on roll Seventh Mo. 1st, 1900 was 993,529, an increase for the year of 2,010. During the first four years covered by President Grant's administration the aggregate amount disbursed for pensions was \$116,136,275. During the second four years it aggregated \$114,395,357. During the four years of President Hayes, beginning 1877, and ending 1881, the aggregate was \$145,322,489. The total amount paid for pensions since 1866 reached the enormous sum of \$2,528,373,147, which is within a comparatively small sum of the total amount paid for interest on the bonded debt during the period named.

The expenses of the U. S. Government on account of the war with Spain since Third Month 1st, 1898, have been \$404,800,000. The cost of the war with the Philippines included in the above is set down at \$186,678,000; 2,394 lives of American soldiers, it is stated, have thus far been lost in the Philippine war.

A Seattle, Washington, despatch says that while the steamer *Robert Dollar* was aground on the beach at St. Lawrence, on her last trip to Nome, her passengers discovered the skeleton of a mastodon eighty feet long.

More than half of a British loan of ten million pounds sterling has been placed in this country. The *Pall Mall Gazette* commenting upon this, says: "The loan shows that America will occupy a new role in the future—that of lender. Ere long American operators and investors will interest themselves in the international group and be a factor to be reckoned with."

Charles D. Lane, a well known miner who has returned from Cape Nome has reported that "from 5,000 to 10,000 people at Nome are facing absolute destitution, and the only possible relief is through the United States Govern-

ment. Steamers now running to Nome could not possibly bring out the destitute gold hunters, even if the owners could be expected to give them free transportation."

A despatch from St. John's says that the fishery outlook is the most unfavorable known there in recent years. Owing to the ice blockade off the Labrador coast the catch of cod shows a decided decrease, which it will not be possible to offset during the remainder of the season.

Fifty-two cases of yellow fever are now under treatment in Havana. Of the victims, eighteen are Americans. Thus far the mortality rate has been about 25 per cent. of those attacked.

According to "school census figures," the population of Chicago is 2,007,695.

The entire number of pupils in all schools, public and private, last year in this country was 16,687,643, out of an estimated population of 72,737,100. There are 101,058 young men and women in the universities and colleges, 54,231 in schools of law, medicine and theology, 67,538 in normal schools, 70,950 in business schools, 23,501 in reform schools, 97,737 in kindergartens.

There were 452 deaths in this city last week, reported to the Board of Health. This is 13 more than the previous week and 7 more than the corresponding week of 1899. Of the foregoing, 248 were males and 204 females; 56 died of consumption; 16 of inflammation of the lungs and surrounding membranes; 20 of cancer; 11 of apoplexy, and 7 of diphtheria.

**Markets, &c.**—U. S. 2's, new, 103 $\frac{1}{2}$  to 104 $\frac{1}{2}$ ; 3's, reg., 108 $\frac{1}{2}$  to 109 $\frac{1}{2}$ ; 4's, reg., 114 $\frac{1}{2}$  to 115 $\frac{1}{2}$ ; new 4's, 131 $\frac{1}{2}$  to 132 $\frac{1}{2}$ ; 5's, 112 $\frac{1}{2}$  to 113 $\frac{1}{2}$ .

**COTTON** closed on a basis of 10 $\frac{1}{2}$ c. per pound for middling uplands.

**FLOUR.**—Winter, super., \$2.40 to \$2.60; Pennsylvania roller, straight, \$3.45 to \$3.65; Western winter, straight, \$3.45 to \$3.65; spring, straight, \$3.75 to \$4.00; city mills, straight, \$3.50 to \$3.75. **RYE FLOUR**—\$3.10 to \$3.20 per barrel, as to quality.

**GRAIN**—No. 2 red wheat, 74 to 74 $\frac{1}{2}$ c.

No. 2 mixed corn, 43 to 43 $\frac{1}{2}$ c.

No. 2 white oats, clipped, 30 $\frac{1}{2}$ c.

**BEEF CATTLE.**—Extra, 5 $\frac{1}{2}$  to 6c.; good, 5 $\frac{1}{4}$  to 5 $\frac{1}{2}$ c.; medium, 5 $\frac{1}{8}$  to 5 $\frac{1}{4}$ c.

**SHEEP AND LAMBS.**—Extra, 4 $\frac{1}{2}$  to 5c.; good, 4 $\frac{1}{4}$  to 4 $\frac{1}{2}$ c.; common, 2 to 3c.; spring lambs, 4 to 6 $\frac{1}{2}$ c.

**HOGS.**—7 $\frac{1}{2}$  to 8c. for best Western.

**FOREIGN**—Among the causes which have produced a strong antipathy to foreigners in China are the acquisitions of territory by Great Britain, Russia and Germany, and the open advocacy in European nations of the dismemberment of the Empire. Besides these which are of comparatively modern date, has been the introduction of opium by Great Britain. A high official in Soochow writes: "From ancient times to the present day there has never been such a stream of evil and misery as has come down upon China in her receiving the curse of opium. . . . From the time that opium was first introduced into China until now, a period of over a hundred years, the number of deaths directly caused by it must count up into the millions."

The advance of the allied forces from Tien-Tsin towards Peking continues. Several villages have been captured on the way. In a reply to the Chinese Government respecting its minister in Peking, the French Government is reported to have said: "No order to depart from Peking will be given to our Minister so long as the route is unsafe. If a casualty occurs the responsibility will be entirely with the Chinese Government. Its strict duty is to protect foreign Ministers even more than its own. If it be true that the Chinese Government has great difficulty in defending them and in defending itself against rebels, it should order its troops to stand aside before the allied forces. This would render free the road from Tien-Tsin to the capital, and would accomplish the work of protection which is encumbered."

The Government of Russia has given permission to its Minister to leave Peking for Tien-Tsin, on condition that the existing Government at Peking and the Emperor afford them the sure guarantee that the journey can be undertaken without danger. At the same time, he is instructed to call attention to the heavy responsibility the Chinese Government will incur should there be the slightest infraction of the inviolability of the persons accompanying him to Tien-Tsin."

A despatch from London of the 11th says: "The Russian Government's permission to M. de Giers and his staff to leave Peking under Chinese guarantees, while the United States and other Governments tell their Ministers to hold out till relieved, is the subject of much comment in London, where supposed Russian designs are closely scrutinized."

The Catholic paper, *Germania*, at Berlin, learns that ten out of fifty missionaries in the vicarato of Southwest

Pe-Chi-Li have been murdered, and that three thousand converts have suffered the same fate.

Although no plan has yet been adopted for international protection against Anarchists, the German Foreign Office is authority for the statement that it is likely a scheme will be devised, and that the preliminary steps have already been taken.

Lord Roberts telegraphs that after ten days' resistance the British garrison on the Elands River has evidently been captured.

The treaty between the Republics of Santo Domingo and Hayti having expired, Hayti now requires all Dominican products to pay on importation the duty imposed on articles from other countries.

One hundred Italian deputies, representing all parties, met and decided to establish charitable institutions for consumptives in all parts of Italy.

Lord Russell, Chief Justice of England, died 10th inst. in London.

The main provisions of the meat law recently enacted by the German Government, effecting among other things the absolute prohibition of American canned meats and sausages, will take effect Tenth Month 1st next.

According to the statistical year book of German cities, it appears that the consumption of horse meat is on the increase, and in Breslau, Chemnitz, Dresden, Leipzig, Zwickau and other places dogs are slaughtered for food.

The Dead Sea "is to have a line of motor boats in the future. Owing to the continued increase in traffic and the influx of tourists, a shorter route is to be found between Jerusalem and Kerak, the ancient capital of the Land of Moab. The first steamer, built at one of the Hamburg docks, is about one hundred feet long, and already it has begun the voyage to Palestine. An order has been given for the building of a second steamer. The management of the line is in German hands.

Mulhall, the statistician, says that during the year 1897 British shipping earned \$279,000,000, over a half of the total earned by the world's shipping. Germany came next with \$41,500,000; Norway, \$25,000,000; France, \$24,000,000; Canada, \$17,000,000; the United States, \$16,000,000. The total earnings of the world's shipping were \$509,000,000, of which \$467,000,000 is credited to European countries.

Ambassador Choate has been appointed arbitrator between the British and Chinese Governments in the case of the sinking of the British despatch boat *Kow Shing* during the Chino-Japanese war.

Russian War Office telegrams from Eastern Siberia show the Chinese have destroyed the railroad in several places, but repairs are proceeding. The Cossacks now guard two thousand versts on the frontier railroad.

In Norway, Sweden and Finland women are frequently employed as sailors, and do their work excellently, and in Denmark several women are employed afloat as State officials, generally in the pilot service.

Official advices to the Department of Agriculture repeat that the foot and mouth disease is very prevalent among live stock throughout almost all of Europe except Norway, Sweden and Holland, and importation of animals from European countries is being prohibited by this Government.

It has been computed that there are 100,000 railway locomotives in the world.

A despatch from Managua, Nicaragua, says: The Eyre-Cragin syndicate's canal concession has been forfeited because of the non-payment of money due. This leaves the Nicaraguan Government free to deal independently with the United States in canal matters.

The number of immigrants arriving in New York for the year ending Sixth Month 30th, 1900, was 341,711. The total immigration throughout the United States has probably been about half a million.


Official reports at St. Petersburg announce that the Siberian Railway is now open for traffic from Tcheliabinsk to Lake Baikal, a distance of 3047 versts, and also from Myssoyaya to Srytensk, a distance of 1034 versts.

#### RECEIPTS.

Unhappily otherwise specified, two dollars have been received from each person, paying for vol. 74.

Jonathan Dean, O.; W. C. Hall, O.; Hannah H. Ivins, Susan D. Ivins and Lewis Toft, N. J.; Wm. R. Bullock, M. D., Del.; James W. Oliver, Mass.; Wm. W. Hazard, agent, N. Y., for Jesse M. Otis; Edmund S. Smith, agent, O., \$39, for Mary Lupton, \$1, Joseph P. Binns, J. Hervey Binns, Jonathan Binns, Richard S. Ashton, Walter Edgerton, Wm. Atkinson, Tabitha D. Hall, Mary T. Hall, Deborah Hall, Lewis Hall, Jos. C. Hall, Nathan L. Hall, Gilbert McGrew, Hannah Mary Matson, John W. Smith, Robert Smith, Nathan R. Smith, Elwood D. Whinery and Louis Taber; C. Francis Saunders, Phila.; Eli Sharpless, N. J., to No.

27, vol. 74; Hannah S. DeCout, N. J., per J. Linter Engle; Edwin A. Hoopes, Pa.; J. S. Moore, Kans. Henry H. Ellyson, Ia.; Clarkson Moore, agent, Pa. Henry H. Ellyson, Ia.; Elizabeth K. Hutchinson, Phila. John Hutchinson, N. J., \$4, (2 vols.); Geo. A. Keely Del.; Nathan Pearson, Ind.; Thos. C. Cope, O.; Robt P. Gifford for Eley M. Chace, R. I.; Samuel A. Wilts, N. J., and for Arthur H. Thomas, Pa.; Stephe G. Hollingsworth, Kans.; Samuel Bonstedt, Canada. R. J. Dutton, N. J., Jorgen Enge, Ia.; Richard Haine N. J.; Eli Hadley, Ind.; Hannah N. Harry, Pa., per Wm. F. Wickersham; Ellis Smedley, and for Mar S. Ward, Pa.; Mary W. Trimble, Pa.; David L. Cooper, N. J.; Mary J. Foster R. I.; Samuel W. Jones, Pa.; Thos. H. Whitson, Pa., \$26, for George Forsyth Albert L. Entrikin, Rebecca G. Passmore, Martha Sa key, Susanna F. Sharpless, Thomas Sharpless, Wm. Sharpless, M. D., Isaac Sharpless, Sidney Tempel Phebe J. Walter, Hannah Webb, Mary E. Webb ar Phebe A. Bating; Jos. J. Cockock, agent, Ia., \$4 for Joseph Armstrong, Lewis W. Iye, Peter N. Dyl Benjamin Ellyson, Zadok Ellyson, M. A. Fritchma Wilson C. Hirst, Wm. G. Hall, Edwin T. Heald, Nicolas Larson, Thomas Leech, Logan McGrew, John Michener, Elwood Spencer, Wilson T. Sidwell, W. Thomas, Pearson Thomas, Nathan Satterthwait ar Margaret C. Williams, \$4, (2 vols.); Wm. Stantc agent, O., \$22, for Asenath Bailey, Ann Eliza V Doudna, Wm. Pickett, Barclay Smith, Samuel Smith, Wm. Bundy, L. P. Bailey, Mary P. Dawson, Plummer, James Steer and D. B. Stanton, Ia.; Benjamin L. Bates, Ia., \$5, for himself, Joseph Edgert and Phebe McBride, \$1; Geo. B. Allen, Pa.; Edwa Bell, Ireland, 10s.; Reece L. Thomas, Pa.; R. Shoemaker, Pa., \$8, for himself, Comly B. Shoemaker Jr., Elizabeth L. Iredell and Jonathan R. Luker Mark H. Buzby, N. J.; Henry B. Leeds, agent, N. \$14, for Geo. B. Borton, Hannah R. Maule, Edward Maule, Anne W. Leeds, Amos Ahead, Margaretta Satterthwaite and Morris Linton; Lloyd Balderst and George Balderston, Md.; Comly B. Shoemal and Anna W. Bailey, Pa.; Mary Ann Sharpless r for Lewis P. Sharpless, Pa.; Ann Kirkbride, Phi per Wm. B. Kirkbride; Pluey Gregory, Cal.; H nah Hoyle, O.; Andrew Roberts, Ore.; Henry Satterthwaite, N. J.; A Friend, for J. C. Rogers, C \$1 (one-half vol); Susanna T. Clement, N. J.; Ph E. Hall, Agent, O., \$10 for Elisha Doudna, M. Hartley, Jesse D. Hall, Hannah A. Webster and Ly P. Webster; Joseph G. Evans, N. J.; Theo. C. He Pa.; George Russell, N. J.; S. Mason McCollin, D., Phila., and for Oliver P. Tatum, Pa.

 Remittances received after Third-day noon will appear in the Receipts until the following week.

#### NOTICES.

A YOUNG woman Friend wishes to engage for the position of housekeeper. Add. "H." Office of THE FRIEND.

FRIENDS' LIBRARY, 142 N. 16th St., Phila.—The Lib will be closed from Eighth Month 17th until Ninth M 1st, 1900.

WESTTOWN BOARDING SCHOOL.—The school year of on Third-day, Ninth Month 4th, 1900. For the admis of pupils early application should be made to

WM. F. WICKERSHAM, *Principal*, Westtown, E

A CORRECTION.—The copy of "Minutes of New land Yearly Meeting held at Westery," from which made extracts on page 25 of our last number, app not to have been one of the corrected copies. The r of "John Carter," which was appended to an e should be changed to JOHN CAREY.

DIED, at her home, near Spencer's Station, Ohio, M HARTLEY, wife of Henry Hartley, on Third-day mor Third Month 27th, 1900, after an illness of four mo She was the eldest child of John and Deborah Wel and was born Eighth Month 16th, 1835. This dear F was a member of Richland Preparative Meeting, and earnestly devoted to the principles and practice Friends. She was ever cheerful, and, when health mitted, ready to help in sickness and to comfort the and sorrowing. She bore her great affliction with Christian fortitude and was ready when the summons ca depart and be at rest.

WILLIAM H. PILE'S SONS, PRINTERS  
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# THE FRIEND.

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## Empty Seats.

An answer which sometimes we used to hear, when one was asked what he found in a basket, bottle, or any place, was that it was "full emptiness." Does not this sometimes seem applicable to the matter of "preaching to a full house," so called?—when in reality, so far as worship is concerned, one "preaches to empty pews or benches,"—empty not of hearers, but of the spirit of worship.

A meeting-house, however, crowded with attendants, when they come together in the one interest of being entertained instead of a deepened intercourse with the Divine life; of hearing good points made about the signs of the times, instead of being edified in the most holy truth; of being emotionally affected with some absorbing tragedy of human wrongs or rights, instead of being convicted for sin or convinced of its remission; of being intellectually informed by brilliantly conceived features skilfully educated from Scripture, instead of being fed in the spirit of Life; of being instructed in truths instead of being baptized in the Truth;—in short, of being gratified with the occasion instead of being satisfied under the felt manifestation of God,—such a meeting-house, being vacant of worshippers, though full of seekers after "what next?" stands full of emptiness to the ministration of the Spirit. Heaping to themselves teachers because "having itching ears," they turn away their ear from the Truth, and we heed unto more or less religious diversions from the witness for Truth in their hearts.

To hear the comments of people who have just come "from church" and asked how they enjoyed the service," one would judge the general standard of worship to be about on the level we have indicated. And such, we are informed both in public and privately by a prominent officer of a Yearly Meeting of large extent, whose work carries him throughout its orders,—such is the increasing trend of the

standard of public worship in meetings under the name of Friends. If it were only the worldlings that demand the outward hearing and the superficial engagements as worship, this were to be expected. But the discouraging feature is that the "converted members" are requiring religious entertainment and information in place of the solemn engagement of spiritual worship, and preaching is looked for,—not as a few years since, for evangelical doctrine to be its sufficiency,—but for the preacher's own powers and attractions of discourse;—those abilities which shall draw a congregation's attention to the performer and performance, rather than to living worship. "Don't send us this man, or that woman," say his applicants for a resident minister, "for they are not smart enough for us."

This growing disposition was acknowledged to be both an effect and a cause of employing stated performers of preaching and public exercises in meetings; so that the interest of employers and of constituents being lively that the contract shall be satisfied and the bill of expectation filled, their taste for acceptable public speaking and platform powers is made increasingly fastidious. This and other testimony was to the effect that the growing pastor-fad was making pastor-fed hearers, rather than spiritually nurtured worshippers.

Though the leader of the meetings, or pastor, may thus draw crowds by discourse as to a lecture, and by "song-service" as to a concert; yet if this be the plane of operation he preaches not only to empty seats, but from an empty pulpit,—empty to all intents and purposes of true worship and the true feeding. Thus are such as would wait upon the Lord driven from church to closet for their opportunity to worship;—as when we asked a young man who on a First-day morning was going to a peaceful scene of nature, "Art thou going to meeting to-day?" "No," said he, "I am going to worship!"

The one true object of attending a meeting for Divine worship is to realize a measure and manifestation of the Spirit of God. All ministry is a failure that does not conduce to this, and to this end it must be freshly for the occasion born of the Spirit. That which is born of the flesh, however exquisite the nerves that are charmed in lieu of inspiration, but feeds the flesh; and that which is born of intellect feeds the natural intelligence; but "that which is born of the Spirit is spirit," and feeds its

own in human hearts that are open to its filling. Any one who is injecting a talk, or a song, or a reading into a meeting for worship, just because the people "need something to take up their minds" is flinging upon his audience an accusation of being non-worshippers.

While the silence of all flesh is the most favorable condition for the hearing of the Christ who is the speaker to our condition, and while in condescension to human infirmity he uses "the foolishness of preaching" as the less excellent means; yet in *silent* meetings for worship also it depends on the turning of our heart to the Lord or towards the world, whether He speak to occupied or to empty benches. Hungering and steadfastly seeking for "the bread which cometh down from heaven and giveth life to the world," a meeting will be filled and all needed ministry raised up. So such a meeting where the Spirit speaks through channels of his own direct filling to hearts full of openness though not of world-filled emptiness, becomes for those worshippers a communion-table of the Lord.

CO-OPERATIVE PHYSICIANS.—The eminent historian, William H. Prescott, being son of Chief Justice Prescott, of Massachusetts, enjoyed a family acquaintanceship with Chief Justice Story, of the U. S. Supreme Court. A physician relates to us that having been called into Wm. H. Prescott's house to prescribe for a sick child, on departing he met the historian on his premises, who asked to what extent the child was ailing. "Not seriously," said the doctor. "I think if she is kept quiet and under proper nutriment, she will be about in a few days." "I think you are right," said Prescott. "For Chief Justice Story used to tell us, that when any member of his family was taken sick, his rule was to call in a doctor at the very beginning. And then he did not feel safe in the case without bringing in another physician also, and he found their joint-service was invariably successful, as that of either singly might not be. And the two physicians that he called in, were always Doctor Diet and Doctor Quiet." The physician relating this thinks it was never in print.

CHRISTIANS should live in the world, but not be filled with it. A ship lives in the water; but if the water gets into the ship she goes to the bottom. So Christians may live in the world; but if the world gets into them they sink.—D. L. Moody.

## Doukhor Notes.

(Continued from page 35).

Seventh Month 12th.—A very fine morning. We enjoyed our sleep from the time we took our beds, but the nights do not seem very long this time of the year with a full moon.

We left the team we had been using and harnessed a Doukhor team belonging to this village (Sosedefka), about 8 A. M., taking a Doukhor with us to see if we could find village Sovetofka, and we found it rather rough riding through the woods. A proposition was made to pass the village by, which was not approved, as it was passed by last winter when I was out with William B. Harvey, and the villagers said they had long looked for a visit. On arrival proceeded with looking into the houses, and found one boy who had been pretty sick for three weeks; two boys seemed to have lost each an eye, through scurvy. In one house was a woman who had been disabled for sixteen years. She seemed very pious and intelligent. Jonathan was much impressed with her case, and considered it a very instructive one.

I would judge as a whole the village was poorly off, although they had done considerable planting. By the time we had made our round, the people were collected, and it was a pleasing sight; it was a question about the house holding the people, and the children were left out, but I thought how I could have them stand up, in front of their fathers and mothers; so I went out and brought them in, at which the mothers seemed well pleased, and started them off in speaking their pieces, which, I was told, were Psalms. We listened to about twenty of them speaking, one by one, and it is astonishing what memories these little ones have, and their perceptive powers are remarkable. I do not know how many there were in that company who had been in prison for conscience' sake, but it seemed that ability was given to address different states, and intercession to plead for the supporting and preserving power of the Almighty.

The kind-hearted people would have us stay and partake of some Doukhor bread and butter, tea and boiled oats, and had some of their needlework to offer, after which they escorted us to the edge of the village. When we got back to where we lodged, the people would have us at the table again, and the hostess complained of me; so I told her I would write to my wife about it; a plate of Doukhor soup, with bread in it, a tart, and several pieces of pancake, with a very large California prune, ought to suffice, with what I had before that day, but she said a big man like me ought to do more.

As we rode along I saw that which pleased me, about one dozen men in a row cutting grass with scythes, and in the village, house-building was going on. There were some fine fields of grain, also potatoes and cabbage, that looked promising. After a nice parting we started for another village that was missed last winter, the thirty-ninth visited since leaving Yorkton.

Blagneshennie is the name of it. After arriving here we thought of taking a little quiet, before the meeting which was about to gather, but Frederick called us through the window to come and see, and as we went out we met a very interesting sight, twelve women coming in from their work in real oriental peasants'

dress, with pretty hats and neat dresses (reminding one of the pictures we have seen of peasants coming in from the harvest), with long-handled rakes, poles and pitchforks, held upright, the women meantime singing.

It was decided to have the meeting after the incomers from the harvest field had had supper, as they were too tired then. A pretty large meeting convened about ten P. M., concluding about quarter past eleven. Some of them expressed themselves as though they were so pleased with our being with them that they would be willing to stay up all night, we however left them with I. M., who had some letters he wanted to read.

13th.—There was considerable lightning last evening after the harvesters came in, but no rain fell until the meeting convened; during its continuance there was not only rain but some hail.

Started about nine A. M., and travelled across an extended prairie, which Jonathan spoke of as being as choice grassland as any he had observed. On arrival at the village, Kirilofka, we took dinner and a little rest before visiting the homes. Most of the people were out at work, but we found one woman who had had part of her foot amputated, and her son had his right hand or arm badly disabled. He had been advised to have it amputated, but he was not prepared for this; we saw one deaf and dumb man and several children who seemed by no means clear of scurvy. The village as a whole did not appear in such a flourishing condition as some others. Our interpreter was very decided in his views that it was in consequence of their not being united in a community, which he thinks is not the right way; eventually I would suppose it would prove the right way, but it must be admitted that at the present time the community plan seems to be attended with more prosperity.

In a visit of a few hours it can hardly be expected that we can become familiar with all the circumstances that account for the difference in the promptness with which the change has been made from one class of dwellings to another. In one village we were told that the builders organized, so that one set did one part, and another set followed, resulting in the village being built up with great regularity.

In the meeting I thought Jonathan was skilful in dividing the word, in a way that could not be gainsaid and with appropriate clearness. Owing to the friction there seemed to be in the place, we had cause for thankfulness to get things settled as well as we did.

We travelled on to the village Moesifka a few miles distant, meeting with a hearty greeting. The man of the house in which we found quarters got in quite a number of the people before it commenced to rain, and we had a good time talking over the benefits of the community system. After the rain ceased we visited the houses, and found one mother with a very afflicted daughter. She has not heard from her husband for eight months; another widow has had an afflicted son for thirteen years. One of the houses was lately burnt down, destroying the personal effects of the household. There are some houses still unfinished, and some people are still living in their dugouts, but the general air is that of cheerfulness. Some of the fields near by bid fair to give them something to live on in the coming year. Our meeting

convened about ten o'clock; there was a good representation, and Jonathan put forth Scripture truths to an unusual length.

14th.—The early morning threatened to stop us with rain, but we concluded to start; we did not get very much rain, but plenty of wind and some pelting, for there was too much wind to hold up an umbrella. The scenery of the prairie was very interesting—high grass waving with almost a wild look, and in some places it stood up as high as the body of our wagon, but where the ground was marshy it was not easy piloting for the horses. We passed through a herd of one hundred cattle, and some fine-looking horses with them; the herdsman was the only man we met with on our journey of eighteen miles, which I thought was a long eighteen, and we saw but two houses.

At the village Nova Gorielofka we did not find any disabled; two families that were considered very poor, were assisted. There was some building going on, but as yet the most of them are in the same houses they wintered in the property we are told is mostly held by individuals. The number of horses and cows is exceptionally large, but we heard not all paid for.

The meeting was a solid one, so that Jonathan felt justified in returning thanks for favors received.

We received a warm welcome at Robert Buchanan's, later in the day. His wife says she never was happier than when ministering to the wants of the Doukhobors last winter.

Soon after our arrival a company of fourteen young girls called with some wild strawberries, which they had been out gathering for nearly three days. They looked very tired, but they seemed very thankful and refreshed, after a purchase had been made. The digging of senega root is pretty arduous, either in the hot sun or in the midst of mosquitoes; and the tramping of men to Winnipeg to seek work, at the cost of much muscular strength. The company started out lately from one of the villages without a cent of money, their wives following them, showing their affection by carrying their bundles as far as the edge of the village, saying they would have a long way to carry them.

15th.—We had an unusual scene presented to us for a First-day morning. R. Buchanan's horses and cattle, with the exception of the stray ones, came up near the house; they were an imposing sight, and it seemed a revelation to Jonathan to see such a lot of fine stock showing what the country could produce, and to be told by Robert that he had taken one hundred and sixty-one pounds of wool from some of his sheep. One of the horses, weighing sixteen hundred and sixty pounds, took the premium at the agricultural show.

We went back to the village as appointed and found a large company gathered, and a pretty scene it was—men, women and children in their First-day dresses, the weather was that we could have the meeting out-of-door, and I believe we had nearly all the village present. When Jonathan and I had finished about all we had to communicate, several women stood in front, whose husbands were in exile and with tears in their eyes asked us what we could tell, more than they knew, as to what their Friends were doing to get their husbands released from exile. We would have been glad

be able to have told them more, but there is much that they will have to endure, which we cannot as yet relieve. Finished visiting the houses, and having Elizabeth Buchanan with us, it was an advantage for her to see the sick whom we wanted relieved.

Before returning to Yorkton we visited Alfred Hutchinson. He and his wife are interested in the Doukhobors. Alfred was educated in the Ackworth School, and is connected with the Hutchinsons in England, and a nephew of the late Charles Hutchinson of Iowa. The ride along the lake was refreshing; the evening before, the mercury recorded thirty-seven.

A. Hutchinson said that one day this summer it was one hundred and six degrees Fahrenheit, which with one or two exceptions was the warmest he ever knew in Canada. A. H. seems to be a thrifty farmer, and has some fine cattle, with a magnificent garden. After supper the Scriptures were read, with dignity, and way was opened for some religious exercise on the part of the visitors.

Left A. Hutchinson's about quarter past eight, and reached Yorkton with about three hours' riding, and to be candid I felt quite disposed to nap on the way. Having had forty-even meetings, visited five or six hundred houses, and from three to four hundred miles' riding, in twenty-two days, might seem to account for a little reaction.

I have been to the office of agent James S. Brerar. He was not in, but one of his clerks handed me some letters, which brought word from home up to the 6th instant. Have also been in two of the leading stores in Yorkton. The merchants gave good accounts of the Doukhobors, in regard to their honesty and reliability—where goods have been bought on credit they have generally been paid for before we.

18th.—We are on the train leaving Yorkton, expecting to get off at Fox Warren (where subsequently two appointed meetings were held to good satisfaction).

21st.—Took breakfast with Eliza H. Varney and her cousin, Nellie Baker, at Winnipeg, went with them to the railroad station, and saw them start off towards Yorkton, with the intention of going to E. Buchanan's. Wm. F. McCreary has manifested a very kindly spirit towards her. He gave instructions for them to be provided with a large tent, that could be used for a school-room. They contemplated having a school started, either in the Good Spirit Lake district or at Terpenie, and go on teaching until they thought they had done their part, and then visit through the villages; and Eliza as she went along would see after the sick, etc. Wm. F. McCreary was at the Leland hotel after tea last evening, and I have had two interviews with him in his office to-day, to good satisfaction. Arrangements have been made for the purchase of chickens and sheep. In discussing the welfare of the Doukhobors, I look from what was said that the commissioner will not have them imposed on more than is unpreventable, and will not allow the lands granted to the villagers along Good Spirit Lake district to be taken from them, were having been some contention with the ranchers. Several, that have done violence to the Doukhobors, have been arrested and fined. I however took another plan of dealing with a man who did violence to some Galicians

who complained to him; after hearing them out, he told them if that man came amongst them again to duck him in the river, with his head down, five times; this the Galicians carried out, and having the commissioner on their side, they have not been molested since. I suppose he knew what he was about, having been a lawyer and served as the mayor of Winnipeg.

Jonathan and I went to the hospital and saw several Doukhobors there. One man spoke to me in English, and told me I had been at his house. His case is rather hopeless. The man Simeon who was hurt on the railroad, and objected to having his leg amputated, has had his knee joint taken out, and the ends of the bones have actually knit together, and he moves about, with a stiff limb; his wife has been very faithful in doing what she could to earn money for the support of herself and children. We were shown pretty much over the main building, but did not take time to go into the annex.

Having heard R. Buchanan say that Doukhobor spinning would compete with any in the world, and as he had brought some to the exhibition, we went to the exhibit room to see it, and they certainly had some very handsome work on show. E. Buchanan had two quilts that were considered very fine, and I should not be surprised if some of them got a premium.

(To be continued.)

### Don't Hurry Too Fast.

The sudden death of former Surgeon-General Hammond, brings to mind with force the importance of elderly, and especially portly, persons, who have suspected heart disarrangements, of making haste slowly, writes a physician in the *Pittsburg Christian Advocate*.

The eminent specialist succumbed after a hurried run upstairs. Herbert Spencer, though warned by his physicians that death would follow any undue exercise, persisted in an effort to vault a stile, which he finally did, only to expire from heart disease a few hours later. He might have lived many years.

I cannot understand why men and women of all ages and degrees of health will race after street cars as though their lives depended upon catching a particular car, when it is common knowledge that the cars are run on a leeway of from one to three minutes. It is the same impelling reason, I presume, that will compel a man who is being carried past his station, to leap from the moving electric or steam car to certain injury or death.

In running the body is entirely thrown from the ground for an instant with each step, and it is the most violent of exercise. The heart and lungs are suddenly called upon to respond to the unusual and violent strain, and hemorrhage from the latter and rupture of the valves of the former often follow. The heart is a tough muscle, but it has its limits. The body, after all, is like a cable—as strong as its weakest point.

This is well exemplified in autopsies upon the bodies of athletes. In many cases of perfect muscular development the lungs, heart or kidneys have been found so diseased that had not death resulted from other causes, this diseased condition would soon have produced it.

In portly persons, in addition to the pressure of tight clothes, especially stays, fat fills up the thorax, crowds the lungs and heart, and

interferes with their natural functions. Undue exertion causes "shortness of breath" or a "queer feeling" in the region of the heart. This is nature's warning, when she condescends to give any at all, to go slow.—*Ex.*

### Forming A Character.

Chip, chip, chip! It is a steady sound, and greets our ears betimes, and we ask wonderingly who it is that has so early commenced his task. "Oh, that is old Simon, the stonemason, working on a monument. He is a laborious worker, and has much taste, so that he is often employed on rich carvings and figures."

"Then, that is Simon's task, is it? picking a man out of granite, fashioning him with sharp, steady blows into shape; knocking the rough corners off, so that the perfect image stands out clear and beautiful, growing steadily more perfect beneath the sculptor's hands."

Old Simon looked inquiringly at us as we hovered near the shed where he was at work.

"Forming character out of a bit of granite! That shining chisel and heavy mallet are making an image fit for a niche somewhere," said one.

Simon smiled; we had thought his features plain until then, but now they were lit with inexpressible beauty.

"Lady," he said, "I reckon that is what most of us are doing as we go along in life—forming a character which shall fit us for a niche somewhere!"

Old Simon's words made an impression not soon forgotten.

Our deeds are not like summer clouds, that flit before the eyes and vanish. Neither are they like the seed that springs from the soil, blooms, perishes and is forgotten. On the contrary, they become part and parcel of ourselves; and all eternity shall not be able to erase the work of our yesterdays and to-days.

It may be that the hours may glide by, silent and peaceful enough, uneventful we may call them; but nevertheless, character is forming for all time. Some day the task shall cease. God only knows when, and it rests with us to see that the work with which the Master has entrusted us is returned to his hands perfected for his use; and meet for his kingdom.

Old Simon's image is of marble only, and durable though it may be, some day it shall crumble to dust. It is not so with the immortal soul of man; God has in store for it an eternity of existence.

The little acts of to-day, the thoughts of the mind, the conscientious performance of humble duty, may seem trivial upon first thought; but upon such small things as these is character formed.

The smallest and weakest child has that within him which he is molding day by day into something durable; something which shall not only influence his own after life, but the other lives which touch his in the span of existence. Let us, like Simon, the stonemason, labor to perfect our work.—*Sara V. Dubois, in Young People's Paper.*

A YOUNG preacher, when about to be ordained to the work of the Gospel, stated publicly that at one period of his life he was almost an infidel. "But," said he, "there was one argument in favor of Christianity I could never refute—the consistent conduct of my father."

## Quakerism and the Individual.

BY H. W. CADBURY.

In the course of the history of thought there lies marked out two ages: The age of faith, which too often means only credulity; and the age of doubt or skepticism. And now we are told that the age of doubt is over, and that a new era has begun. It is too soon to characterize that era, but we can see a little of what it promises to be, something deeper than the first age, and happier than the second. And we know that in biology, in embryology, the history of the individual tends to repeat the history of the race. So, too, in the mental growth of the individual there seems to be a retracing of the history of the thought of the race—from faith to doubt, from doubt to something else. I suppose that nearly every one in the course of his mental life, passes through some such experience as this. It is for us, then, of the present generation to help determine what the character of this future thought shall be. This must be our responsibility, and it is for this that we must prepare ourselves.

I need no more than suggest what some of the problems are with which we have to deal, for we are all familiar with them—the nature of the future life, the origin or significance of evil, the responsibility of the individual under hereditary influences, and many others. But where shall we look for their answer? To the doctrines of theology, to the mythology of the heathen, to the religions of the East, to the writings of the ancients, to the books of the Bible? Much as these have given us, they have not answered all. The question at once forces itself upon us—are these the only sources of the revelation of God? It is just such an inquiry as this, an inquiry that is forcing itself upon our minds with an insistence not to be turned aside, that the essential doctrine of Quakerism, the doctrine of the Light of the Spirit, meets with a prophetic answer, an answer given before the question was asked, before its own full significance was felt.

To such an inquiry Quakerism has a unique reply: There is a Light which lighteth every man coming into the world. Combine this with the words of Jesus the Christ: "I have many things to say unto you, but ye cannot bear them now," and we have the suggestion of a great possibility. For the doctrine of the Light of the Spirit teaches that God still speaks and reveals himself to men, and these words of Christ are the promise that he will so continue to reveal Himself. "I have many things to say unto you." All the revelation was not given in the past; to every man some measure of the Light was to be given, that he might learn still more of God and of God's dealings. "I have many things to say unto you." This is the promise of a blessing; the Light is the means for accomplishing that blessing. There are deep and earnest seekers after Truth; there are men and women of strenuous life and constructive thought; there are those who battle against the evil in the world, haunted by the questions why and whence. To such is there no answer to be given? "I have many things to say unto you."

At this point we begin to see the great significance of the individual under Quakerism, yet the individual must feel the burden hereby

laid upon him. The thought seems presumptuous, the responsibility stupendous. Nevertheless, weak, puny, miserable nothingness as we often feel ourselves to be, I believe that we belittle God's creation, that we fail of the promise, if we allow such thoughts to be an excuse for shirking the responsibility, for yielding to the tendency to intellectual and spiritual sloth. Even if we be so weak, "why should any be so foolish as to deny (I quote from Barclay), or so unwise as not to seek after this Spirit, which Christ has promised shall dwell in his children? They that do suppose the indwelling and leading of the Spirit to be ceased, must also suppose Christianity to be ceased, which cannot subsist without it." As firmly as I believe in an immediate revelation, so firmly do I believe in a progressive revelation.

If such were the purpose of God, if this be the meaning of the promise, then what follows? Having considered this chief teaching of Quakerism, we come now to the application of that teaching; and here we are brought to the individual who, through the ideal presented by Quakerism, has assumed an importance unknown before. I shall try to show, first, what this ideal demands of the individual, and then what the individual is, as defined by recent philosophy, in order to see how the ideal of Quakerism is restated in terms of philosophy, and how one adds fresh significance to the other.

In the first place, then, what is it that the Quaker ideal demands of us as individuals? If to each one of us may be granted a portion that will add to the increase of knowledge of the great whole of Truth, we must surely prepare to receive it. This can be done best by the cultivating of what, for want of a better term, I shall call an open-minded attitude.

By open-mindedness I mean something that is very nearly expressed by one of our modern writers, when he thus wrote of the dawn of new ideas upon the mind: "God screens us ever more from premature ideas. Our eyes are holden that we cannot see things that stare us in the face, until the *mind* is ripened; then we behold them, and the time when we saw them not, is like a dream." Open-mindedness is not a fear of the knowledge of good and evil, it is rather an alertness to any or all argument for or against, to all that has been said or known, affirmed or doubted, and is the state of mind that comes with as broad a knowledge of the question as is possible to one's own particular intellect. It is rather the ripening of the mind, the bringing together all the constituents of the soil that will nourish the sprouting seed when it may fall upon it. It is the alertness of the faculties to seize, to comprehend, to classify whatever may come before them, that brings a depth of sympathy and a breadth of experience that nothing else can. To an open-minded man things and events may assume an interest and significance that he never before saw in them; even common things may acquire a power to contribute toward the solution of some problem in his mind; a stray thought or word will open a new field of thought. For it has been truly said that we see not so much what is in front of our eyes as what is behind them. In the various fields of knowledge where research is being carried on, those men succeed best who

already have in their minds theories, toward the establishment of one or the other of which they are collecting the facts; while if a man gathers fact after fact, with no selective guiding principle, he is too apt to fail of a good result. We all have experience like this in our own lives. How much we see that we never saw before, if we study geology or botany or zoology. As of external, so of inward things. A little knowledge of psychology will open our eyes to see even in dreams, things that we never saw before. Yet all the time these things were staring us in the face, but our eyes were holden that we could not see them until the mind was ripened, and we had behind our eyes that which interpreted what was in front of them.

(To be concluded.)

## The Rights of Children.

Children have a right to the companionship of their parents. The obligations of father to their children are the highest obligation. They cannot be set aside for others which are not so important. If parents have no time to spend at home with their children, something is wrong. The first duty of every father is to his home. The father who spends much time with his children, delights in their society at their sports, can bind them to him with a chain of gold and ever after influence them in almost any direction he may choose.

Children have a right to a noble manly or womanly example and character in their parents. They learn early to look upon God as a Father. If they see in their earthly father nothing but selfishness, unkindness, injustice and hardness, they will turn away, not from him only, but from their Heavenly Father also. If parents knew how much their example as a spirit have to do with the religious life and faith of their children, would they not watch and pray daily that they might walk in wisdom toward their own?

As a rule, children are not restrained unduly by their parents in this day. The danger lies in the opposite direction. Abdication of authority on the part of the parents and over-indulgence of the children are the curse of many a home. This is an age of training. Young people are being trained for almost everything. No one can hope to command the respect of the people whom he serves, or achieve success in his calling, without thorough training for his special work. There is one department of life, and that the most important of all, for which there is no training school. Who has ever been trained for the holy office of parent? Men and women are trained for teachers, physicians, lawyers, ministers, soldiers, engineers, pilots, and almost every calling in a sphere, but no one is trained for fatherhood or motherhood. Is it not time that fathers and mothers should make their holy calling a special study?

What the Church needs, what the country needs, are fathers and mothers who know the obligations of their position, recognize the rights as well as the duties of their children, and hold themselves ready to defend and maintain the rights at any cost.—*Christian Advocate.*

"It is one of the attributes of the greatest of the Christian graces that it envies not. The envious soul can never be a happy soul."

FOR "THE FRIEND."

## Secret Orders' Capabilities of Mischief.

The present alarming outbreak in China, the effects of which seem likely to be felt all over the world, has been precipitated by a determinate demonstration of an extensive secret society, the Boxers. They are pledged, "sworn," to an undying antagonism to foreigners and foreign influences, and are now evidencing their loyalty to this claimed patriotic principle by the process of extermination. Displayed thus before foreign eyes, the method appears hateful enough, and has even moved the German Emperor to advise his soldiery who may be sent to the scene of conflict, to give "no quarter" to their antagonists. Possibly the capabilities or the infliction of woe thus glaringly manifested, may serve to open the eyes of peoples claiming to be Christian, to the danger of promoting and cherishing secret orders among themselves.

In a recent address on "Secret Societies in Politics," published in the *Christian Cynosure*, Charles A. Blanchard, president of Wheaton College, Illinois, stated that the detectives' chief, Allan Pinkerton, had told his father that he first man whom he arrested, after a long chase, had appealed to him as a Mason to let him go. The former sheriff of Blanchard's own county had told him within a year or two that he "had been cursed in open court by a Masonic criminal because he had refused to recognize his appeals for help." He narrated this further incident: "I was, not long since, talking with a gentleman in the Treasury building who was at the time head of the secret service of the United States. He told me that he was a Mason. I said, 'Why do you say *was*; why not *am*?' He replied, 'Because I became tired of having men shake Masonic jewels in my face and demand release from arrest in the name of Masonry, and I told my lodge that so long as I was in this office they would have to excuse me from my oath.'" It is an undoubted fact (to adduce a single instance among a multitude of similar sort), that at Hartford, Connecticut, in the year 1895, a Dr. Jackson was expelled from a Masonic lodge for the offence of violating his Masonic oath by testifying against a brother lodgeman who had been arrested for arson, tried, found guilty, and sentenced to ten years' imprisonment therefor.

A visiting member of the recent General Conference of the Methodist denomination, one who had been forty years a minister, being greatly concerned at the prevalence among his brethren of secretism and especially Free-masonry (from which he had come out), took occasion to inquire of the bishops there present as to their connection with or freedom from entanglement in the order. Of the fifteen to whom he spoke, seven replied that they were free, four that they had belonged to the order, but did not attend, and the remaining four are regular members. I recall the sad feeling with which I had several years ago, how one of these active Masonic bishops "officiated" at the funeral, at a Western city, of a millionaire brewer who did not wish the services over his remains to occur in the church building, but in his house, and with the Masonic ritual.

Seeing, therefore, how the church is honey-combed by these oath-bound orders, how their influence may and does to a degree affect the procedure of the criminal courts, and how

secret, underhand, wire-pulling ways have corrupted our politics, we need to realize that the peril from this source to society and the State ought by no means to be slighted.

The telegraphic intelligence just received, of the assassination of the king of Italy at the hands of an anarchist—one who had been specially designated by the secret order to take the life of this sovereign—additionally points the lesson intended to be conveyed in this article. The kingdom of Italy is said to be the most onerously taxed of any European State, the excessive taxation being made necessary by the strain to maintain its place as one of the "great Powers." In this oppression the anarchist and nihilist find their reason for being the oath-bound enemies of every occupant of a throne.

JOSIAH W. LEEDS.

## Finished and Folded Up.

"There, that is finished and folded up, and I am heartily glad!" said Bertha, as she took off her little thimble and laid on the table a pretty blue muslin dress on which she had been busy for several days.

"Is it well done, too?" asked practical Aunt Mabel.

"Pretty well done for me, auntie; mother says that I improve in dressmaking."

"That is encouraging. Now, Bertha, do you know that something else of yours also is finished and folded up this evening?"

"What else can it be, Aunt Mabel? This is the only piece of work that I have had to do this week, unless it is that tidy. I do not expect to see the end of that for six weeks."

"Still, you have finished and folded up something more important than your tidy, or your dress even—something which will not be unfolded again for ages, perhaps; and yet you will see it again, with every line and fold. Your day's history is done and gone from your keeping. You may remodel the dress, if it does not please you; but you cannot change one jot or tittle of the day's record."

Aunt Mabel had the fashion of dropping these seed-thoughts, which often grew up vigorous plants in young hearts.

"What has the record been?" asked Bertha of her own heart, as she thoughtfully laid away the blue muslin. As, little by little, she tried to go over the hours, there was much that she would gladly have changed if she could.

"I wish that I had spoken pleasantly to Ned when he wanted me to help him with his flag. It would only have taken me a minute or two; and he was first sad and then vexed with my crossness. It is too bad! I left mother to do all the baking alone, and did not even prepare the cherries for her in my haste to finish my dress." The sight of a little Bible, whose clasp had been closed all day, suggested still more reproachful thoughts.

"No wonder I have had such a poor day's record, when I began it in too much haste for prayer, or reading a verse even!"

The day's work did not look so satisfactory from this standpoint, and she sighed as she felt that it was "folded up."—*Zion's Watchman*.

"BEGIN by denying yourself and by-and-by you forget yourself. The kindness which was at first just a duty becomes a pleasure and a joy."

## STILLNESS.

Selected.

Be silent to God; let Him mould thee.—*Luther*.

Thy lesson art thou learning,  
O tried and weary soul?  
His ways art thou discerning  
Who works to make thee whole?  
In the haven of submission  
Art thou satisfied and still?  
Art thou clinging to the Father,  
'Neath the shadow of his will?  
Now while his arms enfold thee,  
Think well, He loveth best,  
Be still and He shall mould thee,  
For his heritage of rest.

The vessel must be shapen  
For the joys of Paradise  
The soul must have her training  
For the service of the skies;  
And if the great Refiner  
In furnaces of pain  
Would do his work more truly,  
Count all his dealings gain.  
For He himself hath told thee  
Of tribulation here:  
Be still and let Him mould thee  
For the changeless there.

From vintages of sorrow  
Are deepest joys distilled,  
And the cup outstretched for healing  
Is oft at Marah filled.  
God leads to joy through weeping,  
To quietness through strife,  
Through yielding into conquest,  
Through death to endless life.  
Be still, He hath enrolled thee  
For the kingdom and the crown;  
Be silent, let Him mould thee  
Who calleth thee his own.

Such silence is communion,  
Such stillness is a shrine;  
The fellowship of suffering,  
An ordinance divine.  
And the secrets of abiding  
Most fully are declared  
To those who with the Master  
Gethsemane have shared,  
Then trust Him to uphold thee,  
'Mid the shadows and the gloom;  
Be still and He shall mould thee  
For his presence and for home.

For resurrection stillness  
There is resurrection power;  
And the prayer and praise of trusting  
May glorify each hour;  
And common days are holy,  
And years an eastertide  
For those who with the risen One  
In risen life abide.  
Then let his true love fold thee,  
Keep silence at his word;  
Be still and He shall mould thee;  
O rest thee in the Lord.

FEW persons can get rid of the thought, when reading the Bible, that it speaks by authority. There is something about it that says, "This is of God, not of man." The inspiring Spirit has so informed it that it has a power to hold the conscience, quicken the feeling and direct the life that no other book possesses. This makes it unique and gives it a perpetuating and dominating property. Thus endowed, it will go on as a light and an authority when its critics are dead and gone.—*Presbyterian*.

THE earth is more than God's handiwork, it is the mirror of his qualities—for those who have eyes to see."

### Ways of Pleasantness.

All are seeking ways of pleasantness. When young men and maidens turn away from prayer and the Bible to a life of indulgence in evil things they are seeking ways of pleasantness. When men turn away from religion to the way which they hope will lead to wealth or power or social elevation they are seeking ways of pleasantness. But they are deceived, and shall be disappointed. Real ways of pleasantness are found only in the service of the Lord. The way of righteousness, the way of holiness, the way of prayer, the way of obedience to God—these are ways of pleasantness. All others lead to misery. They may appear to be easy and inviting, but the way of the transgressor is hard, however it may seem.

The ways of the Lord are ways of pleasantness because they are flooded with light. Traveling by night is never a pleasant task. To travel in darkness through a region infested with peril fills the mind with horror. When the day dawns and the sun rises the traveler breathes easier and feels more comfortable. All the ways of the Lord are in the light of day. "The path of the just is as the shining light, that shineth more and more unto the perfect day."

They are pleasant ways because the company is good. Setting out upon a long journey, one is always glad to know that his traveling companions are to be intelligent and agreeable. It relieves the weariness of the journey to be associated with choice spirits on the way. The road may be rough and long, but it seems smooth and short when cheered by genial companions and happy conversation. Who are the Christian's traveling companions? They are the best men and women in the world. God himself has promised to be with us. The prophets walked with God, and so may we.

The ways of the Lord are right. A wise man will not choose the easiest way, but the right way. Many do choose the easy way. They are anxious to escape hardship and trouble, and think of little else. Many turn from the way of the Lord because it is a way of self-denial and burdens. They despise the crosses and afflictions and losses which accompany righteousness. They do not consider it a pleasant but a disagreeable and hard way. But he has not learned the highest lesson of life who does not know how to take pleasure in losses, in infirmities, and afflictions, and to glory in tribulations also. Some choose the way which promises to conduct them to the highest honors. They care for little else. A great American statesman once said, "I had rather be right than be President." Not every statesman is able to say that truthfully. But one who cannot honestly say it does not know the pleasure of righteousness. With all its crosses, hardships, and afflictions, the right way is a way of infinite pleasantness to a right mind.

The way of the Lord is pleasant because it tends upward. The joy of rising is a rich experience. Physical elevation is intensely exhilarating. The journey to the summit of a lofty mountain may be attended with toil and weariness, and even peril, but the reward is ample. As one leaves the low valley and ascends toward the clouds new and grand views burst upon his vision. The field of his vision is enlarged. Hills and valleys, villages and farms, forests and fields, lakes and rivers, are

spread out like a map at his feet. Mountain peaks which could not be seen from the narrow valley break upon his view. As he rises higher the air is purer, the sky is brighter, the world is more beautiful, and his mind expands with the expanding range of his vision.

One may rise in different ways. There is a social elevation which some covet. Intellectual elevation is inspiring to many. Others will give all they have for temporary elevation to a prominent official position. Multitudes are seeking to rise in the world. But best of all is the experience of rising in the knowledge and favor of God. The first step in religion is a long step into a higher life. Every succeeding step carries the soul nearer to God, nearer to the summit of the mountain of the Lord. The way of the Lord never tends downward, but ever upward. Higher in knowledge, higher in aspiration, higher in purpose, higher in thought, and higher in love rises the soul that follows Christ. As he rises the range of his vision is enlarged. New beauty and grandeur of the kingdom of God burst upon his view. The atmosphere is purer, the sky is brighter, the clouds are under his feet.

The way is pleasant because it ends well. The end of the way is the chief consideration. What does it signify to walk in a path carpeted with velvet, bordered with roses, and cheered with music and gay companions if those who travel therein are on the way to a dismal dungeon or the scaffold? If, however, one is going to a throne and a crown, it matters not how rough and steep the way. It is this that commends the ways of the Lord. They end well. We have seen the Christian approaching the end of the way. His experience is delightful. He has no fear of death. He dreads not the future. He is going home. One thing he knows—he has a house not made with hands, eternal in the heavens. He does not sigh, and this is the burden of his song:

"Jesus, my all, to heaven is gone,  
He whom I fix my hopes upon;  
His track I see, and I'll pursue  
The narrow way, till Him I view.

"The way the holy prophets went,  
The road that leads from banishment,  
The King's highway of holiness,  
I'll go, for all His paths are peace."

—*Christian Advocate.*

**VEGETABLE IVORY.**—The ivory plant, we are told, is found in South America. It produces the nuts known as marfil vegetal, or vegetable ivory. It belongs to the palm family, and has a graceful crown of leaves and beautiful, fragrant flowers.

The fruit grows in large clusters.

Each fruit has six or seven compartments, and each compartment contains from six to nine seeds. In commercial parlance the seeds are known as "vegetable ivory," and out of them are fashioned knobs, reels, toys and many other things, both useful and ornamental.

Many of the ivory buttons and fancy boxes in daily use, which are supposed to be made from the tusks of the elephant, are the produce of the ivory plant.

At first the seeds contain a clear, insipid liquid; after a time this fluid becomes sweet and of a milky appearance and then changes by degrees until it becomes as hard as ivory.

It is a singular fact that this hard, ivorylike mass returns to its former soft state in the

process of germination, and the young plant is for some time dependent upon it for sustenance. If the seed be taken out of the ground after the plant has appeared, in it may be found a substance, half pulp and half milk, on which the plant lives until it is old enough to obtain nourishment for itself.—*Sabbath School Visitor.*

### A Clever Rogue.

The fox is undoubtedly the cleverest of our smaller animals, and it has been suggested that his capacity has been developed, in England at any rate, by the hard life which hunters and dogs compel him to live, says a writer in the *Church Record* of Toronto. He is a solitary animal, who has probably never been known really to make friends with man. In reality he is a beast of prey; his sight is best at night; he feeds upon rabbits, poultry, game birds, rats, mice, etc., but will not touch birds of prey. The story of the fox feeding upon grapes, associated with the well-known fable, is seriously doubted by some observers.

The cunning of the fox is almost incredible. He will deliberately criss-cross his own trail so as to confuse dogs trying to follow him. It is claimed that unless he is extremely young and inexperienced, he never troubles the poultry on the farm near his own lair, but preys upon those at a distance, and thus saves himself from suspicion in his immediate neighborhood. When he cannot get food that he likes better he will turn to toads, frogs, and even crabs, and a comical story is told of a fox who fishes. He crept down to a pool in which crabs were crawling about, and, notwithstanding his aversion to water, dipped his long tail into it. The crabs laid their claws upon the tail, to be promptly jerked to land by the fox. The following stories, further illustrating the fox's cunning, are told by Wm. J. Long in a charming little book on "Ways of Wood Folk:"

When a fox finds a flock of ducks feeding near shore, he trots down and begins to play on the beach in plain sight, watching the birds the while out of the "tail e' his ee," as a Scot man would say. Ducks are full of curiosity especially about unusual colors and objects too small to frighten them; so the playing animal speedily excites a lively interest. They stop feeding, gather close together, spread, circle, come together again, stretching their necks straight as strings to look and listen.

Then the fox really begins his performance. He jumps high to snap at imaginary flies; chases his bushy tail; he rolls over and over clouds of flying sand; he gallops up the shore and back like a whirlwind; he plays peek-a-bow with every bush. The foolish birds grow excited; they swim in smaller circles, quack nervously, drawing nearer and nearer to get a look at the strange performance. They are long in coming, but curiosity always gets the better of them; those in the rear crowd to the front rank forward. All the while the show goes on, the performer paying not the slightest attention, apparently, to his excited audience, only he draws slowly back from the water's edge, as if to give them room as they crowd nearer.

They are on the shore at last; then, when they are lost in the most astonishing caper of all, the fox dashes among them, throwing them into the wildest confusion. His first snap never fails to throw a duck back on the sand with

broken neck; and he has generally time for a second, often for a third, before the flock escapes into deep water. Then he buries all his birds but one, throws that across his shoulders, and trots off, wagging his head, to some quiet spot where he can eat his dinner and take a good nap undisturbed.

When, with all his cunning, Reynard is caught napping, he makes use of another good trick he knows. One winter morning, some years ago, my friend, the old fox-hunter, rose at daylight for a run with the dogs over the snow-fallen snow. Just before calling his hounds, he went to his hen-house, some distance away, and threw the chickens some corn for the day. When he reached the roost, his steps making no sound in the snow, he noticed the trail of a fox crossing the yard and entering the coop through a low opening sometimes used by the chickens. The trail came out, and it flashed upon him that the fox must be inside at the present moment. Hardly had he reached this conclusion when a wild cackle arose which left no doubt about it.

On the instant he whirled an empty box against the opening, at the same time pounding lustily to frighten the thief from killing the chickens. Reynard was trapped sure enough. The fox-hunter listened at the door, and save for an occasional surprised "cut-a-a-a," not a sound was heard within. Very cautiously he opened the door and squeezed through. There lay a fine pullet, stone dead; and beyond lay the fox, dead, too.

"Well, of all things," said the fox-hunter, grinning, "if he hasn't gone and climbed the roost after that pullet, and then tumbled down and broken his own neck!"

Highly elated with this unusual beginning of his hunt, he picked up the fox and the pullet and laid them down on the box outside, while he fed his chickens.

When he came out, a minute or two later, he found the box and a feather or two, but no fox and no pullet. Deep tracks led out of the yard and up over the hill in flying jumps. Then he gazed upon our hunter that Reynard had been the possum game upon him, getting away with a whole skin and a good dinner.

### School Life and Citizenship.

I have a firm belief that the life of Thomas F. Buxton, extracts from the Journal of George Fox, and episodes from the history of our Society, had an influence, not insignificant, in the formation of character on many Friends who heard them at Ackworth in the early days. I am convinced that it does an incalculable good to boys and girls to see bright portrayals of the lives of fine Christian characters. Nor, in the choice of our biographical readings, need we fear pitching it too high, so long as the noble lessons presented are sufficiently anchored in incident to hold the attention of the listener. I think, however, that there is good work ready for the leisure of our members, when that article becomes more prominent, in the preparation of biographical and historical works adapted to the edification of our young people from the educationist's point of view.

It is interesting in connection with the subject before us to reflect that the Society of Friends has always been wishful to secure a training apt to benevolent service. In its desire to obtain all that is useful, it has been

willing to dispense with much that is ornamental. . . . It has been said that culture without principle is a wrecker's light." We can see the truth in this every day. It must be our ambition to provide the benevolent search-light which shows the rocks and shoals. Man's force, as such, must usually be exercised intellectually, and the keener the intellect, the more potent and far-reaching the force, but the beneficence of the force will be in proportion to the extent by which it is accompanied by the inspiration of largeness of heart.

I like those words of Paul to Titus in which he speaks of the kindness and love of God our Saviour! I do not want to separate them, I do not want to confuse them, for they are children of the same Father with a wondrous family likeness. But for all their similarity, kindness, as a working factor, has advantages I think in the case of a boy, over the less developed faculty of his love.—*Henry Thompson, in British Friend, Sixth Month.*

### Three Things to Observe.

"Watch the brakes, hold a firm hand, start slow," are among the instructions to motormen on a line of city railway. This instruction to the motorman is not without its metaphorical significance for every young man. Here is a sermon in a sentence, and here are the divisions.

1. Watch the Brakes. Be sure that you not only have the power to go, but the power to stop going. Every well-regulated life has a brake as well as a driving-wheel. The driver who cannot stop his car at the desired crossing is as helpless as the one who cannot start it. A friend once told us that one of the most distressing moments of his life was when he got started down a very long, steep hill, where there was no tree or brush to break his descent, and down which he was obliged to rush, with ever increasing speed, until he reached the foot. Yet he only faintly typifies many a young man on the moral down-grade, who has lost control of the brakes.

2. Hold a Firm Hand. Hold a firm hand on passion, on pride, on love of acquisition, on extravagance, on ambition. They are all good servants, if you keep them where they belong, harnessed in subjection to a high moral purpose and Christian devotion. They are terrible masters, if they take the bit in their mouth, and get beyond control.

3. Start Slow. To start the car with a jerk will most likely shake up the passengers, and very likely will jolt the car off the track. There is time enough to reach the end of the route, and keep up with the schedule. There is no reason why you should start life in a brownstone house with six servants. Your father did not start in this way. If he had, he would not be living in one now. There is no reason why you should be worth \$100,000 at the end of the first year in business. As many a presidential candidate knows, to his sorrow, the early "boom" often kills the best chance. The one who starts slow often wins the prize.—*Zion's Watchman.*

To have religion upon authority and not upon conviction, is like a finger-watch to be set forwards and backwards as he pleases that has it in keeping.—*Wm. Penn, Fruits of Solitude.*

THE mother whose patience is often tried should bear in mind that she is largely responsible for her child's inherited character and have patience with faults and failings.

### Items Concerning the Society.

The *North Carolina Friend* publishes the names of fifty-one as ministers of that Yearly Meeting,—thirty-seven men and fourteen women.

Robert Hatton, who had obtained from Gwynedd Monthly Meeting, about a year ago, a minute of approval for a religious visit to New England, especially to Friends of the "smaller" orthodox body, laid the concern before the Quarterly Meeting [Abington, held at Gwynedd on the 9th inst.], and received its approval.—*Intelligencer.*

### Notes from Others.

Those who have suffered much are like those who know many languages; they have learned to understand and be understood by all.—*Madame Swetchine.*

J. H. Gardiner says: "If one were to figure the whole range of English prose style in the form of an arch, one would put the style of the Bible as its keystone."

James Sheerin says in the *Churchman* that "one serious trouble with our postulants for the ministry now is that they are too often made unfit for meeting and knowing men by the sheltered and monastic-like nature of their early training in schools where they associate with but one class of men."

Herman von Hilprecht has written the University of Pennsylvania that he has discovered the great temple library and priest's school of Nippur, which was destroyed by the Elamites 228 B. C. He says the library consists of sixteen thousand volumes written on stones, and covers the entire theological, astronomical, linguistic and mathematical knowledge of those days. At the same place there has been unearthed a collection of letters and official documents, making, with the temple library, twenty-three thousand books in stone.

### SUMMARY OF EVENTS.

UNITED STATES—Minister Conger has telegraphed to Washington from Peking: "We have been imprisoned and completely besieged since June 23. Continued artillery and rifle firing until July 17; only rifle since, but daily; with it frequent but desperate attacks."

With the entrance of the allied army into Peking, diplomatic intercourse with Minister Conger has been resumed. But the request of Li Hung Chang that Minister Conger should be designated as Commissioner to bring about a cessation of hostilities in China has been declined by the President. One ground of the refusal is stated to be that the United States will take no steps toward negotiations until an opportunity has been afforded Minister Conger to report to his Government in detail the affront that has been put upon this Government in the person of its Minister at Peking.

A patent has been granted to Nikola Tesla for an invention which, if his claims are borne out, will prevent the escape of electricity from a wire. He insulates the wire by passing through it or near it, air kept at a low temperature, producing a coat of ice on the wire, which, the inventor finds by repeated and extensive experiments, cannot be broken through by the strongest currents, and at the same time gives an insulation that costs practically nothing.

Smallpox has broken out on the Devil's Lake Indian Reservation in North Dakota. There are now twenty-four cases.

The steamer *Roanoke* has arrived at Seattle, from Skagway, with \$4,500,000 in gold.

Disastrous forest fires are raging in various parts of Colorado.

Foreign exchange bankers reported their inability to obtain such concessions from the Bank of England as would make further gold shipments from this country now profitable.

Conflicts between white and colored people have taken

place in New York City, accompanied with loss of life, and also in southeastern Georgia, where the militia has been called out by the Governor to quell an uprising of negroes, where the blacks outnumber the whites, three to one.

The recent hot spell of weather in this country has been unprecedented in the history of the weather bureau in Philadelphia. The records heretofore show the greatest heat to have occurred in 1896. This has been exceeded both in intensity of the heat and its duration during the present month.

The Liberty Congress of anti-imperialists met in Indianapolis on the 15th inst. and issued an address to the people of the United States in which they say for the first time in our country's history the President has undertaken to subjugate a foreign people and to rule them by despotic power. The policy of the President offers the inhabitants of Porto Rico, Hawaii and the Philippines no hope of independence, no prospect of American citizens, no constitutional protection, no representation in the Congress which taxes him. This is the government of men by arbitrary power without their consent; this is imperialism. As the most efficient means of opposing the re-election of Wm. McKinley they recommend voting for William J. Bryan.

The Hamburg-American Line steamer *Deutschland*, which sailed from New York Eighth Month 8th, arrived at Plymouth, England, making a new record for the eastward passage, and the fastest time ever attained by any ocean steamer, of five days, eleven hours and forty-five minutes.

The population of the city of Chicago, according to the official count of the return of the twelfth census, is as follows: In 1900, 1,698,575; in 1890, 1,099,850.

At the time of the burial on the 17th inst. of Collis C. Huntington, late president of the Southern Pacific Railroad, every wheel and all commerce on the great system of railroads and steamships with which he was connected were stopped for seven minutes. During the short suspension of business fifty thousand men in all sections of the United States remained idle. It is said that this is the first time in the history of American railroads that there has been a total suspension of business on any system as a remark of respect to the memory of any man.

Heavy timber fires were raging on the 17th inst. in the vicinity of Del Norte, Colo. A despatch says: The damage is the greatest in the history of the country. There is almost conclusive evidence that these fires are incendiary. No rain is falling, and the fire has unlimited sway across nearly fifty miles of country.

The Commissioner of Internal Revenue has ruled that after Fifth Month 1st, 1900, Porto Rico is not to be considered as a foreign country within the meaning of Schedule A of the Internal Revenue Laws of the United States.

Figures from the Bureau of Statistics of the Treasury Department show that commercial relations are now fully restored between the United States and Spain. The exports and imports last year came within a few hundred dollars of equalling those of the highest year on record.

The tonnage that went to St. Louis by boat last year was 50,000 tons below what it was the year before. The river business of Pittsburg last year included 1,318,323 passengers and 8,813,166 tons of freight.

The population of Greater New York, as indicated by the count just completed at the Census Office, is 3,437,202. This includes the population of the boroughs of Manhattan and Bronx, and those of Brooklyn, Richmond and Queens. An approximate estimate of the increase since 1890 shows it to have been 37.9 per cent.

Treasurer John Crosby Brown, of the India famine relief fund in New York has received a total of \$212,079.54.

At present the war in the Philippines is costing this country an average of \$10,000,000 per month.

There were 550 deaths in this city last week, reported to the Board of Health. This is 98 more than the previous week and 169 more than the corresponding week of 1899. Of the foregoing, 301 were males and 249 females: 54 died of consumption; 25 of inflammation of the lungs and surrounding membranes; 10 of cancer; 10 of apoplexy, and 10 of diphtheria.

**Markets, &c.**—U. S. 2's, new, 104 to 105; 3's, reg., 109 to 109½; 4's, reg., 115 to 115½; new 4's, 132½ to 133½; 5's, 113 to 114.

COTTON closed on a basis of 10½c. per pound for middling uplands.

**FLOUR.**—Winter, super., \$2.40 to \$2.60; Pennsylvania roller, straight, \$3.40 to \$3.50; Western winter, straight, \$3.45 to \$3.65; spring, straight, \$3.70 to \$3.90; city mills, straight, \$3.15 to \$3.65. RYE FLOUR—\$3.10 to \$3.20 per barrel, as to quality.

**GRAIN.**—No. 2 red wheat, 70½ to 70¾c.  
No. 2 mixed corn, 43½ to 44c.  
No. 2 white oats, clipped, 30c.

**BEEF CATTLE.**—Extra, 5½ to 5¾c.; good, 5¼ to 5½c.; medium, 5¼ to 5¾c.

**SHEEP AND LAMBS.**—Extra, 4½ to 4¾c.; good, 4 to 4¼c.; common, 1½ to 2¼c.; spring lambs, 4 to 6¾c.

**HOGS.**—7¼ to 8c. for best Western.

**FOREIGN.**—Reports by cable setting forth briefly the occupation of Peking by the allied forces, have been received in Washington confirming the safety of the foreign Legations. Fighting is reported as going on, and the inner or "forbidden" city has not been invested by the allies. The allied forces entered Peking on the 15th inst.

The principal Russian papers, notably the *Novoe Vremya*, commenting upon the victory at Peking, declared that Russia should go no further in participating in common armed intervention, but should limit her military action to the frontier and the Manchurian Railroad.

Telegrams received by the London missionary societies indicate that missionaries and other foreigners are arriving safely at Chinese treaty ports, some of them from places hundreds of miles in the interior. More than one hundred foreigners have arrived at Shanghai.

Conflicting statements are made respecting the flight of the Empress Dowager from Peking.

The British Minister at Peking is reported to have said: "The Chinese broke every engagement with the foreign Ministers. There is no truth in the story that the Imperial Palace supplied the Legations with food. They sent vegetables which were refused. The total casualties during the siege of the legations were 67 killed and 120 wounded."

A despatch from Pretoria says: "General De Wet has managed to elude General Kitchener, in spite of the fact that all the British wagons had double teams of picked animals. The Boers evaded the British by marching at night over grounds known to them, while their pursuers were obliged to march in the daytime."

The Japanese Government has given permission to the United States to establish a hospital on Japanese territory.

Severe floods have occurred in Japan, and it is reported that 200 persons have been drowned.

By the enlargement of a ship canal nineteen miles long Brussels becomes a port for ships of 2000 tons. The old limit was vessels of 300 tons.

Germany produced 1,580,000 tons of raw sugar during the twelve months ending Seventh Month 31st, as against 1,520,000 tons the previous twelve months.

Two of the greatest literary productions of the Chinese are a dictionary of 5020 volumes and an encyclopædia in 22,937 volumes.

An effort is being made in the neighborhood of Lyons, France, to dissipate hail storms by firing cannon at the clouds. The two experiments thus far reported are pronounced successful. A writer in one of the wine growers' organs says: "The results obtained from these experiments are such that organizations will be established at once in all places that have heretofore been ravaged by hail." The practice of shooting at the clouds was known in France over a hundred years ago. It is to be more extensively carried on this year than ever before.

From the latest report on the destruction of wild animals and snakes in India it appears that during the last ten years an average of twenty-one thousand human beings have been killed annually by venomous snakes; or, in other words, no less than sixty people die on an average every twenty-four hours from snake bite in British India.

It is said that an Australian manufacturer in search for a cheap raw material for paper making, has successfully experimented with turf. It is alleged that from the cleaned and leached turf fibres he produces a remarkably durable paper substance. Paper of various kinds, pasteboard and paper boxes are now made out of turf, and are declared to be of a good quality and to have great power of resistance.

The Viceroy of India telegraphs that the heavy, general rainfall has continued in most of the affected tracts. The crops promise well in the central provinces and Berar, sowing is active elsewhere, and the necessity for free kitchens will shortly disappear. Prices, however, are still very high everywhere.

Cholera is prevalent throughout Hyderabad and in Bombay. There are 5,688,000 people receiving relief.

**RECEIPTS.**

Unless otherwise specified, two dollars have been received from each person, paying for vol. 74.

Joseph Henderson, Agent Ia., \$22; for Lorenzo Rockwell, Lewis L. Rockwell, Roy W. Rockwell, David C. Henderson, Archibald Henderson, Daniel J. Peckham, Hugh L. Knowles, N. Y., Christian Thompson, Ole P. Tjossem, Severt Tow and Omen K. Tow; Lewis Harvey, Pa.; Elmira S. Deats, N. J.; John Letchworth, Gtn.; John K. Hulme, Phila.; P. Ellis DeCon, N. J.; Anna Pancoat, Pa.; H. B. Garrett for Frances Garrett, Gtn.; Samuel T. Haight, Agent, Canada, for Edward Waring; for Margaretta W. Roberts, Gtn., to No. 27; Marianna Darnell, N. J.; J. Barclay Hill-

yard for Mary E. Hilyard, N. J.; Alva J. Smith, Agent, Kans., for Hannah N. Hinshaw; Edward Lippincott, Gtn.; Chas. A. Lippincott, N. J.; Margaret Maule, Pa.; J. Albin Thorp, Pa.; Wm. Archut, N. J.; Wm. W. Hazard, Agent, N. Y., for Elizabeth Gardner; Hannah P. Smedley, Pa.; Abbie P. Pickett, Ind.; Jonathan Chace, R. I.; Frank M. Normart, Phila.; Rebecca Nicholson, N. J., \$6, for Sarah Nicholson; Rebecca N. Taylor, Pa., and Henry Read, N. J.; B. H. Coppock, Agent, Ia., \$26, for himself, Edward Edgerton, Lydia Hampton, David Sears, Evan Smith, Joshua P. Smith, John Q. Spencer, John Hoge, Edwin Hoge Lydia S. Worthington, Benjamin Briggs, Albert Emmons and Ruth Edmundson; Charles Ballinger and for Mark B. Wells, N. J.; Richard W. Hutton, Pa. John E. Southall, Eng., 18s 10d; Josiah Wistar and for Priscilla M. Lippincott, N. J.; Hannah W. South Phila., \$6, for herself, Edward L. South and Walte South; Thos. H. Whitson, Pa., \$36, for Jane S. Warner, \$10, for herself, Electa J. Warner, Mo., Jos. E. Meyers, Ia., Elizabeth W. Simms, N. J., Martha Price Thos. F. Scattergood, \$10, for himself, T. Walter Scattergood, Anna M. Woodward, Mary E. Forsythe, Debbie C. Spackman, Debbie E. Cope, and for David Cope, Abiah Cope, Thomas C. Eldridge, Geo. O. Hibberd, Hannah F. Fell, James Davis and John M. Rasmussen, Ill.; Seth Shaw, agent, O., \$28, for himself, Job Huestis, Jonathan K. Blackburn, Jesse Edgerton, J. Howard Edgerton, Wilson M. Hall, Linton Hall, Hannah Blackburn, Nathan M. Blackburn, Chas. Blackburn, Phebe Ellyson, Abner I. Hall, Natha Kirk and Theophilus Morlan; Wm. M. Cupp, Idaho; Joshua Brantingham agent, O., \$36, for Alfred Brantingham, Wm. Brantingham, Chas. Gamble, Mary Fritchman, Anne Hutton, Louisa Harris, Martha Harris, Martha Harris, John Hoyle, Jos. Masters, Geo. G. McGrail, Rebecca Price, Rachel Stratton, Jos. C. Stratton Dillwyn Stratton, Chas. W. Satterthwaite, Mary I. Tes', Lydia Winder and E. J. Woolman; Mary M. Dillon, Kans.; Joseph S. Middleton, N. J.; Lindie M. H. Reynolds, N. C.; Mary Ann Jones, \$4, for Isaac Morgan Fla., and Margaret Outland, N. C.; Margara E. Rhoads, Pa., R. Satterthwaite, Del.; Mary A. Shepard, Holmesburg; John R. Tatum, Del.; James N. Moon, Pa.; Anna Horst, Pa.; J. A. Holloway, agent O., \$24, for Asa Branson, Ellen Branson, Joseph Baile Thomas Conrow, Mary J. French, Ann B. Hog Sarah F. Holloway, Edwin F. Holloway, Asa G. Holloway, Henry Stanton, Abigail Sears and Charl Stratton; Benjamin F. Starbuck, agent, O., \$18 f. himself, Martha Binns, Lindley M. Brackin, Lindl Hall, Jacob Maule, Nathan Steer, Israel Steer, Elisl B. Steer and Wilson J. Steer; Aaron Mekeel, agent N. Y., \$12, for Elizabeth Mekeel, Chas. B. Owen, J. Foster Owen, Edward Pyle, Edward Wood and Ma. E. Wood; Anna P. Chambers, and for Alfred Sharless, Pa.; J. H. Dillingham for Albert C. Hill at William Wendte, Mass.; Hannah E. Sheppard, Phi-

*Remittances received after Third-day noon will appear in the Receipts until the following week.*

**NOTICES.**

A YOUNG woman Friend wishes to engage for the position of housekeeper. Add. "H," Office of THE FRIEND.

FRIENDS' LIBRARY, 142 N. 16th St., Phila.—On and af Ninth Month 1st, 1900, Friends' Library will be open week days from 11.30 A. M. to 2 P. M. and 3 P. M. to 6 P.

WESTTOWN BOARDING SCHOOL.—The school year open Third-day, Ninth Month 4th, 1900. For the admission of pupils early application should be made to  
WM. F. WICKERSHAM, Principal,  
Westtown, Pa.

DIED, near her home, Iowa Falls, Iowa, Seventh Mo 28th, 1900, in the sixty-ninth year of her age, MALE T. MELAND, beloved wife of Laurity Meland and val member of Stawanger Monthly Meeting of Friends. ceased and her sister were returning home from town a buggy—the former driving—when the horse back only a short distance the vehicle dropped over a sr culvert on the road. Malena died within thirty min of the occurrence with no visible injury on her person her sister altogether unhurt. Though so suddenly ca hence, a large circle of friends have no doubt that she prepared to enter into the joy of her Lord. From e years and throughout her life she had a lively concern the truth as it is in Jesus and expressed in the profes of the Society of Friends. Her open hand and open b will be much missed by many, but the savor of her un tending life will long continue.



# THE FRIEND.

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## The Lamb that was Slain Worthy to Receive Dominion.

No religion invented by man would propose the world as its conquering Potentate and powerful Dictator so innocent, meek and gentle as a *lamb*. It is natural to represent victorious might under the name of the lion, as king of beasts; or to display upon the standards of governments the figure of the eagle, the Dragon, or the Bear. But here now comes an aspirant for the world-power under the guise of the *dove* and the *lamb*. No man, human religion-makers, could have expected such a claimant to succeed, in the acceptance of even a few.

But now this is come to pass, that millions even though still largely at heart of the religion of the Beast, profess to bow in homage to the empire of the Lamb. That they should acknowledge Him as at times to borrow his manner for the work of the Beast; is a confession that the religion of the Lamb has an inwardly working dominion not of human calculation, but of a wisdom higher than man and produced by the inspiration of God.

The Beast professes by violence to conquer from the outward towards the inward. The Lamb by love seizes the inward citadel of the heart, whence his conquest outspreading empires and subdues the outward. The warfare of the Beast knows only carnal violence and carnal passions and sufferings. Brute force is its one argument, and its one appeal is to fear. The Lamb's warfare gently working in tender motives and intents of the heart, converts to his love and service the will, which the Beast can but stun, silence and enslave. The Beast and his enthroned minions can have but his carnal day. "They receive power as kings one hour with the beast. These have one hour and shall give their power and strength to the beast. These shall make war with the

Lamb and the Lamb shall overcome them; for He is Lord of lords and King of kings; and they that are with Him are called and chosen and faithful" (Rev. xvii: 13, 14).

Two classes are here divided: those *with the beast*, "kings one hour," those *with the Lamb*, who "shall overcome them" as "Prince of the kings of the earth," He exercising his government by way of the heart and they theirs only by way of the body. Which is the more effectual working for the conquest the nations? Are violence, destruction and hate to win their hearts, or the Lamb and his followers to have the victory?

One "Quaker gun" has been fired into Cuba this summer, which has done more for its real conquest, than all those heard with shrieks of the mangled at Santiago. This more decided dominion over the Cuban heart has been won by an invitation of love to our hospitalities to do her people good. The spirit that inspired this ministry of blessing will continue to be silently storming the citadel of her heart, as more than a thousand returning teachers shall spread the flame of good will. And yet this movement for Cuba's welfare is but a feeble hint of the virtue of the deep and self-sacrificing warfare and victory of the Lamb and his followers, which we trust will yet be the spirit of Christian nations—must be, if they are Christian—a rivalry to do foreign peoples good, replacing the beastly scramble to get their goods.

Worthy—not the slaying Beast—but "Worthy is the Lamb that *was slain*, to receive power!" (Rev. v: 12). Victory, dominion, triumph, not by self-seeking, but through self-sacrifice! "And I, if I be lifted up from the earth, will draw all men unto me. This he said signifying what death he should die," having immediately before said, "Now shall the prince of this world be cast out!"

The apparent victim of the Beast (according to the flesh), by giving "his flesh for the life of the world," becomes the "Prince of life," and "Prince of the kings of the earth," through the victory and drawing power of that love in which He "tasted death for every man," "ascended on high, received gifts for men, even for the rebellious," and a name above every name, "that at the name of Jesus every knee should bow." Worthy is He who died for us—to have the daily dominion of our lives, that we too, alive with Him as called and chosen, and faithful ones, may be overcomers of the Beast and his kings—even of the whole "lust of the flesh, lust of the eye, and pride of life."

## Good Tidings.

The realization that there has come into the world One who is able and willing to save all who come to him should have a transforming effect upon us even in regard to the commonest things of life. A recent writer tells of a perplexity which not unnaturally assailed a child to whom the story of the Gospel was indeed "good tidings of great joy."

A poor little street girl was taken sick one Christmas and carried to the hospital. While there she heard the story of Jesus coming into the world to save us. It was all new to her, but very precious. She could appreciate such a wonderful Saviour, and the knowledge made her very happy as she lay upon her little cot. One day the nurse came round at the usual hour, and "Little Broomstick" (that was her street name) held her by the hand and whispered:

"I'm havin' real good times here, ever such good times! S'pose I'll have to go 'way from here just as soon as I get well; but I'll take the good time along, some of it, anyhow. Did you know about Jesus' bein' born?"

"Yes," replied the nurse, "I know. Sh-sh-sh! Don't talk any more."

"You did? I thought you looked as if you didn't, and I was going to tell you."

"Why, how did I look?" asked the nurse, forgetting her own order in her curiosity.

"Oh, just like most o' folks—kind o' glum. I shouldn't think you'd ever look glum if you know'd about Jesus being born."—*Advocate and Guardian*.

THE BATTLES OF PEACE.—The battles of peace differ also in another respect from the battles of war. They go on without end. The devil fights that most disastrous of all campaigns, a campaign of waiting. The battles of war are for the most part sharp and short. The opposing forces hurl themselves the one upon the other, and in an hour or two the day is lost and won. But these long moral battles last forever. There is no truce in this war. Temptation never rests. They who have a quiet time and are altogether out of the fight have won that shameful peace by their surrender. They have put their hands between the hands of the adversary. Everybody else has to fight, and keep on fighting, over and over again, like the battle with the giant who, when thrown to the earth, got up stouter than ever; the same strife with an unruly temper; the same contest with an ungoverned appetite, the same hard struggle to beat down under our feet and keep there the indolence, the selfishness, the meanness, which seem to be inseparable from our life; day by day we must be at it in a fight where to be weary means to be in danger of defeat, and the flag of truce is the signal of surrender.—*George Hodges, in the Parish Messenger*.

## Doukhobor Notes.

(Continued from page 43).

Seventh Month 22nd.—Left Winnipeg at 7.15 A. M. for Regina, and have had a quiet day. Jonathan carried on some conversation with passengers, but I rather improved my opportunity by myself.

Passed over the vast expanse of prairie, arriving at Regina at 5.10 P. M., Regina time, which would mean about 8.10 P. M., Philadelphia time. Hired a team and went out to the barracks to see Charles Constantine, the superintendent of the mounted police, whom I have met with on former journeyings in this section. We found him in his office, and were invited into his house, which showed a well-kept establishment, although his wife is on a visit to England.

The mounted police of the N. W. T. number seven hundred and fifty, Regina being their headquarters. The Government buildings are very creditable; they consist of some nice little homes, a training building for horsemanship, hospital, etc. The policemen of the N. W. Territory seem to be men of intelligence, although the superintendent said he was crippled by some of his best men having been sent off to South Africa; he told us that the mounted police made their way within two hundred miles of the Arctic Ocean.

Charles Constantine's wife had fitted out a building with the idea of having some of the matronly Doukhobor women use it as a boarding-house, where Doukhobor women could be trained to prepare them to go out among the farmers, as helpers to their wives; but she failed in getting the Doukhobor women to leave their homes with that view, for which I am not particularly sorry; I would rather have them trained on their own reservation and not be obliged to leave their homes.

Seventh Month 23rd.—A lovely morning, and we are on the train for Saskatoon, with sixty Doukhobors returning to their homes, having been at work on the railroad for two months.

The appearance of some of the fields indicates a great lack of rain; it is spoken of as being almost unprecedented, but I am told that in Prince Albert district rains have been seasonable.

There is quite a company of tourists on this train from Ontario, and some interesting conversation has been had with them. Amongst the company is Judge Maguire, of Prince Albert.

Arrived at Saskatoon at 2.55 P. M. As the train stopped for about forty minutes, it gave us an opportunity to speak with all the Doukhobors, all but one of whom belong to the villages not visited by William B. Harvey and myself last winter; but I was recognized as having been on shipboard with some, if not all of them. There was one sick man among them, and one with sore eyes; the rest of them appeared pretty well.

A policeman stationed here told me that after the planting of their crops they went to work on the railroad, and were now going home to harvest; he gave a pretty fair account of them, and Judge Maguire appeared to be interested in conversing about them, stating if they got started with some stock they would get along.

We met with Thomas Copeland, who said he would come to our hotel when he got through

with an engagement he had on hand. We wanted to talk with him about the distribution of our goods shipped here, some of which I saw in the warehouse, but I judge the most of them have been distributed.

On the opposite side of the railroad track there were three wagon loads of furs that we are told have been brought down from Onion Lake, two hundred and thirteen miles from here, by teams that have been nine days on the journey, with half-breed Indians for teamsters. The furs, I believe, are to go to England.

Seventh Month 24th.—At the cabin of the mail contractor, where we have arrived after a twenty mile ride from Saskatoon, and it has been the driest section of country I have travelled over; but, from what has been told us, we are likely to see greener fields about ten miles from here. Last winter this cabin was inhabited by an intelligent man, who knew divers Friends in England; he is now at Battleford. Frederick Leonhardt has just told us that he has forgotten to put knives and forks in our provender box, but he is getting up a dinner all the same, and we can use our pocket-knives.

We arranged for the distribution of goods left in the warehouse at Saskatoon, among the three villages nearest there.

Seventh Month 24th to Eighth Month 2nd, 1900.—The journey from Winnipeg to Saskatoon, via Regina, (about five hundred miles), was quite restful compared with the ride across the prairie in the carriage, and we arrived at this western settlement, (known as the Duck Lake Colony), on the 24th ultimo, in pretty fair condition of health. The sight of a number of men and women, coming in from the harvest-field with their implements held up over their heads, was very picturesque.

The table set for their guests by the Doukhobor women was quite elaborate—under their circumstances. Eggs, fried potatoes, pancakes, with strawberries or raspberries, were placed before them, and when Joseph S. Elkinton came to a stop, a good Doukhobor woman said, 'Eat on, eat on,' and he replied, 'I can't, I can't;' and he adds, "I was glad that we had a pleasant time at the supper table, for it was followed by the most exercising meeting of any; and it was calculated to take the strength out of us."

There were some Russians who were not members of the "Christian Brotherhood," who came across the Atlantic with these colonists a year ago, and these did not always join in the community plan, and had exacted rather heavy commissions when hauling goods from the railroad to the villages.

The Government agent had gotten somewhat provoked with these teamsters, and as grace did not greatly abound with either party, the services of a peacemaker were very timely. Some sound business counsel was given, and Joseph S. Elkinton says, "I told them after all that had been done for them they must keep the peace, and be kindly disposed each toward the other, and not feel it a hardship for any of them who had teams to send to Saskatoon for the goods designed for those who were most in need." A good meeting for worship followed this talk, and two of the men made up their minds to go for the goods, to whom an order was given, so as to remove any misunderstanding at the railroad.

The two-seated carriage used between the

villages must have been well built, as the "cargo" it contained is thus described: "A regular tent, three satchels, (besides what the driver had for himself), four adults, with provisions, umbrellas, canes, bags of oats, overcoats, gun boots, dust coats, a robe and two blankets and an ape."

"Seventh Month 25th.—A first-class Doukhobor breakfast, the women all seemed in good humor," (the good feeling was particularly appreciated as, the evening before, two of them had considerable complaint to make of the way they had been treated), "and we had a good parting."

The sick were visited in every village, and in some cases, money was given to those who were suffering. Scurvy is spoken of in the community as indicating a shortage of food last winter.

There was a most touching case of a mother who had lost her mental balance under all the strain of emigration, including the death of her husband at Tuartue, and now having recovered in an asylum in Winnipeg, had settled near Yorkton, and wished her two children brought to her; this was to be done by the interpreter Frederick Leonhardt, after his return to Winnipeg. Another case of "a woman with lovely countenance, but very delicate," who wanted to have a home in Winnipeg, appeals strongly to their sympathies, and Joseph S. Elkinton remarks in connection with this case "While the prospect for such getting the comforts of life that delicate people with fine minds should have, among their own people, is not flattering, for some time to come, yet to take them away and place them amongst those who do not understand their language, is about as serious a problem, and we will have to leave what we cannot control to a merciful Providence."

They finished this day's work by driving about twenty miles across the prairie, with the lightning rather unpleasantly vivid all about them to the home of a German Mennonite. The family, consisting of the parents in middle life with nine children, gave the travellers a warm welcome, and invited them to sit down at the table, around which all were gathered when they entered.

The father had brought his family here from Minnesota in order for his sons to take up homesteads, and the improvements, made in a comparatively short time, showed what could be done by well-directed industry. Eight hundred Mennonites have thus migrated from the United States. The piety of this sect is well known, and the evening and morning reading from the New Testament in this household, was accompanied with a weight of feeling very cordial to the visitors.

After leaving this haven of rest the Saskatchewan River had to be crossed by fording it. The water came into the body of the wagon and the horses were kept on the move for fear of quicksands. The scenery along the banks of this stream is grand. The making of bricks by the women was an interesting and encouraging sight in one village in this district. Vegetable gardens were also in evidence in all the villages, and sunflowers were being raised for food, both for the people and their chickens.

A funeral was about to take place at Sposofka; a young man had been injured while working on the railroad. This was a ve

touching occasion, as the wife had not been able to get home from Prince Albert. The parents, sister and little son, and most of the villagers made up the procession, followed by Jonathan E. Rhoads and Joseph S. Elkinton. The exercises of chanting, etc., were very similar to those observed on First-day mornings. The mosquitoes were very annoying, but the company listened to some words of sympathy from the Friends, who were invited by the father of the deceased to partake with them at the family table, saying, "Come and eat of *my* bread." Dipping into a common dish brought to mind the custom of the Jews two thousand years ago; Wooden spoons are used by the Doukhobors. The night was short, and the sleeping apartment not altogether attractive. The breakfast, next morning, was early and well served; potatoes grown in the neighborhood were of good size.

A meeting for worship was held promptly after breakfast, and Jos. S. Elkinton comments thus: "After it was over I said to Jonathan E. Rhoads that with all the trial of patience we had had on account of the mosquitoes, and whatever else we might have felt to be taxing, we ought to be satisfied, for it was a solemn time to go in amongst them, and we had been favored with true solemnity, and had felt the Divine power to be in our midst. We parted as we would wish to, and much tenderness prevailed."

Eight miles distant a village was built on the banks of the river; the houses were in tiers, and had the appearance of being huddled together. The crops, however, were flourishing, and the sight of the women returning from the field, singing as they came in, was calculated to leave a lasting impression on the mind, as also when gathered together in a meeting capacity. The sick and afflicted of every age were visited, and assisted, so far as money could relieve their most pressing needs. The children were particularly interesting in this settlement. Joseph S. Elkinton says they made "a very pretty group, and both Jonathan and I were drawn to address them, and we left the place with a sweet feeling."

At another village the women were digging out sand and loading it upon a wagon for building purposes, and they used their shovels dexterously. The wagon thus filled was drawn by eighteen women—six abreast, three on either side of sticks or cross pieces, connected with the wagon by a chain. The movement of the load, with a woman on top of it, indicated much muscular strength, accompanied with concert and grace of action. Horses were scarce, and the men being employed in working on the railroad, were the reasons the women were thus engaged. Twenty women, ten abreast, holding up new rakes and pitchforks as they came in from the field, was a pretty sight here, as elsewhere.

The meeting for worship was held indoors, and "it was a sight to see the arrangements, with stands on the benches or sleeping berths and on the sides of the room," to allow the greatest number to see and hear. One woman aid to Joseph S. Elkinton, (through the interpreter), "I have seen *you* three times; when we are ready I want to see your *women*." He answered, "When you *are* ready I want you to see our women, and I would like one of them to learn Russian and come to see you."

"Send me one, and I will teach her Russian," was the quick reply, to which the interpreter added, "Now, she has got you!" and Joseph S. Elkinton had to say "It looks that way." He continues, "We had a good meeting, if it was late when it was over. We were piloted out to the larger tent which they had provided for us to sleep in, and it looked as though it might be called a royal tent, good enough for the Czar of Russia." Perhaps a description of the interior of so regal a bed chamber may be of interest to the reader. It is thus described: "New mown hay was spread on the ground, a large piece of felting spread over the hay, and on top of this a Russian rug, and surmounting all, two huge cushions, that made a bed about two-thirds the usual length of a mattress; a heavy sheet covered this pile, upon which the sleeper is expected to lie, with a very heavy quilt over him." The pillows consisted of old coats, or anything available, with a cushion on top.

"Frederick, Jonathan and I were fitted out in this way, while our driver took refuge in his own tent, although there would have been plenty of room for his bed and a table in ours."

"Seventh Month 28th.—Slept finely, with pure air, and our frames in a condition to appreciate the luxury. We had our breakfast in our tent, and got an early start to the village of Petrofka, which is the fifty-fourth on the list visited this year.

"As we approached the village we saw a load of hay drawn by a yoke of oxen, which were driven by a woman; a man was walking not far off, I supposed her husband. We had a nice little talk with them; they both seemed like intelligent persons, and we got some directions from them.

"We saw, near by, a small flock of sheep, (about thirty-one), which they said had been allowed them on the shares."

A member of this community had died six weeks previously, and, as is their custom, his friends were expected to meet on this day, at his son's home, which engagement was carried out by the members of the family, with much feeling. The meeting for worship followed, and our dear Friends were harmoniously engaged in testimony, concerning the advantages and great gospel privileges to be enjoyed by those who fully accepted the appearing of Jesus Christ to their souls; as many had endured much, and, for a long time, in hope of his spiritual coming to them, and had not been disappointed.

At the close of this memorable opportunity, and in the midst of a profound silence, the cry of fire was made, and there was a rush to the other end of the village to put it out, but no serious damage resulted.

"Jonathan E. Rhoads felt drawn to go back and tell a certain fine looking woman, who had either sprained her back or was suffering from lumbago, that he had faith to believe she would be restored to health and be a blessing to her people."

In pressing on they arrived so much after dark one night at a village that they could not see the houses, and with difficulty found a resting-place.

Joseph S. Elkinton says: "We did seem a surprise party, but were received cheerfully, and it was a pretty nice place. The women asked Frederick what they should do for us, and he

said, 'Boil us some milk.' In came a number of men to greet me with a kiss. I never had such a time in that line, but we settled down to the table presently, and the boiled milk, with some soda biscuit, suited me well, for I did not want much but sleep, and it did not take long to clear away the table. After this Frederick Leonhardt pulled out some Siberian letters, one of which was to a mother who was in the house we were in, written by her son, with a photograph of himself and his wife. They both had sweet countenances, as though the Saviour's mark was really upon them, and this was not the only letter." Information was given that an order to release twelve of their people, now in Siberian exile, had been given by those in authority. If this can be confirmed it will mean some happy reunions in Canada.

(To be continued.)

### The Difference.

BY J. L. HARBOR.

I have for a year or two been a good deal interested in two boys who have been going by my house to their work every morning. They are young fellows about eighteen or nineteen years of age, and I am slightly acquainted with both of them. There is a railroad station within two blocks of my house, and the boys go into the city on the 7.30 train each morning.

One of the boys' names is John Burk. I get up to my study soon after seven every morning, and from my window I can see far up the road. At about twenty minutes after seven John comes along, fresh and neat and trim.

He steps along with a brisk, swinging gait, and must get to the station fully five minutes before the train is due. I do not think that he has missed that 7.30 train a single time in all of the two years he has been employed in the city.

At about 7.28 the other boy, Fred Mills, comes along, rushing and panting, for he has barely time to get the train, and I have known him to miss it again and again. He came along one morning last week just as the train was leaving the station. I chanced to be down in my dooryard, and I said:

"Lost your train, haven't you, Fred?"

"Yes, I have," he said, surlily. "It's the second time I've missed it this week. Now I'll have to wait until the 7.45, and my boss will raise a row, because I shall be ten minutes late. I hurried as fast as I could."

He bore evidence of very hurried preparation for leaving home. His necktie was but half tied, and it showed above the back of his coat collar. His clothing was unbrushed and his boots needed polishing. Some of the yolk of the egg he had evidently been eating for his breakfast was on the lapel of his coat, and there was a smear of it at one side of his mouth.

I could not help contrasting him with the neat and trim John, who was always tidy, always on time, and always cheerful, and I felt very sure that if I wanted to engage a boy my choice would certainly be John instead of Fred.

Lord Nelson said once: "I have always been a quarter of an hour before my time, and it has made a man of me."

It will help any boy to become a reliable and respected man if his friends can say of him, "He is always to be depended upon, and he is always on time if he makes an engagement." —*Young People's Weekly.*

For "THE FRIEND."

## The Mission of the Comforter.

"I have yet many things to say unto you."  
"It is expedient for you that I go away."

When we consider that the testimony, "If I go not away the Comforter will not come unto you," was uttered by the same Divine lips which prophesied that the Comforter should guide Christians "into all truth," it would seem to follow, not only that the guidance into fresh truth was to be the bracing and supporting means of the imparted "comfort," or spiritual fortification; but also that, as a precious part of the "all truth," the very reason for the Divine "expediency," or the human necessity that the historic Christ should "go away," or vanish in his historic character, should be seasonably made plain to the church in the course of its advancing edification. If therefore, in the growing light of the ages there shall be found one only conceivable reason for that necessity, that reason may well be accepted as the presumably true one.

The mission and message of Christ being addressed to the whole nature of mankind, including of course that element of our common constitution which is the highest medium of communion between spiritual and unspiritual persons, namely, the mind or intellect, it is thence inferable that the same reason at least might have been that the said going away was necessary to the satisfaction of our naturally unsophisticated, though capricious intelligence, as to the genuineness or authenticity of our Lord's pretension as the great pioneer preacher, or practical exemplification and living embodiment of unselfish love. Any personal triumph which might have been achieved by Him without that completeness of self-prostration which was indicated in the language of prophecy as the making of his "body as the ground, and as the street to them that went over" (Is. li: 23), would still have been liable from that limited and unregenerate intelligence, to the imputation of selfish calculation and mere worldly ambition. The contemplation of such a triumph could not have conveyed the needfully cheering ray of hope to the humblest and most benighted of the wandering sons of men. It could not, in their occasional moments of serious introspection have banished the terror of regarding themselves as hopeless outcasts in the invisible life, nor as virtual victims of the curse of caste in their social relations. It could not have presented a gospel which the "common people" would "hear gladly," nor even have assured them that with all his conceded Majesty, the alleged Benefactor was

Not glad, as the low-loving herd,  
Of self in other still preferred;

but that He had indeed

Heartily designed  
The benefit of broad mankind.

—Emerson.

In short, it could not have set the soul-satisfying seal of confirmation to that witnessing unto the truth which He came into the world to bear (John xviii: 37).

On the other hand, the gospel of Christ as it stands is an instrumentality through which the humblest menial among its faithful recipients is rich, even in the contemplation of his outwardly low estate. In that low estate he

can at least boldly assert his claim to the tribute of social toleration. On, or from, that meagre vantage-ground, whenever and wherever that single due is conceded to him, without coveting admiration, or even waiting for sympathy, he is content and glad to prosecute his own humble individual mission (Is. lx: 4; Prov. xviii: 16) in the world, even as He, the only begotten Son, was sent into the world by the Universal Father. Accepting thus the Lord Jesus Christ as "the way, the truth, and the life," his own individuality is more or less sunk, as that of his Lord and Master wholly was, in his allotted work; and he will not fear on occasion to call on those about him to sink their individuality also in the same happy service.

For still endures the righteous decree that "before honor is humility." A genuine and effectual aspiration must ever begin in utter self-prostration. That spurious dignity which is so current in the world under the euphemism of "pride"—strange euphemism that should thus borrow the brand of a deadly sin!—is sometimes too ready to resent the proffer, and even the thought of toleration, as a piece of disparaging and insulting presumption. The illusions of self-consciousness and of effete tradition are however too rife in all directions safely to allow in any the stooping from principle to personality by casting stones at the unconscious transparencies of other people. In that truly searching illumination which it is the mission of the Comforter to promote, and which may be even now preparing to break forth "from the one part under heaven to the other part under heaven," let us all freely adopt the aspiration of that "Hebrew of the Hebrews," "let God be true but every man a liar!"—accordant as it is with the warning extended to the Patriarch of Uz, perchance before Abraham's time, that the Most High will surely find a way to "hide pride from man."

## Tact.

## SOCIAL, DOMESTIC, INTERNATIONAL.

Compare, for instance, two men of equally good character and intentions, one of whom has tact and the other none. They are perhaps both interested in the same good cause and both anxious to promote it. The former surveys the ground, seeks for persons who are likely to respond, approaches them carefully, weighs their preconceived opinions, their prejudices, their dispositions; appeals to the motives which will be likely to move them, offends none by his manner, or his pertinacity, or his eagerness, but wins them by his quiet energy, his respectful attention, his calm and moderate, yet vigorous and convincing, presentation of the matter in hand. The other man prides himself on his absolute straightforwardness; he carries the same message to all in the same way, without preparation or variation. Not having studied their peculiarities, he offends some by an appearance of superior knowledge, some by his pertinacity, some by his brusqueness. Very few are convinced, few are won over, none are inspired by his enthusiasm or melted by his sympathy. In pleading his cause, although sincere and earnest, he fails simply from want of tact.

The same difference is seen in business, in social life, in the home, in national affairs. He who uses no tact with his customers cannot

sell goods. Many an honorable and industrious man loses his position simply from this lack. How many collisions between employer and employed might have been prevented by this means! How many quarrels in married life, how many estrangements between brothers and sisters, how much bitterness between dear friends may be traced simply to a blind and headstrong determination, which, without discrimination, sympathy or tact, pushes its way against insuperable obstacles! How many cruel wars, how much bloodshed and agony and ruin might have been saved had the originators but exercised a little patience, a little forbearance, a little willingness to explain and to hear explanations, a little power to understand the view of the opposite party, in fact, a little tact in allaying the passions, or in repressing the greed, or in subduing the love of conquest, which gave rise to these tremendous calamities! Arthur Helps says:

"It may well be doubted whether any conqueror, or warlike statesman, or military monarch has ever done his conscientious scruples sufficient justice before he has come to the dread resolve of commencing a war, the burden of which commencement is to be upon his soul forever. Better be the maimed soldier, the ruined peasant, the bayoneted child, the dishonored mother, better endure the whole misery of a disastrous campaign, collected and heaped upon one person, if such a thing could be, than have the fatal responsibility which lies upon that man, who, in wantonness, or selfishness, or even from reckless miscalculation, has been the main promoter of a war that might have been avoided."

It would, indeed, be tragical if a quality, the lack of which is so fatal to human welfare were only an endowment granted to some and beyond the power of others to acquire. But this is not so. One in mature life who is deficient in it may never gain it to the degree of another who has had it in full exercise for years; but it is a plant that all may cultivate. For tact demands that insight into others which enables us to understand their thoughts, feelings and standpoints and the skill to use that understanding in our intercourse with them. We cannot gain this suddenly. Only by close observation, deep reflection, great patience and some degree of sympathy, long continued and exercised, can we hope to obtain it. The more we care for others the better we shall comprehend them, and the more skill, discretion and tact we shall develop in our intercourse with them. And if these qualities are united with an honorable character and a loyal feeling of brotherhood to all men, our service to the world will be assured and our lives will not be lived in vain.—Ledger.

STIER, a commentator of our Lord's teachings, calls them "The words of the Word." In studying which we should remember He himself is the final Word of God; interpreting the will of his Father in his teachings, and by almost every breath and act of his life. For, as Dr. Stallrer, in his Christology of Jesus has well said: "His miracles, and his sufferings, his earthly history are all 'Words of the Word' on a level with his spoken words."—James Todd.

If we could but conquer our inmost enemies we could stand thousands of our outward ones.

Selected for "THE FRIEND."

**THE UNBARRED DOOR.**

When on Columbia's Eastern plains  
Still roamed her forest child,  
And the new homes of Europe's sons  
Were rising in the wild,  
Upon a clearing in the woods  
Amos had built his cot,  
And tilled his little farm, and lived  
Contented with his lot.

A just, peace-loving man was he,  
Kind unto all, and true;  
And well his ever open door  
The wandering Indian knew.  
But often were the settlers' lands  
By force or fraud obtained,  
And to the red man dispossessed,  
Revenge alone remained.

And round the blazing fire of logs,  
When winter nights were cold,  
To shuddering listeners dreadful tales  
Of Indian raids were told.  
But Amos feared not, though his home  
All undefended lay;  
And still his never-bolted door  
Was open night and day.

One morn a neighbor passed in haste—  
"Indians, they say, are nigh;  
So Amos, bar your door to-night,  
And 'keep your powder dry.'"  
"Nay, friend," he said, "the God I serve  
Commands me not to kill;  
And sooner would I yield my life  
Than disobey his will.

One gun I have, but used alone  
Against the wolf or bear;  
To point it at my fellow-man  
My hand would never dare.  
But I will put the thing away—  
They shall not see it here;  
For the old gun in hands unskilled,  
Might do some harm, I fear.

Besides, the Indians are my friends—  
They would not do me ill;  
Here they have found an open door,  
And they shall find it still."  
"Well," said the neighbor, as he went,  
My path is not so clear;  
If wretches come to take my life,  
I mean to sell it dear."

But the good wife of Amos stood  
And listened with affright;  
"Unless," she said, "the door is fast  
I shall not sleep to-night."  
They barred the door, and soon the wife  
Was wrapped in slumbers deep;  
But Amos turned and tossed about,  
And vainly tried to sleep.

Then came a voice within his heart,  
A mild rebuke it bore;  
It whispered "Thou of little faith,  
Why hast thou barred thy door.  
Weak is that poor defense of thine,  
Against a hostile band;  
Stronger than strongest fortresses,  
The shadow of my hand.

Hast thou not said these many times,  
That I have power to save,  
As when my servant's trembling feet  
Were sinking in the wave?  
Now let thy actions with thy words  
In full accord agree,  
Rise quickly and unbolt thy door,  
And trust alone in Me."

Then Amos from his bed arose,  
And softly trod the floor,

Crept down the stairs, and noiselessly  
Unbarred the cottage door.  
Then forth he looked into the night—  
Starlight it was, and still;  
And slowly rose the waning moon  
Behind the tree-fringed hill.

He looked with trustful, reverent gaze  
Up to the starry sky,  
As meets a child with loving glance  
A tender father's eye.  
The cloud was lifted from his mind,  
His doubts were over now,  
The cool air breathed a kiss of peace  
Upon his tranquil brow.

Then back to his forsaken bed  
He softly groped his way,  
And slept the slumber of the just,  
Until the dawn of day.  
That night a painted warrior band  
Through the dark forest sped,  
With steps as light upon the leaves  
As panther's stealthy tread.

They reached the farm—"We make no war  
With good and faithful men,"  
The forest Indian turned and said—  
"Here dwells a son of Penn."  
"Brother, if still his heart is right,  
How shall we surely know?"  
Answered another, "Time brings change,  
And oft turns friend to foe."

Then said the first one: "I will go  
And gently try the door;  
If open still, it proves his heart  
Is as it was before"  
It yielded, and they entered in,  
Across the room they stept,  
And came where Amos and his wife  
Calm and unconscious slept.

With tomahawk and scalping-knife,  
They stood beside the pair;  
A solemn stillness filled the room—  
An angel guard was there—  
When eye sought eye, and seemed to say,  
"How sound the good man sleeps!  
So may they rest and fear no ill,  
Whom the Great Spirit keeps."

Then noiselessly they left the house,  
And closed the door behind,  
And on their deadly war-trail passed  
Some other prey to find.  
And horror shrieked around their steps,  
And bloodshed marked their way,  
And many homes were desolate  
When rose another day.

But Amos with a thankful heart  
Greeted the morning light.  
And knew not until after years,  
How near was Death that night.

**BRIEF HINTS FOR BRIGHT GIRLS.**—Some one has suggested fourteen things that every girl can learn before she is fifteen. The following "accomplishments" are within everybody's reach:

Shut the door, and shut it softly.  
Keep your own room in tasteful order.  
Have an hour for rising, and rise.  
Learn to make bread as well as cake.  
Never let a button stay off twenty-four hours.  
Always know where your things are.  
Never let a day pass without doing something to make somebody comfortable.  
Never go about with your shoes unbuttoned.  
Speak clearly enough for everybody to understand.  
Never fidget or hum, so as to disturb others.  
Never fuss, or fret, or fidget.

**Quakerism and the Individual.**

(Concluded from page 44.)

Openmindedness is not only the power to interpret facts when they are presented to us, but it is the alertness to seize an idea when it comes. There is a serio-comic element in our mental life, which arises from the fact that we cannot get an answer when we want it, but must abide its own time of coming. We vex our brains to find an answer to a question that has been troubling us for years, and then some day, while walking down the street, the long sought answer comes sauntering into our mind as leisurely as if it had never been called upon, suggested, perhaps, by the flowers in a lady's bonnet, or even by nothing at all that we can discover. Thus uncontrollable is the advent of an idea, and hence the importance of cultivating the faculty that will make as easy and as frequent as possible, the advent of new knowledge.

Thus openmindedness is a form of expectation, an active, strenuous waiting. It is an expectation that while it waits, does all in its power to smoothe the way, to remove the obstacles of ignorance and prejudice, to bring together all that will help and not hinder the advent of the great thing waited for.

We cannot insist too strongly on the great importance of the cultivation of this faculty, because for us as Quakers, who believe in the inspiration of the laity, so to speak, it bears a special significance. For where all may be ministers, where all may have a contribution to make, surely it is imperative that all should be as well qualified as possible to do that service. There is still variety of gifts, and there is still variety of ability, but upon each one none the less, lies the responsibility of cultivating to the utmost the best that is in him. This can be done by education, as we very well know; but let the conception of education be a broad one. Let education contribute to the development of the spirit as well as of the mind, for mind and spirit should be brought into such harmony that we need not distinguish between them in the religio-mental life which is our ideal. For education, the knowledge of the best that is known and thought in the world, contributes to the development of the whole man, both mind and spirit, and not to any one part. Education and religion, the study of the earth-worm and the rapt contemplation of the spheres, may each contribute their full share to our knowledge and love of God.

This being the demand of the Quaker ideal, let us now turn to the Individual of whom the demand is made—the Individual, which is the highest creation, the development of which, as one great philosopher tells us now, is the goal of all our being, the consummation toward which all our strife is tending. If Quakerism, by its doctrine of the Light of the Spirit, tells us that to us also may be committed a new word of Truth, and causes us to lay stress upon the development of the faculty that will make possible that revelation—namely, openmindedness—so also by this same doctrine of the Light of the Spirit it exalts the individual to a place never before granted him, and makes the working out of our individuality a sacred duty to each one of us.

The philosophers tell us that individuality is the consciousness that selects and chooses facts

in order to express a meaning; and that the individual is the expression of this selective principle. As my will makes this choice, it is striving toward the completion of a whole that shall be unique, that is, that there could be no substitution of other facts whose whole would express precisely the same meaning. Also, they say, the world is an individual fact, the unique expression of a divine meaning; and we, being facts in that unique expression, are also individual and unique, and uniquely contribute to the expression of the divine meaning.

This is the language of philosophy, but see how it sounds in our own heart-language. I an individual and thou an individual. In our lives we select and choose the facts that will tend, we hope, toward the fulfilment of the meaning of that life. "My life," we say, "shall have a meaning that no other life has, and every action in my life shall be so chosen that no other action would serve to express the unique meaning that I desire my life to have. I an individual and thou an individual. Yes—and here comes the word of our Quakerism made more significant by the word of philosophy—but each an individual representing the divine, each expressing a meaning that the Divine Being would have us express, and each guided by the Light that never fails toward the goal of the perfection of our own life. Christ in us, the Light of the Spirit: if these are to mean anything they will lead us toward a life of such high ideals and expectations, that our lives will be one concentrated purpose for the fulfilling of the divine meaning in ourselves; they will consecrate all that comes into our lives—knowledge, experience, gladness, sorrow—toward that end. Nothing less than the expression of the divine meaning can be our object; with nothing less shall we be satisfied. Being in God and He in us, working with Him for the same purpose, striving against all that is contrary to the expression of that divine meaning, we join with all creation in groaning and travail, while we wait, with earnest expectation, for the revealing of the sons of God, who, at last, shall perfectly express the divine ideal.

Thus the Individual is made contributor to, and partaker of, the glory of the whole, while at the same time he is not lost in the whole, nor without significance in making up that whole. And Quakerism, by giving unparalleled importance to the Individual, meets the deepest thought of philosophy and the highest need of the spiritual life, and therefore is pre-eminently suited to a time when men are seeking the restoration of the Individual to his true place in the philosophic scheme of things. At the same time we see our own religious principles made more significant by the word of philosophy, one interpreting the other, till we realize more deeply than before that "if only our hearts are right" all things and all knowledge "will be to us a fountain of light and a book of holy teaching," and all things will speak of God.

H. W. CADBURY.

WHEN you have acquired all that is possible in the world you will find that nothing endures except the character that was formed in the processes of material acquisition. We brought nothing into the world, and all that we can take out of it is the character formed while passing through it.—*Methodist Protestant.*

## Music.

For "THE FRIEND."

Music, which has such a great influence over the nerves and natural feelings of man, has no place in spiritual worship.

We read that Jubal, who was descended from the first brother-murderer, was the father of those who handle harps and organs.

Music has always been a means of passing time for the thoughtless, who reject a better occupation.

Music has more effect than anything else on the nerves of man, on the beasts and on the inhabitants of the sea. Seals follow vessels at the sound of musical instruments. So do the dolphins and other kind of fishes—even the venomous serpent is charmed by it.

The great organ in the cathedral brings often one person to tears and paroxysms and another into a highly martial condition.

A stranger having been in a military camp said: "When I first heard the music at their parade I was ready to cry. Next time I felt wicked, and I feared to hear any more."

Music is a great factor in bloody scenes. In the capture of Constantinople by the Turks the cries of fear and of pain were drowned by martial music, and the foremost ranks, consisting of the hosts of peasants and vagrants who had joined for the sake of plunder, excited by the sound, pressed on to the trenches, where they fell and filled them up, and were tramped down and served as a bridge for the coming troops. Yes, it is truly said that musical sounds will act on the human machine more forcibly than the eloquence of reason and honor.

Napoleon in crossing the Alps used martial music. When the army met with obstructions or were on the edge of horrible precipices, then the music ran higher and wilder till the army went on—how many perished we do not know. The wild music worked wonders on the natural man.

William Penn, in his highly esteemed work, "No Cross, No Crown," has quoted from the Waldenses a warning against dancing in which there is sin against all the commandments; but it is the music which is the root of dancing. Here is a fact known to me:

A proprietor of extensive lands and manufacturers had employed a party of laborers from a remote district to work in stone quarries and in building stone walls. This employer was frank and open to all; reliable in his words and promises; well liked by all who knew him. The employed worked to satisfaction, but they wanted some way to pass the time when not at work. On a certain First-day they invited young men and women to a dancing place, which they had hired at the outskirts of a small town. They danced to four o'clock the following morning, and when a little later some of the men came up to the office for instruction, the employer said: "Your crew have danced all night, and I order them to dance all day, too. I will pay them common day wages, but you have to stay with them and see that the work is done honestly—without any girls, drink or music. I take this method of punishing the men, so they shall not dance any more here."

The men felt themselves unfit for anything, but commenced to dance. But it was a sorry dance, without music, drink and girls. They were not able to hold out more than two hours, when they prayed for release from the hard

work, which was granted, under condition that the next morning they should resume work and never get up any more dances.

We are to have no fellowship with the deeds of darkness to which music belongs.

The prophets of old knew that the Divine dispensation of Light would not require any outward show and ceremonies, and although such still existed in their time, they cried against it.

When people become self-satisfied and lukewarm, they lean on other men and outward things and forget their first love. But they have to remain in their sorrow until the Light dispels the trouble. Where God is, there is order, and the spirit of the just makes men subject to the order of God. And where the Sun of Righteousness shineth there a brother needeth not to teach a brother and say "Know the Lord," because the Lord is known and glorified by his children who walk in the Light.

How can a soul expect that people can be wise unto salvation by submitting to outward things that are in the highest degree hostile to spiritual worship, when God is a Spirit and must be served in Spirit and in Truth?

Can you reconcile Christ and Belial? Do you think our God wants such musical honors as Moloch? Consider where you are drifting.

CHARLES SHIELDSTREAM,

PALMER, Merrick Co., Neb.

## What One Colored Man Could Do?

A writer in the *Evening Post* tells a story of what one intelligent, enterprising and industrious colored man has been able to do for himself that is worth more than volumes of abstract reasoning on the solution of the colored problem. Monroe F. Clark is his name, and he is a full-blooded negro twenty-three years old. He went to Chicago from Kentucky in the World's Fair year, with no money, but with a fairly good education for one of his meager opportunities, and with good morals and ambition. He became a newsboy, and his attention to business and his thrift soon enabled him to buy a horse and wagon to use in his growing news business. Now he owns and uses eight carts and horses, and he has a smart trap in which to drive around. He owns real estate in the city worth some thousands of dollars, and also one hundred and sixty acres of land in Kentucky. Few white men can show such results from so unpromising a beginning. Clark is also a philanthropist in a small way. Three years ago he established a home for his news boys, now numbering fifty, the great majority of them negroes. He couldn't bear, he says to see the little fellows "going straight to the reformatory and to the penitentiary," so he renovated a rented barn, and provides there board, lodging and recreation. He is ambitious now to build a good home for his boys. "I eat up a good deal of my profits," he said "It cost me more to feed and clothe these boys and send them to school in winter than it would to hire them and let them shift for themselves. But I'm not hungry for money—never was."

No one is truly rich who has not wealth of love, wealth of sympathy, wealth of good-will for men. No one knows what luxury is who has not enjoyed the luxury of doing good. No one has real happiness who has not the happiness of making others happy.

A PRECIOUS truth our Lord would have us know is, that in the day of his reckoning we will be rewarded according to the service we could have done Him if we could have found opportunity for it. In his parable, those who worked but one hour received as much pay as those who worked twelve hours. They were able till the eleventh hour, only because they could find no man to hire them. They were wishing and looking for work all that time.—*Malcom Smith.*

"GREATNESS in any direction is an accumulation of little faithfulnesses towering into the height of the world. Days full of fidelities are like a fall of rain, bringing the life to flower and fruitage."—*S. S. Times.*

### Items Concerning the Society.

Mary P. Nicholson has been granted a minute by Western District Monthly Meeting to attend Hadfield Quarterly Meeting; also to some service in Burlington and Bucks Quarterly Meetings.

The *N. Y. Sun* says: "This seems to be the monoclastic Age. All old things must succumb to new ideas. The convention of two sects of Friends first held in New York, has resulted in a determination to abandon the distinctive garb for both men and women, and also to drop the use of 'thee' and 'thou.'"

Canonor compels us to admit that the garb could be lightened a little; but we really regret to give up the "thees" and the thous."

After transacting some business with one of the Society of Friends, and about to take his leave, an American Envoy said:

"I admire your Society. The principle contains of Christianity that I have any idea of; but I am sorry to see that some of you are losing your edges, and I don't see how you can retain your principles and forego your little peculiarities, your marks of moderation, self-denial, and difference from the spirit of the world. You are lights; the world should come to you, and not you go to the world. You may gather them; but they will scatter you."

The Yearly Meeting of Friends for North Carolina, held at High Point, Eighth Month 7th to 14th, 1900, was well attended. There were present several ministers from other Yearly Meetings. J. J. Leave was too unwell to attend. We had considerable in the way of teaching and explanation of the Bible, and one young Friend on First-day, before a large audience, revived the apostle's words, "That God had made of one blood all nations of men for to dwell on all the face of the earth," and affirmed the doctrine from some personal knowledge, that God had not left himself without witness to any people, aye, even in the dark heart of Africa. There were some changes made this year in the way of collecting money for special purposes, passing cards and envelopes round for money, or for name and amounts subscribed by the donor; and ten applications were made to the Yearly Meeting and approved of, it was referred to the representatives to decide on the amounts. The finances of the Yearly Meeting were found to be in better shape than usual, and there was nearly enough money to our credit in bank to pay off the \$1,000 due on our new meeting-house incurred when we transferred the old one to Guilford College, which was the cause for rejoicing in our expectation to be soon free of debt. A good report was read from Guilford College. The number of pupils was not up to last year, but there were more Friends. The financial condition was not cheering—hope it will be better this year. Two of the sittings were mostly taken up by the reading of a proposed uniform dis-

cipline and the consideration thereof. It is revolutionary in its changes, and yet met with some approval. It was referred to the Quarterly Meetings to report on next year. It is only a few years since some changes were made in the old book of Discipline, and even these were not approved of by many, who liked the old way better. Our principle is to wait on the Lord and take heed to the voice of his spirit through our Leader and Commander, "Jesus Christ, the same yesterday, to-day and forever," and some of us think we ought not to move in it unless by his Divine drawing. Preparative Meetings are to be given up, and birthright membership; a change made in the way of recording ministers, and elders to be triennially appointed.

No answers required to the queries which in time will become a dead letter. New way of collecting money hinted at, and the payment for railroad fare for members to a five-year conference proposed. Our Yearly Meeting is the farthest south of all, and has quite a number of the farming and working classes who need all their resources to enable them to live and to educate and bring up their children; and in the Wisdom of Truth in the setting up of our Discipline it was spread over a broad basis, from Monthly to Quarterly, and then to Yearly Meetings; and we still believe through our Divine President we have men and women of good judgment and understanding to decide all questions coming before us, and to hold on our way rejoicing. "A good understanding have all they who do his commandments." Now the proposal is to transfer to a few men at a distance, who are to meet every five years, certain questions which may be pending or at issue. This new board of Friends' Church Inquisition must do something, and on the idea of E. T. Pritchard that sharpened tools seek employment, will cut down our young cherry trees with their little hatchets and deprive us of fruit; also make muzzles for unruly oxen and whips of small cords well knotted for poor Mordecais. It has been done before, and as to enforced uniformity, it was pointed out that it was tried in old England by the Episcopalians, Presbyterians and Independents, and in New England by the Puritans, and proved after determination suffering a miserable failure. We have been in the past sturdy and unflinching non-conformists, and are not slaves, but true men drawn together by conviction of the Truth as it is in Jesus, and looking to Him as our Leader and Upholder; One is our Master, even Christ, and all we are brethren. We need to return to the old standard of purity, integrity, language, brotherly love, humility and deportment, and are in the Lord's hands. He is unchangeable, and, if suffering for his great name's sake, is before us, He will support. To whom be glory in the churches throughout all ages.

A. FISHER.

WOODLAND, Eighth Month 20th, 1900.

The above is accompanied by a copy of a minute from Rich Square Monthly Meeting, N. C., adopting the report of its committee "recommending to the Yearly Meeting the non-adoption of said proposed uniform discipline."

### Notes from Others.

Manila has a Protestant non-sectarian college. It was formerly opened Sixth Month 29th, with an enrollment of five hundred pupils. It is the first educational institution ever organized in the Philippines without the sanction and domination of the monkish orders.

In a talk on "Children's Lies: Their Intellectual and Moral Significance," Dr. Leighton Witmer, commenting on the judgment of children from the absolute standard, said: "We should look at the way we behave in truth-telling in our sphere of life. How often are we prepared to equivocate in words to maintain our place in social circles! Not even the clerical profession is exempt from the idea of occasionally indulging in slight prevarications."

Our Divine Lord and Master declined to take sides in the political issues dominant while He was upon earth, and though he went about doing good to the bodies of men, his gifts of healing were altogether subsidiary to the great object of his mission. He came to save his people from their sins, to give his life a ransom for many. Standing in the place of sinners, Jesus fulfilled the law and "bore the sins" of those who had broken it, and it is dishonoring and belittling both his work and Him to regard Him as a political or social reformer, no matter how excellent and desirable the reform may be. Him hath God exalted to be a Saviour.—*Episcopal Recorder.*

The *Church Standard* has the following: "Our pulpits should be not merely convenient elevated positions, into which anyone may go in order that his voice may be better heard, but the places from which Christ's authorized messengers are to speak as from the place of authority."

[This is good, if a right view of "authorized" and "authority" is intended. It is not good if ecclesiastically authorized is held to be sufficient, and the "place of authority" is but a clerically ordained seat of ministrations. "Christ's authorized messengers" are authorized, not constructively, but by Christ's direct, immediate authority and gift; and his Spirit is the sole "place of authority" for any message to be delivered.—EDITOR.]

Dr. Cyrus Hamlin founded a boys school in the great Turkish city of Constantinople. When persecution arose against his pupils who had become Christians, he established laundries and bake-houses and other industrial establishments, and induced the people to patronize these. This gave employment to his native converts and secured them a living. When the Crimean war came on he was at his post, not only as a missionary, but directing his laundries and bakeries. The sick soldiers in the hospital must have good bread, and Florence Nightingale soon discovered the bake-shops of the American missionary. Henceforth no other bread was used in the hospitals, or by the soldiers in the city. Tons of bread were made and distributed every day, and the profits from the sale were very large. He could have selfishly laid up a great fortune for himself, but he used the money thus made for church building, and more than a dozen church edifices in the Turkish empire were built and endowed by this means.

After the Crimean war was over Dr. Hamlin undertook the greatest work of his life, in the founding of the Robert College in Constantinople. Christopher R. Robert, of New York, furnished the money and desired Dr. Hamlin to superintend the work of building an institution for higher education. He undertook it in the face of the opposition of the Turkish Government, which refused permission to erect college buildings. After an effort of seven years he succeeded in securing a site in the suburbs of the city, studied architecture so that he could draw his own plans and superintend the building himself, and the result all the world knows in the famous Robert College in Constantinople. He was president of the College till 1876; then became Professor of Theology in Bangor Seminary in this country; afterward president of Middleburg College, Vermont. The last fifteen years of his life have been spent in literary work and in the calm repose of declining years. His death came suddenly and unexpectedly, [Eighth Month 8th, at the age of ninety], in Portland, Maine, where he had gone on a brief visit.—*Presbyterian.*

### SUMMARY OF EVENTS.

UNITED STATES.—It is understood at Washington from Minister Conger that the foreign Ministers were requested by the Chinese Government to leave Peking when the Taku ports were fired on. They refused, and then were ordered to go. Again they refused, and the imperial troops were ordered to remove them. The Ministers resisted, and the Legations were attacked by the imperial infantry, under

direct command of officers, in control of the Empress Dowager.

A despatch from Washington says: So far as the President is now advised, it is difficult to suppose there is a responsible Government in China with which a peace could be negotiated. The flight of the Empress and of the Emperor leaves China practically without a government.

The reply of the United States Government to Li Hung Chang says that it cannot enter upon negotiations until there is a Government in China which can prevent the hostilities of Chinese troops and Chinese citizens against the forces of the Powers. The text of the reply has been communicated to the other Governments.

Orders have been issued by the War Department directing that the troops on the transport *Meade*, intended for Taku, China, be sent from Nagasaki, on arrival there, to Maoula. Orders also have been issued diverting all other transports with troops for China from Nagasaki to Manila. About four thousand troops will be affected by this order.

It is reported from Washington that it has been decided to ascertain whether the Powers would entertain a proposition for united action for a settlement of the Chinese troubles. If the efforts of this Government in that direction should be unfavorably received, and one or more of the Powers should insist upon the partition of China, then the United States would withdraw from the allied movement.

Official cable despatches were received in Washington that the German Government had taken action substantially similar to that of the United States in rejecting China's peace proposal. Germany insists that no negotiations can be conducted with Li Hung Chang until his credentials make plain that he has authority from the responsible heads of the Chinese Government.

Over thirteen hundred and fifty Cuban teachers visited Philadelphia on the 23rd and 24th insts., and were shown much attention.

Indian wars in this country have been expensive as well as bloody. It is estimated by the War Department that, excluding the time covered by wars with Great Britain (1812-14) and with Mexico (1846-8) and with the Confederate States (1861-5), three fourths of the total expense of the army is chargeable, directly or indirectly, to the Indian. The aggregate thus chargeable is put at \$807,073,658, and this does not include cost of fortifications, posts and stations; nor does it include amounts reimbursed to the several States (\$10,000,000) for their expenses in wars with the Indians. The Indian war pension account in 1897 stood at \$28,201,632.

The production of iron ore in the United States for the year 1899, according to the annual report of the United States Geological Survey, which has just been compiled by John Birkenbine, amounted to \$24,683,173 long tons, an increase of 5,249,997 tons; or twenty-seven per cent., over 1898. The records for 1898 and 1899 represent the largest output of iron ore mined in any country in one year, the nearest approach being a total of 18,062,040 tons mined in 1880 in England.

The Census Bureau announces that the population of Philadelphia is 1,293,697, an increase since 1890 of 244,733, or 23.57 per cent. The increase from 1880 to 1890 was 23.58 per cent.

The population of Baltimore is given as 508,957, and of Denver, 133,859.

The Summit Hill mine fire, in the anthracite coal regions of Pennsylvania, which has been burning forty years, is spreading to adjacent collieries, throwing three hundred miners out of employment. It is estimated that the Lehigh Coal and Navigation Company, which owns the property, has expended more than a million dollars in an endeavor to extinguish the fire.

It seems clear that the United States has a very difficult and costly task before it in the Philippines, and the large army now on the islands does not appear to be large enough to subdue the natives.

As a result of a riot, one person was killed, twenty injured, one fatally, and fully a million dollars in property has been destroyed by fire in Akron, Ohio.

The United States is not the greatest producer of petroleum. Russia last year produced 9,000,000 tons, or 850,000 tons more than the United States.

Ten million dollars damage is estimated to be the result of the forest fires in Colorado and Wyoming. According to report the loss on timber is only a comparatively small item. In many places the fires are spreading over almost bare country land where there is nothing but young growth, which might have made the forests of ten and twenty years hence if it had not been for these fires. Lands which could have been sold for homes because of the pleasant surroundings will now for years not be worth much. The vicinity of Glenwood Springs and such places, where the tourists resort, will be much affected in a commercial way, because the scenery will be impaired.

Pennsylvania has a greater number of national banks

in operation than any other State, the total being four hundred and fifty-two.

The Mississippi jetties are among the most gigantic engineering feats of the world, costing in the neighborhood of \$5,000,000, and making a twenty-six foot channel out of a stream where there was formerly but eight feet of water. This has made of New Orleans a port for the largest among ocean going vessels.

The Census Office made public the census returns for St. Paul and Minneapolis, Minnesota. The population of St. Paul is 163,632, an increase over 1890 of 22.89 per cent. The population of Minneapolis is 202,718, an increase over 1890 of 23.05 per cent.

Cyclones or general storms may be 1,000 miles in diameter. Hurricanes operate on a path averaging 600 to 800 miles wide. Tornados are much smaller. They may be only a mile wide at the top and but a few feet at the bottom, but they are much more dangerous than either a cyclone or a hurricane.

The National Negro Business League, made up of delegates from about twenty-five States, assembled at Boston on the 23rd. Booker T. Washington was appointed President.

There were 372 deaths in this city last week, reported to the Board of Health. This is 178 less than the previous week and 34 less than the corresponding week of 1899. Of the foregoing, 186 were males and 186 females; 37 died of consumption; 18 of inflammation of the lungs and surrounding membranes; 9 of apoplexy; 9 of diphtheria, and 7 of cancer.

Markets, &c. — U. S. 2's, new, 104 to 105; 3's, reg., 109 to 109½; 4's, reg., 115 to 116; new 4's, 133 to 134; 5's, 112½ to 113.

COTTON CLOSED on a basis of 9½c. per pound for middling uplands.

FLOUR.—Winter, super., \$2.40 to \$2.60; Pennsylvania roller, straight, \$3.40 to \$3.50; Western winter, straight, \$3.45 to \$3.65; spring, straight, \$3.70 to \$3.90; city mills, straight, \$3.45 to \$3.65. RYE FLOUR—\$3.10 to \$3.20 per barrel, as to quality.

GRAIN—No. 2 red wheat, 72½ to 72½c.

No. 2 mixed corn, 43½ to 44c.

No. 2 white oats, clipped, 28 to 28½c.

BEEF CATTLE.—Extra, 5½ to 6c.; good, 5½ to 5¾c.; medium, 5¼ to 5½c.

SHEEP AND LAMBS.—Extra, 4½ to 4¾c.; good, 4 to 4½c.; common, 1½ to 2½c.; spring lambs, 4 to 6½c.

HOGS.—7¼ to 8c. for best Western.

FOREIGN.—The French Foreign Office has received from Li Hung Chang a request similar to the one addressed to the United States Government, asking for the appointment of Pichon, the French Minister at Peking, or another person to represent France at the peace negotiations. It is said that all the Powers have received a like message.

Fires, fighting and dissension are apparently following in the wake of the relief of Peking. The *Daily Mail* publishes despatches from the Chinese capital of the 17th, declaring that a great fire was then raging in the Imperial City. The Russian commander had declined to accept the decision of the other generals not to violate the imperial precincts, and street fighting was going on.

A despatch from Korea says a thousand rebels have attacked Song-Ching, burning the Government buildings located there.

King Oscar has formally agreed to act as arbitrator of the claims for compensation for losses sustained by British and German subjects and American citizens in Samoa.

So far as the wholesale meat markets in London are concerned, each succeeding year shows a huge increase in the quantity imported from America and the colonies and gradual diminution in the bona fide English supply. Last year but 42 per cent. of the entire consumption was forthcoming from the provinces. America supplied 23 per cent. and Australia and New Zealand 20 per cent.

A despatch of Minister Conger from Peking of the 19th says: "The entire city, with the exception of the Imperial palace, is occupied by Japanese, Russian, British, Americans and French. No representatives of the Chinese Government are in sight in Peking, and the conditions are chaotic.

The Chinese admit having lost 3,000 in the various attacks upon the Legations at Peking. The foreigners' rations dwindled to one pound a day, consisting of horse-flesh and rice.

Germany insists that no negotiations can be conducted with Li Hung Chang until his credentials make plain that he has authority from the responsible heads of the Chinese Government.

A despatch received from Tien-Tsin says large bodies of Boxers are concentrating at a point, supposed to be on the Pei-Ho River, about sixteen miles from Tien-Tsin, on the way to Peking.

Every animal kept by man, excepting the cat, is taxed in Austria.

A despatch from Bombay of the 23rd says: "Famine distress appalling. Thousands will die of starvation unless rescued. Money is needed to buy both food and blankets. The suffering from lack of clothing is terrible. Cholera still active. The condition of destitute women and deserted children specially pitiable. Many boys and girls are in heartrending need."

Through secret intelligence agents the British learn that Botha and 8,000 Boers have assembled at Maehad dorp, the new capital of President Kruger, with the whole of the Boer artillery, including the heavy pieces formerly at Pretoria.

## RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 74.

Walter L. Moore, N. J.; Anne W. Boone, Canada; Julianna Peele, N. C.; Geo. Haines, Jr., N. J.; Hanna P. Smith, O.; Josiah W. Leeds, Pa., and for B. Fran Leeds, N. J.; Rachel S. Maris, Phila., and for Alfre E. Maris; Margaret Ward, Canada; James H. Moor, Pa., \$6, for himself, Dr. W. W. Moon, N. Y., and Everett Moon, Minn.; Ole T. Sawyer, Ia., \$12, for himself; John Knudsen, Iver Oison, Sighjorn T. Rosdale, M. Linda Thompson and Anna T. Tostenson; John V. Garwood, agent, Ia., \$6, for John Williams, Almed R. Wroe and George Standing; Jacob L. Evens, N. J. Allen T. Leeds, Phila.; Jonathan E. Rhoads, N. J. S.S., for himself, Joseph Rhoads, Geo. A. Rhoads and Robert R. Tatnall; David Heston, P'k'd; Sarah L. North, Phila.; Susanna Brinton, Pa.; Wm. T. Coope N. J.; Mahlon Johnson, Ind., \$8, for himself, Ashle Johnson, Nancy T. Hadley and Ruth Ann Stantor; Alva J. Smith, agent, Kans., for Milton Chammes; Thomas D. Hoopes, Pa.; Anna Manchester, Mich; Martha R. Newkirk, Phila.; Geo. W. Thorp, P'k'd; D. S. Pennell, Pa., \$4, for Joseph Pennell and Elizabeth C. Yarnall; George M. Warner, G't'n; Hem B. Leeds, agent, N. J., \$4, for John M. Roberts and Isaac Lippincott; Jesse Negus, agent, Ia., \$12, for Archibald Crosbie, Tristram Coggeshall, Elias Cre Hannah M. Kundson, Lydia B. Oliphant and Clarson T. Penrose; John Ramsey, Kans.; John C. Haines, Pa., \$6, for himself, Levi S. Thomas and W. T. Zook; Mary Ward for Thomas Ward, Calif.; Jam E. Armstrong, Pa., \$4 (2 vols.); John Stamp Keelin, Ireland, 10s.

Remittances received after Third-day noon will appear in the Receipts until the following week.

## NOTICES.

A YOUNG woman Friend wishes to engage for the position of housekeeper. Add. "H," Office of THE FRIEND.

FRIENDS' LIBRARY, 142 N. 16th St., Phila.—On and after Ninth Month 1st, 1900, Friends' Library will be open week days from 11.30 A. M. to 2 P. M. and 3 P. M. to 6 P. M.

WESTTOWN BOARDING SCHOOL.—The school year opens on Third-day, Ninth Month 4th, 1900. For the admission of pupils early application should be made to

WM. F. WICKERSHAM, *Principal*,  
Westtown, Pa.

FRIENDS' SELECT SCHOOL will re-open Ninth Month 17th. The school office will be open daily, after Ninth Month 3rd, from ten until one o'clock.

J. HENRY BARTLETT, *Supt*

DIED, on the twenty-third of Seventh Month, 19 MARY W. HARMER GRISCOM. She was an overseer and a loved member of the Monthly Meeting of Friends of Philadelphia for the Western District. Sweetness of spirit and fearlessness were prominent characteristics, enabling her to fulfil her many public duties, as well as those of her home life, with such fidelity and love that she was endeared to all. Her funeral was held at Twelfth Street meeting-house. Testimony was borne to the loveliness of her character, and a belief expressed that she had entered into the joys prepared for the faithful ones. —, on the evening of Eighth Month 17th, 1900, at his home, 2110 Tioga St., Philadelphia, JOHN KIRKBRULME, aged fifty-six years; a member of the Monthly Meeting of Friends of Philadelphia for the Northern District.

—, on the sixth of Eighth Month, 1900, WALTER WORTHINGTON, in the thirtieth year of his age; a member of Chesterfield Monthly Meeting of Friends, Morgan, Ohio.



# THE FRIEND.

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Letter from Esther Tuke to Martha Routh.

YORK, England, Seventh Month, 8th, 1794.

My Dearly Beloved Friend:

Thy sisterly communication was refreshing and edifying. It arrived yesterday morning just as our valued friends (I. and H. Grant who had partook) were leaving us, after spending six days with us, much to mutual comfort. I believe they thought their time well bestowed, though our principal conversation was on common things, yet a savor of life attended, which rendered the converse pleasant and instructive, and in some opportunities, particularly our school meeting seemed to bear the comparison of the water proceeding from under the threshold, inasmuch that I. G. expressed that the satisfaction he had felt whilst here, and particularly in that opportunity, was beyond all conception, or the power of words to set forth. His diffidence is so great that he thought he could be ashamed to sit with us, but his heart was so opened as to hand very suitable portions to our girls, and a great encouragement to the teachers. I think it was an opportunity of divine favor which will be long remembered, though much of our counsel was cast on floating minds.

My mind was very low when they came, not only from my complicated infirmities, but from fears respecting our great undertaking, particularly the new house, but I. G. like R. B. revived me, not doubting it was under Divine protection, which would have a reward far exceeding any little risk of property.

It might seem a little unfeeling to tell thee of so many outward things, [but remember whose child it is] who seemed clothed for superior work. But I think little changes are necessary which thou hast experienced, and I hope will, when thou hast entered the land of promise now in view, for it would be very unwise always to wear the royal robes. Our friendship thou knowest is on that Rock which cannot be moved, and I hope our feet will abide upon it through all the changes of a weary pilgrimage to the land of rest. And though myself and that prince William Rotch, with his family have been almost the constant companions of my mind since the Yearly Meeting, yet a sense of my weakness, like that of Jere-

miah, when drawn out of the prison by rags, made me conclude silence much better for me at a time when blessings are poured upon you by the heads of the tribes, and prayers offered up like incense in which according to my feeble ability my heart unites.

And though thou, my beloved friend, may have some deep baptisms in a foreign land, and perhaps be ready to conclude as dear William Hunt did, that thou hast run and not been sent, yet I am persuaded that thou wilt have the cry of Hosanna by that disposition which sought to make the holy Jesus a king, under which I trust his hiding in the wilderness will remain with thee in legible characters, and though thou may be favored to tread upon scorpions and know evil spirits to become subject unto thee, with the unity and language of encouragement of spiritual brethren, yet thou knowest there is no safe cause of rejoicing but in the renewed evidence of having the new name. No spiritual riches nor anything to glory in, but the continued knowledge of living under his government, who exerciseth judgment, loving kindness and mercy.

This I pray may be thy blessed experience, and that thou may, if consistent with the Divine will, return to thy native land in peace, clothed with the beautiful adorning of self-abasement, a thankful sense of preservation in being favored with the King's messages and enabled to deliver them in as few words as the commission required; seek for nothing to beautify but his royal superscription, which hath been and will be sufficient for the end proposed.

It is most probable I may be gathered into one of the lowest mansions in the heavenly house, before thou returnest to receive in peaceful quiet the salutation of the spiritual body who will discover thy humble clothing to resemble that query: "Who is this that cometh from Edom with dyed garments from Bozrah? traveling in the greatness of his strength." Marks already indicating thy garments have been renewedly dyed, and thy traveling whilst in Edom by and with Him who speaketh in righteousness.

I anticipate this blessing; may it in an abundant manner be thine, and that, unlike divers who have returned from that large field to their native soil, thou mayest labor with increased dignity, the root having been strengthened by no luxurious branches being suffered to grow, hindering the first fruit being fully ripe. Thus my dearly beloved friend, as thou has drunk many bitter cups, those of consolation will be administered unto thee, and thy sun will set in brightness, having the same testimony with the apostle, that of having fought the good fight and kept the faith—the crown is laid up for thee.

That love in which there is perfect freedom and sisterly affection, drew me to give what occurs, as it is not likely I shall ever write again so largely—though so long as I am clothed

with this body, my spirit will nearly accompany thee by sea and land, as also the royal band, William Rotch in particular. Please say to him, that my belief is unshaken in what I told him respecting Job, and oh that he may not retard the happier days by setting himself in a seat the Master never made. He has seen miracles, and as great as those wrought for Thomas; and I believe the language of Truth is "Reach hither thy hand, and be not faithless, but believing."

Dear John Wigham may go forth weeping, bearing precious seed, but I hope will return again with that rejoicing, which the Master (dearly loved) sees meet. He hath often been queried of as Peter was, and would make the same acknowledgment. Indeed, I often think he resembles that apostle. Our dear love to him, as also that good old veteran, Samuel Emlen. I wish to retain a place in his remembrance, as he always will in mine, having been a great instrument of good to me in my youth and in days like those of Jacob's troubles, though to him then unknown. Few could have rejoiced more in his company here than myself, but I relinquish the gratification with a degree of thankfulness that such bitter cups in traveling are not now handed, but a peaceful opening to his native land, where I believe he will lay down his head in peace, and his spirit be united with the just of all generations.

The particulars of thy Wycomb excursion were truly comfortable, particularly thy account of that dear young woman of whom I well remember prophesying when a child.

I am glad thou mentions our pilgrim daughter, Ann Alexander, with approbation; my heart is often moved in thinking how she seems like one who is to have no certain dwelling place, and many are my fears lest the time for putting off the harness should be missed; but the testimony of others, especially dear Job Scott's, often settles my mind in reverent trust that she knows the Shepherd's voice and is under his care.

When thy spirit is refreshed in the company of our beloved Rebecca Jones and S. Smith, salute them affectionately for me. I rejoice they are yet spared for the church's sake. And now my beloved sister, yea far more than one so by nature, when not so by spiritual relationship, the salutation of that endeared love which hath bound us as one body, flows toward thee with fervent desires that He who led Joseph as a flock, may be thy keeper under every dispensation, covering thy head in every engagement, causing thy bow to abide in strength and thy arrows to hit the mark.

And may the blessings of Ashur be thine, in having plenty of bread and dipping thy foot in oil. In humble trust that this will be thy happy experience, I remain in nearest fellowship thy truly affectionate friend,

ESTHER TUKE.

## Doukhobor Notes.

(Concluded from page 51)

Seventh Month 29th.—Duck Lake Settlement, near Rosthern Saskatchewan, Joseph S. Elkinton went on an exploring expedition among the houses early one morning and “got completely lost in the tangle of houses, stables, hay stacks, etc.” Several of the Doukhobors invited him to take breakfast with them as best they could by signs, but fearing lest Jonathan E. Rhoads and the interpreter would not understand his absence, he at last found someone to pilot him back to the house where they had lodged. This experience gave him an opportunity to realize how helpless they would be without an interpreter.

It was in this village Joseph S. Elkinton writes: “We met with some very interesting characters, and my feelings were enlisted in behalf of some aged women in particular, who have seen of the exercises of life, and their strength is impaired, but we have reason to believe they know of the support of religion.”

The villagers assembled on First-day morning in their best clothes, and “the sight was beautiful, as the men, women and children stood in order of age, and we were in condition to enjoy it and to get something deeper than the outside appearance. I don’t know that I have heard more sobbing from any one company for twenty years than we did during that time of offering prayer, though not expressed in their own language. This shows that solemnity and contrition is not dependent on the nationality of the tongue, but that the language of the heart of both speaker and hearers is understood by the Omnisipient One who sees in secret and rewards openly.” A meeting was held afterward, and the parting was attended with very comfortable feelings.

While attempting to reach the next village, they lost the trail and got into high grass and sloughs, and, finally, in crossing a stream, the water came up into the wagon and nearly to the top of their boots, soaking the provision box and baggage, and the poor horses were sorely tested before they were on the opposite bank. They then came to a village, apparently deserted, made of sod-houses, the occupants having gone seven miles distant to reside in better homes.

“After leaving this place” Joseph S. Elkinton says: “We were favored to get on the right track for the village No. 57, and, on reaching it, found the people had been expecting us, and quite a company were gathered together. A little building, probably designed for a store-house, was fitted out with beds and a table, aiming to accommodate Jonathan, Frederick and myself in good style.” Upon opening their valises they found the contents rather limp—“not a collar left fit to put on. But the Doukhobor women were merciful, and seized collars, cuffs, shirts, towels, etc., and made off with them. They also captured the valises and hung them up in the sun. In going our rounds we came into a house where a good woman was doing her best at the wash-tub and another at an ironing-table. In the meeting which followed Jonathan spoke of having been in all the villages and the desire he felt for their preservation, growth and establishment in the true faith, putting forth plain Scriptural doctrines.”

Joseph S. Elkinton bid them farewell, as a people, for the present, willing to meet with

them again, but if this should not be permitted, he would often think of them, and hoped he might have a place in their thoughts. He also referred to their landing on this continent and the welcome extended to them and the satisfaction he had felt in visiting them when settled in their prairie homes, as well as the comfort he had in helping them through the past winter by soliciting and forwarding contributions to them.

The hardships of their lot still appealed to his sympathies, especially on account of the trial of separation from their companions in exile. As it was the Lord who had given us our loved ones, if He thought them worthy to suffer for his names’ sake, or to be employed in his service, it was an honor, and we must have faith in his supporting power, as also that the righteous would not be forsaken.

The song which he heard from the lips of those who were on board the first ship which brought them to our shores eighteen months ago, commenced with “Our God is with us; He has carried us through,” so it was well to believe He would carry them through to the end. Tears were in evidence of their appreciation.

Seventh Month 30th.—The homeward journey was begun, after a good breakfast served with marked hospitality. Quite a number of letters were sent by them to Doukhobors in the Yorkton district. A lame boy gave the interpreter a pair of pigeons from his own flock as a token of gratitude for favors received. Chickens had been raised and sold at twenty-five cents each. This was the beginning of business and very promising of future development.

The Saskatchewan River had decidedly less water in it than they found when fording it a week before. Their next stop was at the house of a German Mennonite Bishop, with a family of nine children and thrifty surroundings.

Eleven thousand Germans went into Russia at the invitation of Empress Catharine, but many of them had come to America. An excellent dinner was provided, and the privilege of meeting with such Christian people was mutually appreciated.

That night the travellers reached Rosthern, and had a pleasant visit with Albert Sauer and his wife. They are missionaries under the auspices of the Evangelical Society of Canada, and there was evidence enough of need for the right kind of labor in some of the towns in that section of country.

Eighth Month 1st.—From the rear end of a mixed (freight and passenger) train were to be seen some very interesting sights as they journeyed over the prairie.

Horses brought in to be “broken” were in pens along the route. Some of these were beautiful animals, and the method of “breaking” them was apparently more merciful than has been represented at times. Cattle are herded here in great numbers and transported on the cars.

A mounted police of the Northwest Territory gave this testimony about the Doukhobors. They were industrious and well calculated to make good settlers, although slow to adopt the customs of a new country and that immorality was not known among them.

A great many agricultural implements were seen along the line of this railroad. The Doukhobors have been somewhat imposed upon by

those who grind their wheat. The attention of the immigration agent was called to this.

In reviewing the condition and educational needs of these poor people, some suggestions have been forthcoming from several directions and many are interested in their welfare. We would however advise keeping them together on their allotted lands in the Northwest, and as anyone feels it right to go among them, to teach, that such should be themselves well informed concerning the difficulties of living there at the present time and be able to dispense liberally and wisely whatever they may possess. These Russians have not suffered as they have to be easily led about, and they have a strong preference as to whom they send their children and what sentiments are taught them.

A selection from the several villages of the most promising young women to attend school, centrally located, would be desirable so that their own people may teach as soon as practicable.

Eliza H. Varney and her cousin Nellie Baker have begun an excellent effort in this direction, and it is to be hoped that they will be succeeded by those in whom the Doukhobors feel as much confidence.

Eliza H. Varney has been closely occupied in preparing and dispensing medicines to the sick who have continuously applied to her since she arrived. So an improvised hospital and a satisfactory doctor would be among the greater boons at the present time.

If a teacher desiring to instruct the Doukhobors would become familiar with the Russian language a great step would be made helping them learn English.

The many mercies vouchsafed during their late journey among them calls for renewed thankfulness, and the belief in their ultimate prosperity is strengthened. The repeated expressions of appreciation from those who received the valuable supplies sent last winter inspired the Friends with confidence in the being both thoroughly worthy of the help generously given them, and wise in distributing the same among the most needy of their number. Any goods forwarded for them will be marked for the villages where relief is most needed, and by another season it is quite probable they will be self-supporting.

Donations in money should go to Wm. Evans, 252 S. Front Street, Philadelphia, as heretofore, while all merchandise may be sent to 8 Mifflin Street, Philadelphia, care of Jos. S. Thomas Elkinton, marked “for Doukhobors.”

A SIGNIFICANT SPEECH.—The *Neue Freie Presse* of Vienna tells of a curious and encouraging movement among a community of Russian Jews with its chief seat at Odessa. These Jews recently held a meeting to congratulate themselves upon the revision of the Dreyfus affair. A young Jew arose, and in an eloquent speech said revision of the Dreyfus case put the obligation upon all the Jews of the world to revivify another unjust trial, which ended in an unjust sentence of death and the execution of the victim—namely, of Jesus of Nazareth. The orthodox Jews present, it is said, protested vehemently, but a number of young men declared the idea to be worthy of consideration, and they have since formed a society who call themselves the “Revisionists.”—*The Churchman*

## Johann Gutenberg.

Germany has just celebrated in a most fitting way the five hundredth anniversary of the birth of Johann Gutenberg, the inventor of printing, one of the most notable and characteristic of her sons. In the beautiful old Rhenish city of Mayence, the birthplace of the inventor, there was an exhibition of the best and the most curious which the printer's art has produced during the past five hundred years. There was an historic procession through the old streets in which the costumes of Gutenberg's time were reproduced. Hundreds of scholars and specialists in printing came from all parts of Europe to do honor to the great man's memory. No one can accuse the Germans of neglecting the memory of their great men.

It is impossible to state with accuracy the exact year of Gutenberg's birth, but there is strong reason for believing that he first saw the light some time near the close of the fourteenth century. His real name was Gensfleisch, Gutenberg being only his cognomen, probably the name of the place whence the family came. He belonged to a patrician family of Mayence, and his father seems to have been a man of political importance, for we hear of him as involved in the turmoils which at that time were rife between the Bishop Elector of Mayence and the guilds and burghers. With his family, he was obliged to fly to Strassburg, and it was in the Alsatian city that Gutenberg learned the arts which he was afterward to turn to such good account. He devoted himself to goldsmith's work, to the manufacture of mirrors, and to experiments in iron, copper and lead. During Gutenberg's residence in Strassburg, we get one or two glimpses of him, but nothing that is sufficient. He had a legal dispute with some citizens as to a certain plant in which he was interested, but of more human interest is a complaint made against him to the Bishop by a certain Anna of the Iron Gates for refusing to fulfill a pledge he had made to marry her.

This is all we know of Gutenberg until we again hear of him in Mayence, a man of married middle age, probably fifty years old. Mayence at that time was a great ecclesiastical centre, and likely enough Gutenberg had returned to his paternal city to manufacture goldsmith's work for the Bishop Elector and his clergy. But he must have had other views as well. While in Strassburg, he had his attention turned to the tedious processes involved in the printing of the "Donati," as the elementary Latin grammars of the time were called. His letters were engraved on a large block of wood, much as our wood cuts are at the present time. We do not know Gutenberg's processes of thought, but the idea had evidently struck him that this cumbersome method of production would be vastly simplified if movable metal letters were employed instead of engraved blocks of wood. In Strassburg he had set himself the task of molding these letters of various degrees of hardness, and it is evident that when he returned to Mayence he brought with him a considerable supply of movable types.

Gutenberg was always a poor man, and evidently thriftless. So on his arrival in Mayence he made the acquaintance of a certain Johann Fust, a fifteenth century capitalist, who for a consideration was willing to set up the inventor

as a printer in a properly equipped printing office. Gutenberg, anxious to get to work, accepted Fust's offer. But the business association of the two men was a failure. Gutenberg could pay neither capital nor interest, and Fust was compelled to cast about for a more business-like partner, whom he found in the celebrated Peter Schoffer. Poor Gutenberg was deprived of much of his best type, and had it not been for the merciful interposition of a wealthy burgher, who believed in him, he would have suffered complete commercial shipwreck. He never, however, was able to get his head above water, and after two or three years of painful struggle, he gave up the contest against the powerful firm of Fust & Schoffer.

Toward the close of his life, probably broken down by cares and disappointments, he seems to have joined the confraternity of lay brothers of St. Victor, and to have led an ascetic, prayerful life. His friends managed to procure for him a position as one of the Elector's servants, a nomination which secured for him a new suit of clothes every year, and a sufficiency of corn and wine for his necessities. Once a year he went to the Elector's castle at Eltville to obtain his suit of clothes. He was over sixty when he died, an unnoticed man, and few of his townsmen followed him to his humble grave in the cloisters of the Dominican monastery.

It is to Gutenberg's association with Fust that we owe the celebrated Gutenberg Bibles. There were two of these, the first (1453-1456) with forty-two lines to the page, the second with thirty-six lines. Only thirty-one copies of the forty-two-line Bible are known to exist, some of them imperfect, and of the thirty-six-line only nine, more or less complete copies. It is not probable that the forty-two-line Bible was printed in a larger edition than one hundred copies. A short time after its appearance in 1456, a forty-two-line Bible was sold in Mayence for forty gold gulden, equal to about seventy dollars; and a few years ago in London a good copy reached the enormous price of nineteen hundred dollars. It is pleasant to remember that this old citizen of Mayence had felt the need of printing the Bible. It was this that spurred him on to his work, and we are grateful to him for the large share he has taken in enabling us now, five hundred years after his birth, to circulate this most glorious of all books in millions of copies in all the languages of the earth.—*The Independent*.

PICKING UP SLIGHTS.—She was a bright little woman, and when some one apologized for an occurrence at which she might have taken offence, she laughingly disclaimed any such thought. "I am honest, you know, and so I never pick up things that don't belong to me—not even slights," she said, merrily. "I don't like them any way, and I have to be quite certain that one is intended for my use before I appropriate it." So many people spend wearisome days and nights in nursing grievances that they have only "picked up," and in brooding over slights which were never designed for them, that this sort of honesty is heartily to be commended.—*J. R. Miller*.

"The Bible is not a book of soft speeches, but of hard duties, and the hardest duties are those which demand conquests which are interior, invisible, unreportable."—*N. Y. Observer*.

## Day School and Boarding School.

BY ROBERT ELLIS THOMPSON.

The comparative merits of boarding-schools, in which young people live in a world of school, away from home, and of the day-school, which they attend while living at home, have been much discussed. It is safe to say that neither kind of school is better for all kinds of boys or girls. There are those who do better in the separation, for a time, from their home surroundings in their school life, and there are those to whom that separation is both painful and hardly beneficial. The English practice is commonly that of separation from home. The English boy, from the time he becomes too mischievous to be easily controlled by his mother, is a stranger to home, visiting it only in vacations, and living the life of the group of young people he meets at school and the university. Our American tendency is to copy England in this as in much else.

Undoubtedly, the life of the boarding-school is a great corrective of the relaxed family discipline of which there is so much in our country. The rapid growth of wealth in America during the last forty years creates a situation which is awkward for the training of children. Few people grow rich gracefully and without a relaxation of their habits of living, to both themselves and their children, which is unwholesome. It is when wealth has become a matter of course that it does the least harm to those who own it. The hero of Kipling's "Captains Courageous," who learns discipline on board a fishing-boat after being badly spoiled by an indulgent mother, is a case not wide of the fact. The life of a well-disciplined school, in which the boy must conform to rules, and is wholesomely stinted in money and leisure, may take the place of the fishing-boat to advantage.

On the other hand, where this kind of temptation does not enter into the boy's problems, and the discipline of home is healthy and bracing, the boy or girl will be much better for the daily change from home to school which is involved in attendance on a good day-school. The one is often a good corrective of the limitations of the other. School takes the young out of the interest in a limited group of persons and ideas, and brings them into touch with all the world of past and present. It enlarges the scope of their reading, and gives it a purpose and standards of judgment. It thus reacts on the family life more effectively than when school vacations are the only time that brings the two fields into contact.

And the school gains from the home. The influence of the latter tends to check the growth of those curious tendencies to a conventional standard of right and wrong which attend the grouping masses of young people in a community of their own. Its lessons of deference to mother and father make school discipline easier. Its atmosphere of purity is a help across the worst temptations of youth. The school should help to make the family life more valued, and the family should co-operate with the school, not only in keeping the young steadfast to their work, but in the development of character on its social side.

The question of temperament in children is one which must enter into a decision between day-school and boarding-school. The latter undoubtedly has the merit of curing much shy-

ness, and of developing a manly self-reliance in boys especially. But it does not follow that every shy boy will derive this benefit, any more than that every weakly child will benefit by the "hardening" treatment which the doctors of fifty years back were so unanimous in commending. It is now seen that "hardening" sent many a child to an untimely grave, where a gentler course would have saved life. And in some children shyness is so deeply rooted that fine management is required to prevent its becoming constitutional melancholy. For such natures the best of remedies is constant and kindly association with others, but this often may be obtained in a life which combines home and school in the daily routine, and enables the shy child to take its troubles to one who understands it best, better than in the larger and more indiscriminate life of the boarding-school. Pitching a boy in among his equals in age, and leaving him to shift for himself, sometimes secures no result at all commensurate with the suffering inflicted. What is needed is discrimination, such as the best physicians use in dealing with the child's physical life, but which we are slow in learning to apply to its spiritual existence.

The selection of a school is the choice of a man. In no walk of life can so little dependence be put upon mere surroundings and apparatus as in this of a school. The whole history of education is the biography of men who have stamped their minds upon successive generations of youth. Garfield touched the matter with the proverbial point of the needle when he said that his idea of a college was a bench with himself at one end and Mark Hopkins at the other. The prevalent talk about means and methods of teaching is generally misleading, as it too often leads to the supposition that a poor and ill-developed nature can be converted into an efficient teacher by "pedagogic method." Method is good chiefly in proportion to the extent to which it removes obstacles to the free contact of mind with mind, and eliminates the mechanical and obstructive things which have come to us by tradition.

It is the man who has an equal interest in his subject and his pupils, and has the gift of reaching them, who is the greatest desideratum. It is the man who commands confidence of his students by the weight of his character, his kindness of disposition, his steadfastness in justice, his frankness in intercourse, and his loftiness of aim in the discharge of his duty to them. There are no keener judges of character than the young, and none who get more good or harm out of familiar contact with its various types. The man whom the father cannot respect is not going to command the respect of the child. The latter is going to get much more harm out of his relations with a vulgar or imperious or slothful or otherwise low-pitched nature, than he would at any less impressionable period of his life.

The schoolmaster pervades his school, under ordinary conditions, in both types of school. If he be unworthy of his place, the best his boys can do is to assume an attitude of resistance to his influence, such as hardly befits their years, and brings with it mischiefs of other kinds. Authority should be clothed for them in reverence, not antagonism. Of the latter they will get quite enough in their life as citizens.—*S. S. Times*

### WONDERFUL.

BY JULIAN S. CUTLER.

Isn't it wonderful, when you think  
How the creeping grasses grow,  
High on the mountain's rocky brink,  
In the valleys down below?  
A common thing is a grass blade small,  
Crushed by the feet that pass—  
But all the dwarfs and giants tall,  
Working till doomsday shadows fall,  
Can't make a blade of grass.

Isn't it wonderful, when you think  
How a little seed, asleep,  
Out of the earth new life will drink,  
And carefully upward creep?  
A seed, we say, is a simple thing,  
The germ of a flower or weed—  
But all earth's workmen laboring,  
With all the help that wealth could bring,  
Never could make a seed.

Isn't it wonderful, when you think  
How the wild bird sings his song,  
Weaving melodies, link by link,  
The whole sweet summer long?  
Commonplace is a bird always,  
Everywhere seen and heard—  
But all the engines of earth, I say,  
Working on till the judgment day,  
Never could make a bird.

Isn't it wonderful, when you think  
How a little baby grows,  
From his big, round eyes that wink and blink,  
Down to his tiny toes?  
Common thing is a baby, though,  
All play the baby's part—  
But all the whirring wheels that go  
Flying round while the ages flow  
Can't make a baby's heart.

—*Jewish Comment.*

### The Hermit of the Wissahickon.

Although his picturesque figure appears in various poems and romantic novels, the Hermit of the Wissahickon is no creation of the imagination. He really lived for fourteen years near that beautiful stream which winds through Fairmount Park, Philadelphia's great pleasure ground, and he sleeps in an unmarked grave upon its banks.

The loiterer along the Wissahickon Drive may chance to notice a park sign, "Hermit's Bridge." On the opposite side of the creek, shady Hermit's Lane leads to the Hermitage or Monastery; while, if curious enough to push his way through undergrowth he may be rewarded by finding the Hermit's Spring, said to have been hollowed by his own hands, and the Hermit's Cave, built against the hillside, and now only an arched entrance opening upon earth and rubbish. Here lived, some two hundred years ago, a learned man, a devout mystic, beloved by his contemporaries, but nearly forgotten by later generations, the Hermit of the Wissahickon.

Johannes Kelpius was born in 1673. He early became an earnest and brilliant student, graduating at sixteen with the degree of Doctor of Philosophy. He wrote several learned treatises in the quaint style of those days and bade fair to become a model professor in some European university.

But an undercurrent of religious dissatisfaction was strongly felt throughout the student world of that century. This Pietist movement, as it was called, led by Philip Jacob Spener, was largely the result of a study of Dr. John

Tauler and Jacob Boehme, whose writings awakened a desire for an inward rather than an outward religious life. Societies of devout men were formed, but edicts, both of Church and of State, were issued against them. Fines, imprisonment and excommunication scattered the Pietists abroad.

Of the company of forty brethren, at once Pietists and Rosicrucians, believing in that mystic philosophy mingled of alchemy, astrology and the cabalistic meaning of numbers, who emigrated to America, Johannes Kelpius was a prominent member. The leader of this Chapter of Perfection, a talented astronomer, died on the eve of embarkment, and Kelpius became Magister in his stead.

On June 23rd, 1694, the band landed at the wharf at the mouth of Dock Creek, Philadelphia, where William Penn had landed twelve years before. The odd looking company, some clad in tow-colored homespun, and some in student gowns, proceeded to the house of Deputy-Governor Markham—which was probably the Penn house, on Letitia Street, near Second, which has since been removed to Fairmount Park. Here they took the oath of allegiance and explained the purpose of their coming before seeking their new homes.

A tract of land had already been secured. Along the Wissahickon they settled in various rude dwellings. A log building, called the Tabernacle in the Wilderness, was put up for their religious meetings. It was forty feet square—forty being one of those numbers to which the Rosicrucians attached a mystical value—and stood true to the cardinal point of the compass. On its roof was a rude observatory furnished with a telescope and other scientific instruments, the first astronomical station in America. Here some of the mystics watched every night, blending religious vigil with scientific observations. They were looking for the "Day of the Lord," the second coming of Christ, which they firmly believed to be near at hand, but in the long night watches they also cast horoscopes and pore over books of astrological lore.

Scattered about in the wilderness were the log huts of the Mystics. Part of one of these cabins, one in which Kelpius is said to have dwelt for a while, still exists as the foundation of a tenant house. The brethren cleared the ground around their little homes, and planted gardens of prosaic vegetables for the table, and of medicinal herbs for their healing craft.

Every morning and evening, meetings for prayer and praise and the exposition of the Scriptures assembled in the Tabernacle. Men of all creeds were welcome to listen to the teachings of the Brotherhood.

Though mingled with the oddities of cabalistic philosophy, the creed of the Mystics was in the main evangelical German Lutheranism. They were men of sincere piety, who taught the children and preached the Gospel up and down the new country around them. To the evangelistic work was often added a doctor's services, so their lives were not, by any means entirely passed in fasting and prayer.

But this is only the practical side of the hermit life. Whittier, in the *Pennsylvania Pilgrim*, sings of "Kelpius, maddest of geniuses;" and truly, his life was a strange blending of devout piety with "white magic."

Astrology and astronomy were scarcely dis-  
 tinct in those days. The casting of horo-  
 scopes was believed in by all classes. It is  
 said that when Old Swedes' Church (Gloria  
 dei) was built, Kelpius cast a horoscope to  
 ascertain an auspicious day to begin the work.  
 It is a matter of trustworthy record that when  
 the three days' feast of consecration of that  
 church took place, the mystics participated,  
 chanting responses and playing on their musi-  
 cal instruments.

Anhangsel, which were astrological talis-  
 mans, were also prepared by the Pietists; these  
 were of parchment, inscribed with curious ar-  
 rangements of astrological signs and hiero-  
 glyphic figures, were made at the culmination  
 of some favorable star, or the conjunction of  
 certain planets. Some were prepared on mid-  
 summer night and buried for a time under the  
 ashes of the Sonnenwend fire, that fire kindled  
 and extinguished with strange rites, which  
 marked the turning of the sun on its down-  
 ward course in the zodiac. Such amulets were  
 deemed potent against evil spirits.

Brass seals, cut with astronomical signs and  
 figures, were used to heal diseases by local ap-  
 plication, being smoked over a flame and then  
 pressed on the affected part. The applica-  
 tion, to be efficacious, was accompanied with  
 certain incantations. These seals were also  
 used upon cattle as preventives for straying  
 of the mystics.

The divining-rod, for locating springs of  
 water and veins of metal, was often used by  
 mystics.

Another exercise of their occult powers was  
 in deciding the proper time and vein for blood-  
 letting. It was held that the good or ill effects  
 of this very common practice depended greatly  
 upon having it done under correct planetary  
 influences, and for this purpose recourse was  
 had to the learned recluses on the Wissahickon.  
 What is probably one of their peculiar as-  
 tronomical instruments is to-day in a cabinet  
 of the American Philosophical Society. It is  
 an instrument showing the true time by sun-  
 light or moonlight, the relative length of day  
 and night, the orb's perigee and apogee and  
 other astronomical matters.

But these mystics were not mere quacks,  
 imposing upon a credulous people. They  
 were truly believed in their curious signs and rites,  
 and aside from their Rosicrucian theosophy,  
 their doctrines were orthodox enough. They  
 were cordial friends with the pastor of the  
 Swedish Church on the Delaware; many of  
 their quaint theological books are to-day in  
 the Christ Church, Philadelphia, to which they  
 were presented by one of the last of the mys-  
 tics; and by all the denominations the brethren  
 were sincerely respected.

The clearest insight now attainable into the  
 hearts of these men can be secured by a study  
 of the personal journal and the hymn book of  
 their leader, Kelpius.

The original manuscript journal still exists  
 in the possession of Charles J. Wistar, of Ger-  
 mantown, but a photographic fac-simile by  
 Julius F. Sachse is in the collection of the  
 Pennsylvania Historical Society.

This book contains seventeen pages of diary,

\*Julius Sachse's valuable work on "The German Pietists  
 of Provincial Pennsylvania," is the only complete account  
 of these mystics, and to it the author of this sketch is  
 indebted for much of her material.

written in Latin, followed by copies of a num-  
 ber of long letters; two of them in English,  
 the others in German or Latin. Much of the  
 matter is scarcely intelligible to the ordinary  
 reader, the vein of mysticism is so strongly  
 marked; the visions of the Apocalypse and his  
 own rhapsodical interpretations thereof filled  
 this man's brain, but the fervent piety breath-  
 ing through the quaint and allegorical phrase-  
 ology is unmistakable.

The other volume, the hymn book, is perhaps  
 the more interesting. Its yellow manuscript  
 pages, bound in leather cover, are in the pos-  
 session of the Pennsylvania Historical Society.  
 As frontispiece, a square of canvas folded in  
 shows a rude oil painting of Johannes Kelpius.  
 This portrait was the work of the last survi-  
 vor of the band, Dr. Christopher Witte. It  
 does not give a vivid idea of the hermit, but  
 with a written description of him, as slight  
 and tall in stature, with an affection of paral-  
 ysis of the left eyelid, is all that we know of  
 his personal appearance.

The book of seventy pages contains twelve  
 hymns. On the left-hand page are the German  
 words, on the right-hand page the English  
 translation. In most cases the musical score  
 is also given. The whole manuscript is in a  
 small and rather peculiar handwriting, but the  
 words are more legible than in much manu-  
 script of the present day.

Many of the hymns are quite long, one con-  
 tains one hundred and thirty-six stanzas, and  
 the arrangement in "parts" suggests that  
 they were intended to be sung responsively as  
 the wonderful music of the white-robed monks  
 at Ephrata, Pa., was afterwards rendered.

Some of the titles are curious. For instance:  
 "A Comfortable an Incuraging Song Made  
 intentionally for two lonesome Widows. But  
 here, for common good something altered by  
 occasion of a great Cold which seized one in  
 July, 1706."

As a specimen of these hymns, one stanza  
 is transcribed from the sixth, whose title is:

Upon Rest.

As I once in the Wilderness in Poverty had made  
 me weary with Labour, October, 1697.

"Each day that springs—vexations brings,  
 With certain Cares and Sorrow  
 Yet shall the smart—not once our heart  
 Be gnawing till the morrow:  
 God's promise true—is daily new,  
 To hearts in him abiding  
 In his good grace—in every case  
 We still may be confiding."

A stanza from another will show the mood  
 in which the hermit looked forward to death  
 which early sealed his slight frame. The title  
 is:

"Colloquium of the Soul  
 with its self  
 O'er her Long during  
 Purification  
 Set in a Pensive Longing  
 in the Wilderness  
 Anno 1698 ye 30th Jan.  
 "O Blessedest Dying!

Which break'st death no less!  
 The wisht for Decaying!  
 And end of Distress!

"Oh, break once the junctures of this turning  
 wheel!

And shorten the Path which so tedious is still!  
 And make the way straiter unto Sion Hill!"

The hermit was not to live till old age in  
 his chosen retreat. Doubtless exposure and  
 night watches hastened the progress of his  
 disease, consumption. He was but thirty-five  
 years old at death, but the exact day of his  
 gaining "Sion Hill" is unknown.

It was a cherished belief of this band of  
 mystics that if they were true to their theo-  
 sophical principles they might be absorbed  
 into the unseen world with which they sought  
 daily communion without passing through  
 death. An old account of the last days of the  
 hermit relates:

"The Magister spent three long days and  
 nights in praying to God, struggling and sup-  
 plicating that in his case the Lord Sabaoth  
 would receive him bodily as he did Enoch and  
 Elias of old, and that there might be no actual  
 dissolution, but that body and soul might re-  
 main intact and be transfigured and received  
 in the flesh.

"At last, on the third day, after a long si-  
 lence, he ceased his pleadings and addressing  
 himself to his faithful famulus, said:

"My beloved Daniel, I am not to attain  
 that which I aspired unto. I have received  
 my answer. It is that dust I am, and to dust  
 I am to return. It is ordered that I shall die  
 like unto all children of Adam."

The rites when the beloved Magister was  
 laid to rest were simple and touching. Just  
 before sunset the procession carrying the bier  
 issued from the tabernacle in the Wilderness,  
 and, chanting the De Profundis, the brethren  
 ranged themselves around the open grave.  
 The coffin was placed over its mouth till the  
 last rays of the sun fell upon it; then the body  
 was lowered, a white dove let loose, and the  
 brethren with palms outspread and eyes fixed  
 upon the bird's upward flight, thrice repeated,  
 "The Lord grant him a blessed resurrection."

After the death of Kelpius a number of his  
 followers maintained a recluse life upon the  
 banks of the Wissahickon.

A branch of the "Camp of the Solitary,"  
 whose monastic life at Ephrata, Pa., is so full  
 of interest, built a monastery in 1737, a little  
 distance beyond the old tabernacle in the Wil-  
 derness. It is quite probable that some of the  
 mystics became absorbed into this later or-  
 ganization. Certainly friendly relations ex-  
 isted between the successors of Kelpius and  
 this Zionitic Brotherhood.

Of the old tabernacle no trace remains, but  
 the monastery is now a farm-house. Very near  
 it is the tenant-house, whose lower story was  
 once the cabin of a mystic. These, with the  
 Hermit's Spring and the Hermit's Cell, which  
 was once a room sixteen feet long by nine feet  
 wide and eight feet high, but now choked up  
 and overgrown, are all that are left along the  
 banks of the picturesque Wissahickon to recall  
 the days of the hermit.

Of allusions to him in literature it will be  
 sufficient to quote only one, the characteriza-  
 tion by Whittier in *The Pennsylvania Pilgrim*,  
 which may fitly conclude this brief sketch of a  
 remarkable man:

"Or painful Kelpius from his hermit den  
 By Wissahickon, maddest of good men,  
 Dreamed over the Chilfast dreams of Petersen.

Deep in the wood, where the small river slid  
 Snake-like in shade, the Helmstadt Mystic hid,  
 Weird as a wizard over arts forbid.

Reading the books of Daniel and of John,  
And Behmen's Morning-Redness through the stone  
Of wisdom, vouchsafed to his eyes alone.

Whereby he read what man ne'er read before,  
And saw the visions man shall see no more,  
Till the great angel, striding sea and shore,

Shall bid all flesh await on land or ships,  
The warning triumph of the Apocalypse,  
Shattering the heavens before the drear eclipse."

—*Amelia H. Botsford, in The Presbyterian.*

## War and Superfluities.

BY C. E. STEPHEN.

From the earliest times of our Society its members have borne their testimony against war and against superfluities. These two testimonies have an essential connection, the nature of which has been clearly brought out by John Woolman, especially in his "Word of Remembrance and Caution to the Rich."\*

"Where," says he, "that spirit works which loves riches, and, in its working, gathers the wealth and cleaves to customs which have their root in self-pleasing, and whatever name it hath, it still desires to defend the treasures thus gotten;—this is like a chain where the end of one link encloses the end of the other; the rising up of a desire to obtain wealth is the beginning: this desire, being cherished, moves to action, and riches thus gotten please self; and while self has a life in them, it desires to have them defended. Wealth is attended with power, by which bargains and proceedings contrary to universal righteousness are supported; and here oppression, carried on with worldly policy and order, clothes itself with the name of justice, and becomes like a sea of discord in the soul; and as a spirit which wanders from the pure habitation prevails, so the seeds of war swell and sprout, and grow, and become strong, until much fruit is ripened.

"Thus cometh the harvest spoken of by the prophet, which 'is a heap, in the day of grief and desperate sorrows.' Oh! that we, who declare against wars, and acknowledge our trust to be in God only, may walk in the light, and therein examine our foundation and motives in holding great estates! May we look upon our treasures, and the furniture of our houses, and the garments in which we array ourselves, and try whether the seeds of war have nourishment in these our possessions, or not. Holding treasures in the self-pleasing spirit is a strong plant, the fruit whereof ripens fast."

Every conscience will surely bear witness to the truth of this warning that luxury is the seed of war and of oppression; the earnest desire "to be disentangled from everything connected with selfish customs," must find an echo in every Christian heart. But what is luxury? we shall be asked: and how can we be so disentangled from it, as to be clear of the reproach of the misery which goes along with it? The problem is essentially a practical one, and the answer will be found by those, and only by those, who honestly desire to work it out in their own lives.

When we speak of the duty of renouncing superfluities, we are certain to be met with the objections that it is impossible really to draw a line between superfluities and necessities;

that, in fact, what are superfluities to some are necessities to others; and that if we made it our object to pare down our way of living to the very utmost, we should have to become mere hermits, and to sacrifice to the achievement many of the good and useful purposes of life.

From these obvious and undeniable truths, many people, in our time and country, come to the conclusion that there is no sense or meaning in the idea of renouncing superfluities, and that what we cannot theoretically and precisely limit we may unlimitedly indulge. But the Christian instinct goes deeper than this. With or without a completely satisfactory theory, it is matter of familiar observation that Christians do, in proportion to the depth and fervor of their religion, experience a tendency to abandon the use of many things formerly enjoyed, and in themselves innocent. In spite of all difficulty as to boundary lines, and of all opposition from within and from without, there is in fervent Christianity a radical incompatibility with self-indulgence. There is a rising tide which lifts those who boldly launch out into the Christian life above many things to which they have formerly clung, and changes the current of their desires. Lower pleasures pale and fade before the Dayspring from on high, and pilgrims going to the Celestial City must needs leave behind them much of this world's treasure. Many things which to those whose horizon is bounded by this life seem necessities, become manifest impediments in running that race of which the prize is the inheritance of the saints in light.

In truth, the answer to all difficulties about renouncing superfluities lies in the fact that the expression is obviously relative. When we speak of rejecting "superfluities," we do not mean that everything should be laid aside without which it is possible to exist; but that life should be freed from whatever is superfluous (*i. e.* not conducive) to its real object. The necessity of a winnowing away of superfluities in this sense is recognized in every art. We say of a well trained athlete that he "has not a superfluous ounce of flesh;" a painter knows that the purity of his coloring depends upon his not laying on a single superfluous tint; the first condition of good writing is not to use a superfluous word. And Christians, as "pilgrims and strangers," should not encumber themselves with a single superfluous burden; that is, with any possession or pursuit which does not in some true sense promote their great aim—the glory of God in the highest, and on earth peace, good-will towards men.

It is perfectly true that we can lay down no precise or invariable rule as to what things are superfluous to the Christian life, any more than we can give rules as to what is superfluous in art or literature. But none the less is the principle clear. Whatever does not help, hinders. "He that gathereth not with Me, scattereth." In this world, as we are continually finding out in all directions, nothing stands alone—nothing fails to produce some effect. Whatever adds nothing to the general harmony weakens it. Upon each one of us lies the responsibility of distinguishing in our own case between the weapon or the armour necessary for our warfare, and the burden which is but an encumbrance. We cannot make rules for each other, but we can, if we will, bring all

our own habits and possessions to this one test—Do they invigorate us in body and mind? Do they increase in ourselves, and in other concerned in them, the power to bless and to do good? Do they really feed the flame of Divine love in us, or do they clog, choke, and impede it?

Seen in this light, there is in the idea of renouncing superfluities nothing niggardly, rigid or artificial. To get rid of encumbrances is not, from this point of view, more important than to use liberally whatever *does* really serve the great purpose of our life. We are not recommending an arbitrary or selfish asceticism but recognizing the inevitable result of engaging heart and soul in the Christian warfare. The spirit lusteth against the flesh now, as in the days of the Apostles; there is, and always while we are in this world must be, a strife between the inward and the outward, the permanent and the transitory. We cannot get or keep hold of that which is unchangeable without letting go what is perishable, for no man can serve two masters.

And we are not called upon to limit the freedom of others in this respect. For it is most true that what is a superfluity to one is a necessity to another.

Our natural characters and physical and mental conditions make some far more dependent than others upon outward help and comfort. It would be idle to propose one rule for old and young, sick and well; and equally idle, at worse than idle, to wish the scholar and the artist, the preacher and the merchant, to mould their outward lives on the same pattern. The surroundings which are needed to keep a highly educated man or woman in full health of mind and spirits, would be thrown away upon an agricultural laborer. Endless diversity seems to be as much the glory of the kingdom of heaven as of the animal and vegetable kingdoms.

Some again are providentially called to administer a larger outward domain than others and these, of course, may require for their peculiar service a comparatively complicated and extensive machinery. Without corresponding experience, it would indeed be an impertinence to attempt to judge what particular things make in such cases, be the mere necessities of life on a large scale. But the principle of eliminating whatever is useless and burdensome is, obviously quite as applicable (if not even more urged in its application) to life on a large as on a small scale.\*

There is lastly a great variety of experience in this matter, depending upon our various stages of spiritual growth. What is necessary to the child is superfluous to the man. In this sense, superfluities may be said to be the things which we outgrow,—things, perhaps, which have served a very useful purpose in their season, which may even have been necessary for the full development of our spiritual life,—but

\*I may, perhaps, here venture to suggest that the whole question of domestic service seems to me to need, in this view, very thorough consideration, and a large measure of reformation. The hiring of a greater number of servants than we really need (involving, as it must, either the maintenance of a number of people in idleness, or the laying upon some of them much labor for things which do not really profit any human being, or most likely combining both these evils), seems to me to be one of the most prolific of the weeds which over-run and choke our domestic life.

\*Journal and Works of John Woolman.

hich, like a husk or egg-shell, would inevitably cramp it unless thrown aside at the right me. Without undervaluing or condemning any of these helps to our infancy, we may yet rejoice as we perceive ourselves to be outgrowing them. What was necessary has become superfluous. What is this but the growth of dependence? No doubt all growth must be gradual. No doubt it is wisest to be very patient with ourselves and others, and not to hurry any process of development, lest we sacrifice vigor to precocity. But if we are really growing, it is impossible that we should not outgrow many things in which we formerly delighted, and in which we can still rejoice to see others innocently delighting. Every high aim demands the laying aside of lesser pursuits; the highest aim of all will assuredly not be less exacting. As we advance in singleness of eye and devotedness to the service of our Master, we shall inevitably find ourselves parting company with many of the objects which formerly occupied us. But we may rejoice in such evidence of our growing hold upon the unseen and eternal, without desiring to deprive those who still lean upon what is seen and temporal of any real prop.

The service rendered to the cause of peace on earth by the winnowing and sifting away of superfluities is two-fold.

In the first place, it is an increase of spiritual vigor. To have our lives severely and increasingly purged from all clogging and impeding luxury, is to go from strength to weakness; to become more serviceable and valiant soldiers of the Prince of Peace. For not only does growing strength and independence convert many former necessities into superfluities, but resolution in freeing ourselves from what is unprofitable, reacts with bracing effect on the mind. It must be remembered that this is not only with regard to expense that things may be superfluous. In the service of Christ it is not only money but time is redeemed from waste. Plainness and simplicity of living set us free from superfluous interests and occupations as much as from superfluous possessions; and the deliverance is even a greater one. Indeed it is obvious that the chief evil resulting from superfluous possessions is that they occupy time and strength in things not conducive to the real object of our lives.

(To be Concluded.)

NOT A FIRST-CLASS CHRISTIAN.—A college acquaintance of mine died not long after graduation. Just before the end some one said to him: "Harry, you are not afraid to die, are you?" "No," was the reply. "I am not afraid to die. I am ashamed to meet Jesus." He was asked why, and, with faltering breath, he responded: "Because I have not been a first-class Christian." Sooner or later to all of us will come the time for reviewing our Christian life and service. Oh, may we be spared the mortification of realizing, when it is too late, that we have been half-hearted, indifferent, inconsistent, second-rate Christians. — *H. A. Tidgman.*

WISDOM said of those memorable utterances of Jesus, "Seek ye first the kingdom of God" and "Blessed are the pure in heart." Such words belong to the greatest that have ever been uttered.

### Who Knew Best?

"I just think it's too bad that I can't ever have a good time like other boys."

"What do you think keeps you from having a good time, Jack?" inquired his mother in a cheerful tone.

"Why—just because you're so strict and all that."

"What do you mean by 'strict,' Jack?" his mother asked, still unruffled.

"Why, you always want me to do something that the other boys don't have to do, or not to do something they are allowed to do."

"Who is the oldest boy among your associates, Jack?" queried his mother.

"Tom Frazer," answered Jack. "He's fourteen, and he's almost as strong as a man."

"And almost as wise as one, too, I suppose you think. Well, does Tom Frazer know any more than you do?"

"A whole heap," answered Jack.

"And do you suppose that when you are fourteen you will know a 'whole heap' more than you do at ten?"

"Of course I will."

"Well, then, listen. I am forty-two. Would you suppose I ought to know any better how a boy may have a good time than a boy of fourteen knows?"

Jack was silent for a moment, and then he answered in a tone which showed conviction, "Yes mamma."

"And don't you suppose that I want you to have a good time, as much as Tom Frazer does?"

"Yes'm, I s'pose so; but you aren't a boy, mamma."

"Well, your papa and I are pretty well agreed as to what is good for our boy, and he was once a boy, and I can tell you, for my memory is pretty good, he was about as lively as any in his time. He is forty-five years old, and don't you suppose that he ought to know more than Tom Frazer does what is good for a boy?"

"I s'pose so," assented Jack; but this time there was a slight ingredient of doubt in his voice.

"Well then," went on his mother, "if there is any who knows more about it than your father, whom do you suppose it would be?"

Jack thought a moment. It had always seemed to him that the wisest and best man in town was Colonel Hutly, who kept a large store on the main street and drove a beautiful pair of horses, so he finally admitted to his mother that possibly Colonel Hutly might know more about some things that his father did, because he had traveled all around the world and had been a member of Congress.

"Then would you be willing to admit that Colonel Hutly knows more about how a boy may have a good time than Tom Frazer?"

"Yes ma," answered Jack.

"Then," said his mamma, "I want you to go and have a talk with Colonel Hutly about it."

So a few days after, Jack rang the door-bell and inquired for Colonel Hutly. He was told that he was just starting to visit one of his mills, and when he came into the room smiling and holding out his hand to Jack, he at once invited him to get into the carriage and take a ride with him. Jack was willing to do so.

On the way they talked about the horses, about Colonel Hutly's steam yacht, and things in general; but when they came to the mill the talk at once turned upon the machinery.

"Do you see that wheel there?" asked Colonel Hutly of Jack, pointing to one of the swiftly revolving wheels.

"Yes, sir," replied Jack. "What about it?"

"Why," said the colonel, "that is a piece of machinery which I designed myself. Do you notice the way the wheel is running?"

"It is running the opposite direction from the wheels around it," answered Jack.

"Exactly," said Colonel Hutly. "I suppose if it were a boy now, it would feel a little lonesome, and as though the designer of the machinery had made a mistake and didn't know what was good for wheels; but suppose it should try to run the other way, or some one should try to make it run the other way, do you know what would be the result?"

"The machinery would break down, I guess."

"That is just what would be done,"

"Jack," said Colonel Hutly, "you know your catechism pretty well, I guess. Who made this world and all in it?"

"God," answered Jack.

"Then if the man who makes an engine knows what is best for the wheels and which way to set them spinning, don't you suppose that the great Being who could make the world and the people who inhabit it, knows best how to set a boy turning in order that he may have the best time in life?"

"Yes, sir," answered Jack. "I'm sure He does."

"And you're sure, too, I guess, that the best way to have a good time, is to keep running in the direction the great Creator of the universe started you and wants you to go. Isn't that true?"

"Mamma," said Jack, when he got home, "I won't say another word about your wanting me to do differently from the other boys. I'm going to try to run the way the Architect wants me to."

"Who's the Architect, Jack?" asked his mother.

"God," answered Jack.

—*Zion's Watchman.*

EREUNATE in John v. 39 is the original, which can be equally translated "*ye search*" or "*search ye*." Purver, in his "Essay Toward Amendment," says: "The present tense of the indicative mood, as du-Gard puts it in his Concordance, and the English translator of 1729, with Doddridge, render it; being also what Beza says pleased him far more than the imperative; and Gell says it appears by the context to be indicative, not imperative."

### SUMMARY OF EVENTS.

UNITED STATES.—A session of the Cabinet at Washington on the 29th ult., considered proposals which had been made through the Russian Embassy there in which it is understood that Russia suggests the agreement among the Powers to maintain the integrity of the Chinese Empire, co-operate with the Imperial Government in the restoration of order, recognize Li Hung Chang as Envoy Plenipotentiary to negotiate a settlement of the demands arising out of the recent outbreak and withdraw all the allied troops from Peking. It is distinctly outlined in the assurances given by Russia that she has no ulterior purposes beyond the present settlement of complications. She is satisfied with the enjoyment of her already vast commercial intercourse with North China, which after the restoration of peace and the full operation of the Trans-Siberian Railroad, can only increase steadily and at a rapid rate of progress as time passes. She does not desire a continuation of war or disorder, and stands practically

with the United States upon the propositions laid down by President McKinley in his note to the Powers of Seventh Month 3rd.

The answer by this Government reaffirmed the position taken by the President in that statement of policy to the nations of the world, and accepts the assurances and suggestions of Russia in full sympathy with their humane and enlightened purposes.

The United States Government, having acted upon the Russian proposition as to the withdrawal of troops from Pekin, is now waiting for responses to the notes which have been sent to various representatives abroad for presentation to the Powers.

With the United States, Russia and Japan favorable to recognizing Li Hung Chang as the representative of the Chinese Government for the purpose of opening negotiations, it is confidently believed the other Powers will acquiesce.

It is believed in Washington that the withdrawal of the troops will be responded to by the Chinese Government in the return of the Empress and Emperor to Pekin, and the inauguration of peace and indemnity negotiations soon thereafter.

Wisconsin produced 100,000,000 pounds of butter and 64,000,000 pounds of cheese last year. The butter was valued at an average of 20 cents a pound, or \$20,000,000, and the cheese over 12 cents, or \$8,000,000.

The largest raft ever floated on the Mississippi is on the way to St. Louis. It is 768 feet long and 256 feet wide, and contains 9,000,000 feet of lumber, to say nothing of sixty carloads of shingles and lath on its decks.

Complete official returns for the fiscal year ended Sixth Month 30th, 1900, show that 1446 vessels of 393,168 gross tons were built and documented in the United States. Since 1856 this record has been exceeded only twice—in 1864, when 415,740 gross tons were built, and in 1874, when 432,725 gross tons were built. Of these 1446 vessels, 375 were river steamers and 20 ocean screw steamships.

The flour mills at Minneapolis have produced during the year ending Ninth Month 1st about 14,500,000 barrels.

The Eighth Month just passed has been the hottest in this city since the records have been kept by the Weather Bureau here. There were 14 days when the thermometer registered ninety degrees or more. More than one-fourth of the 413 deaths in this city last week were attributed to the direct or indirect effects of the heat.

Owing to a railroad blockade in Argentine, Kansas, on the 2nd instant, it was estimated that there were twenty miles of cars filled with wheat waiting to be forwarded. Other roads in Kansas are unable to handle the wheat offered. All the elevators are full, and farmers are dumping wheat in big piles on the ground near the railroad station.

A Washington dispatch says: On account of the danger of the transmission of the plague here from Glasgow, health officials at all ports will be unusually rigorous in their inspection of vessels arriving from Glasgow, and special instructions supplementary to the regulations governing such cases will be issued.

The gross revenues of American railroads from freight amounted last year to \$1,000,000,000, or about the rate of \$1 for each ton of freight carried, a remarkably cheap rate. There are about a million and a half freight cars in use on American railroads carrying from fifteen to twenty-five tons of freight each. The policy of American railroads in recent years has been to increase the carrying capacity of freight cars, and to lengthen freight trains and increase their speed.

A year ago the records of a million dollars a day of exported manufacturers for every business day in the month was considered a phenomenal one; now a record of a million dollars a day for every day in the month is an ordinary occurrence.

America is rapidly displacing Great Britain as the great coal exporting country of the world. American miners are actually "carrying coals to Newcastle" by selling cargoes of coal in the United Kingdom itself. Other European countries, too, that have heretofore drawn coal supplies from the United Kingdom are now drawing largely on the United States.

The six largest cities in the United States, according to the last census, have a population as follows: New York, (including Brooklyn, etc.), 3,137,262; Chicago, 1,698,575; Philadelphia, 1,293,697; Boston, 560,892; Baltimore, 508,957; Cleveland, 381,768.

Governor Brady, of Alaska, reports that the natives along that coast and on St. Lawrence Island have lately died in great numbers, from an epidemic of la grippe, attended with pneumonia or measles. Officers of the Government are endeavoring to relieve them.

The machinery of the United States is doing the work of 1,000,000,000 men. To-day one man and two boys can spin as much cotton as eleven hundred spinners could have

done one hundred years ago. One weaver does the work of fifty-four.

Direct telegraphic communication between the United States and Germany has been opened through the New German cable, in conjunction with the Commercial Cable Company's system from New York to Fayal and thence to Emden, Germany.

In comparison with some of the other sea islands of the South Atlantic coast that were abandoned by their white inhabitants during the war and given over to the possession of their former slaves, the island of St. Helena of the group now almost entirely occupied by negroes is in better condition, so far as its cultivation by them of crops of cotton and provisions and all that contributes to its advancement in the scale of progress, than any of its adjacent islands. To a great extent this favorable condition is due to the disinterested labors of Laura Towne and other intelligent benevolent Northern women, who settled amongst this people, opened schools and influenced them in various ways for good.

Nicola Tesla's famous invention for the electrical transmission of power by the use of mechanically generated electric currents has been declared supreme by the decision of Judge Townsend, of the United States District Court. The suit was brought by the Westinghouse Company, who bought the right to Tesla's invention. Millions of dollars are involved in the Westinghouse claims.

By the Hague treaty each of the nations to it was authorized to appoint four members of an International Board of Arbitration. Under this authority President McKinley has requested ex-Presidents Harrison and Cleveland to accept appointments on this Board. Responses are expected soon, when the remaining members may be selected.

There were 413 deaths in this city last week, reported to the Board of Health. This is 41 more than the previous week and 77 more than the corresponding week of 1899. Of the foregoing, 233 were males and 180 females; 49 died of consumption; 25 of inflammation of the lungs and surrounding membranes; 16 of cancer; 13 of diphtheria, and 11 of apoplexy.

Markets, &c.—U. S. 2's, new, 103½ to 104½; 3's, reg., 109 to 110; 4's, reg., 114½ to 115½; new 4's, 133 to 134½; 5's, 112½ to 113½.

COTTON closed on a basis of 9½c. per pound for middling uplands.

FLOUR.—Winter, super., \$2.40 to \$2.60; Pennsylvania roller, straight, \$3.40 to \$3.50; Western winter, straight, \$3.45 to \$3.65; spring, straight, \$3.70 to \$3.90; city mills, straight, \$3.45 to \$3.65. RYE FLOUR—\$3.10 to \$3.20 per barrel, as to quality.

GRAIN.—No. 2 red wheat, 73½ to 73½c.  
No. 2 mixed corn, 45½ to 46c.  
No. 2 white oats, clipped, 28c.

BEEF CATTLE.—Extra, 5½ to 6c.; good, 5½ to 5½c.; medium, 5½ to 5½c.

SHEEP AND LAMBS.—Extra, 4½ to 4½c.; good, 4 to 4½c.; common, 1½ to 2½c.; spring lambs, 4½ to 6½c.

HOGS.—7½ to 8c. for best Western.

FOREIGN—The number of the allied forces which took part in the recent advance upon Pekin is stated to have been about fifteen thousand. After the entry of the troops the looting of Pekin proceeded openly. The officers of every nation, except the Americans, ignored the repressive order, and the allies ridiculed the Americans for their abstinence.

From the beginning of the campaign the conduct of the Russians has been especially brutal, and many non-combatants, women and children, have been murdered by them in the presence of their officers.

On the 25th a parade of allied troops through the imperial palace took place, apparently designed to dissipate a Chinese tradition that foreigners could not enter their sacred palace and live. This invasion of their temple is understood to be a great humiliation to the Chinese.

W. W. Rockhill, special commissioner of the U. S. Government to investigate and report on conditions in China, attributes the late troubles to a deliberately planned movement on the part of the Chinese Government to expel all foreigners.

Germany's Porto Rican imports for 1899 amounted to 12,900,000 marks, an increase of 400,000 upon the previous year. The exports totalled 9,800,000 marks, an increase of 5,200,000.

Hamburg had eighty-two days in 1899 when the sun was not visible at all. There were in all thirteen hundred and sixty-seven hours of sunshine, or four hundred hours less than in Heligoland.

According to the recent census, the population of the Russian Empire is 129,200,000.

So useful are toads in gardens that they are sold in France by the dozen for stocking gardens, to free them from many injurious insects.

Another death, supposed to be due to the bubonic

plague, has occurred at Glasgow, where ninety-three cases of the disease are now under observation.

The soil of Peru contains a large number of minerals. At the present time the number of mines in exploitation is said to be twenty-five hundred, employing seventy thousand workmen. The value of ore has increased by more than fifty per cent. within the last two years over that of 1898.

The coal famine in Germany has become very serious and a number of Chambers of Commerce have petitioned the Government for relief. The Prussian Cabinet has resolved to grant a modified railroad tariff for foreign coal in order to facilitate the importation of coal from the United States.

It is said that all arrangements have been practically perfected by the Taft Commission for commencing its duties in connection with the establishment of civil government in the Philippines. The Commission will assume the functions which properly belong to the legislative branch of the government. It is not proposed that it shall be in supreme control. The Commission and the militia will work zealously together to propitiate the natives and induce them to return to their peaceful avocations.

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 74.

Geo. Blackburn, agent O., \$14 for Anne C. Bousa Wm. J. Blackburn, M. D., Martha J. Cook, Mart H. French, Mary R. Fawcett, Stephen Hodgkin a John M. Stratton; Mary Reynolds, Ind.; James McColin, Phila., \$12 for himself, Frances B. McColl Thomas H. McCollin, Charles Potts, Margaretta Reed and Benjamin Vail; Hannah F. Smedley, P. Anna M. Ormsby, Phila.; James Edgerton, O.; Margaret J. Scott, Pa.; Isaac Kiteley, Canada, \$1.; Elizabeth B. Alger, R. I.; Milton Stanley, agent, Ind., for Joel Newlin, Nancy Jane Newlin and David Thomas; Richard J. Allen, Phila.; Milton Mills, Ia.; M. Hodgson, G'tn; Walter J. Buzby, N. J.; Rebecca Nicholson for Louisa W. Heacock, Pa.; James F. R. Pa.; Elizabeth S. Brinton, F'kf'd; William Stant agent, O., \$16 for Anna Bundy, Joseph Gibbons, J. G. Hall, James Henderson, Charles Livezey, Mary Taber and James Walton, \$4 (2 vols.); Anne S. I pincott, G'tn; David Wallace, O.; B. V. Stan agent, Ia. \$6 for Wm. T. Spencer, Hannah Shaw Russel Z. Taber; Caroline W. Bacon, N. J.; Mary Carlsake, N. J.; Jacob V. Edge, Pa.; Thos. H. W son, Pa., \$24 for Deborah G. Brinton, Sibella S. C. Lydia H. Darlington, Philena Hoopes, Ralston Hoopes, Samuel Forsythe, J. B. Jacobs, George Mellor, Deborah C. Smedley, Edward Savery, Thos. B. Taylor and Philena S. Yarnall.

Remittances received after Third-day noon will appear in the Receipts until the following week.

#### NOTICES.

WESTTOWN BOARDING SCHOOL.—The school year of Third-day, Ninth Month 4th, 1900. For the admission of pupils early application should be made to

WM. F. WICKERSHAM, Principal,  
Westtown, Pa.

REDUCED RATES TO OHIO YEARLY MEETING, beginning on the 29th, via Baltimore & Ohio Railroad, have been requested, so that Friends desiring to attend can go for return for one fare and a third, or \$15.50 for the round trip. More particular notice expected to appear next week.

CORRECTION.—In last week's issue of THE FRIEND page 50, third column, seventh line, read "ax" for "a

DIED, in Mariposa, Ontario, on the twenty-fifth Eighth Month, 1900, ELIZABETH RORKE, widow of Edward Rorke, aged eighty-eight years and eight months. She was a member of Mariposa Monthly Meeting, and a sister of the gospel for thirty years. Though her mind became impaired, her ministry continued to the end sound and edifying, which, with a steadfast love to the Truth, and an exemplary walk, gained her a large measure of the esteem of Friends; nor can we doubt that she, through mercy been permitted to enter into the presence of her Lord, whom she so long loved and faithfully served.—at Elizabeth City, N. C., Twelfth Month 1899, JOHN F. DAVIS, aged fifty-seven years and six months; a member of Stillwater Monthly Meeting, Friends, Ohio.

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## Responsibility of Our Columns.

A valued contributor's letter from a distant region, contains the following words of instruction and encouragement:

In writing these I have experienced the Master's promise, "They which wait at the altar are partners with the altar." Often have I received the many of peace, and have been myself instructed these simple openings of Truth.

As George Fox said, "Let every voice and every man be consecrated to the Lord's service," and I have thought that, much as we feel the blessing conveyed to us through Yearly Meetings' Epistles, such publications as THE FRIEND, a never-failing weekly visitor, true to its name, ever welcome to our roof, has no small share, like visits of ministering Friends, in bringing our much scattered people into the unity of the faith.

Webster's Spelling Book has the credit of giving the uniformity of our language during the early settlement of so many States and territories throughout so vast a country. We might have disputed this claim with the English Bible, until we reflected that the uniform spelling book gave its written English over the whole country to all that learned to read, while the reading of the Bible was limited chiefly to a fraction of these—namely, the religious.

A literary standard of spelling and vocabulary was introduced just in time to serve as a standard of unity for our language, and the further service of Webster's great Dictionary helped largely to confirm the security of one speech and one language throughout English-speaking North America. So that this land differs far less from dialects, than the much smaller mother-country herself.

The Author of our faith, even the Word of Truth himself, has recognized the importance of introducing from time to time among men, they were able to bear it, writings to serve as permanent standards for the perpetuation of his Truth on the earth, and these in the lapse of time being gathered into a volume

of sacred Scriptures, and able to make wise unto salvation through Him, are "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." He himself, has as it were, acknowledged before all men the importance of a literary or written standard for the preservation, unity and spread of his truth and gospel from generation to generation, under the quickening of his spirit that gave it; so that, as between Truth and Scripture, a man does not get far from the one without getting far from the other.

Our Heavenly Father's employment of literature as his handmaid is no small encouragement to us in keeping this sheet spread before our people and others. But that it may be of any service at all, our reliance is on such infilling of his Spirit as he may vouchsafe. May He who of old indited Scriptures of Truth, own this periodical and use it, and help the agencies that would help Him make it up. And may every writer seek a sense of the acknowledgment, "I am the Lord's contributor!"

The multitudinous literature of our early Friends shows how alive they were to that which led them to pile up written offerings into a monumental mass of testimony for Christ as the Word, divinely speaking to each man of his soul's condition, and himself guiding his learners into all the Truth.

This mass of declaration and testimony of that doctrine and those fundamental teachings that alone give us the right to stand as a separate people, cannot, we deem, be gotten far away from by the whole Society without continually calling it back to a reminder of its first love and first principles; and serving to make it uneasy with the status of a mixing Ephraim or a prodigal son. May that uneasiness have its honest effect of recalling as many as will be recalled, to the standard which the body of our early literature so faithfully spells, and however antique the spelling, its concern for all ages is "not the oldness of the letter, but the newness of the Spirit," and this not the novelty of our spirits, but the freshness of that which is of old, from everlasting to everlasting, Christ Jesus, "the same yesterday, to-day and forever," the "Head over all things to his church," and to be waited for and waited on as such.

Either this, or the other turn of the "honest effect" of our principles as early committed to writing, must be for the uneasy to get out

from under the name which misrepresents them. The recent tinkering with the name to modify it begin to confess this; but the honest end of non-conformity would be the assumption of another name, which our early literature could never be rising up to disown as our heritage.

Whatever our scatterings, a remnant remains, and we believe will remain, both in the dispersion and in separate organizations; and even if this appear as "a cloud no bigger than a man's hand," its overspreading by the Spirit may yet be mighty, and much rain of his Word again baptize the earth. To this end we would serve the remnant, and the true seed in all the bodies, that they may have a literary messenger from week to week conducive to "the unity of the Spirit in the bond of peace," and some common epistle, as if communicants in the same household of faith.

FOR "THE FRIEND."

## Japan in the Lead.

An anti-smoking bill was passed in both houses of the Imperial Parliament early this year, prohibiting smoking by minors under twenty years of age.

An interesting fact, in connection with the passage of this bill, is that it was framed and introduced by a Christian Japanese (Sho Nemoto), who obtained the united support of his fellow statesmen not of that faith.

The latter even added to the age limit two years, changing the original bill from eighteen to twenty years, under which none should be allowed to smoke.

Sho Nemoto was educated in the University of Vermont, under the patronage of the late Frederick Billings, who said to him, "I wish you to be useful in Japan."

He reported to the House of Peers that children in the common schools of Japan were smoking cigarettes calculated to "benumb the nervous system and weaken the mental powers and thus give a death blow to the vitality of the nation. Therefore, from the standpoint of our national policy we must strictly prohibit the smoking of tobacco by children and young people, and further, it is outrageous for youths who get financial assistance from the national treasury for their education, to indulge in smoking."

He also said, "If we expect to make this nation superior to the nations of Europe and America we must not allow our youths in common schools who are to become the fathers and mothers of our country in the near future, to smoke."

"DOING the duty that lies nearest will ever bring us to the next duty."

Scattering "Deeds of Kindness."

"That's a Canadian dime. I can't take that," said the post-office clerk. The child looked at the rejected coin, and then at her unstamped letter perplexedly.

"Here's a dime—I'll change with you," said a young woman standing by.

"Oh, thank you!" said the little one, gratefully, "I ran all the way to get mamma's mail in time—and it would have been too late if I had had to go back."

"How thoughtful that was," I said to myself. "How few people, comparatively, would have bothered to do that for a child; and yet how little it costs—and how much it often means."

A little later in the day, it so chanced that I met again the young woman of whom I have spoken. It was at a restaurant at the noon hour, in a hurried, crowded throng.

"Dear me, isn't it warm!" sighed a flushed, nervous looking girl near me, to her companion.

"Won't you take this fan?" said a sweet voice. I looked, and lo, the speaker was the angel of the stamp! I was very much interested in the young woman by this time, and ensconcing myself comfortably in my corner took more time to my meal than was necessary, in order to observe her. I did not have long to wait to see another proof of her kindness and consideration.

"This is the last order of Indian pudding," said one of the waiters to a pale, poorly dressed girl, as she set down a steaming plate before her neighbor, the young woman whom I was observing.

"Oh, dear!" murmured the girl disappointedly.

"Won't you take this? I would exactly as soon have something else for dessert." Quick as a flash the dish of pudding was transferred.

"That young woman is worth her weight in gold," I said to myself as I rose to go. "I wonder when I shall ever see her again."

This time was at a reception. I wondered whether she would be able to do any kindly act in such a formal gathering, and observed her closely. It was not ten minutes before I saw her talking to a shy, unattractive looking girl in a corner, and introducing her to her friends.

These three brief occasions were all upon which I ever saw "the angel of the stamp," and yet how fraught they were with acts of friendliness and consideration! At the end of such a life how manifold must be the good deeds placed to the account.

The giving of ourselves because we can no more help giving than the flower can help unfolding its petals, or the rose exhaling its fragrance, that is Christliness indeed; it is the most potent of all levers for bringing about that blessed day "to which the whole creation moves."—*Zion's Watchman*.

THE VOICE IN THE SICKROOM.—Speak in low, cheerful, but perfectly distinct tones. If there is anything to be said which the invalid must not hear, go outside of the room to say it, for there is nothing which so irritates the sick person as whispering. A whisper is more penetrating than a full tone, and it rasps every nerve. Do not speak in a loud tone, nor talk about the medicine, the disease, or the food. Never tell anything of an exciting nature, and

avoid all reference to what is annoying or unpleasant. If there is a jar in the domestic machinery, never let it come to her ears. It will surely trouble her, and may retard her recovery. It is of the utmost importance that all family troubles or vexations be rigidly excluded from the sickroom, and that it be pervaded at all times by an atmosphere of cheerful and restful peace. The one special qualification needed to get on in the sickroom is tact. With this allied to patience and gentleness the duties of nurse will be much lightened.—*Sallie Joy White*.

FOR "THE FRIEND."

Sound Words.

(Continued from page 58.)

Why not use the term "altar" as some others do, to some particular part of the place where they meet to worship?

Because we have come to that "tabernacle" or "sanctuary" which God hath pitched and not man. In God's temple in Jerusalem, there were by Divine ordinance such altars erected, but Christ Jesus used not these when He offered himself up once for all as a sin-offering for the world. The altar on which He offered himself was the "Divine will;" and the offerings the Lord now is well pleased with, are those of his own preparing, "humble and contrite hearts" offered to God on that altar used by the Lord Jesus, "the will of God." It is the altar that sanctifieth the gift; but altars of wood or stone cannot do that, but, says the apostle, we are "sanctified by that will;" and this refers primarily to God's will as done by Christ Jesus whilst in the flesh, and consequently to his will as now done in us.

For like reasons we use not the terms. God's house, temple, tabernacle, church and the like to buildings made by men's hands, as it is not in these God makes his dwelling, but in hearts purified and "sanctified by his will." The church is built up of living stones, God's people, among whom He walks, and in whom He dwells; these are sanctified by his presence, as the fulness of the Godhead dwelt in Jesus, so the church is Christ's body, the fulness of Him that filleth all in all.

Do not many speak of the "Lord's table," "Communion service," "Holy water," "Extreme unction," and the like? It is indeed too true, they do. But to learn what these terms signify as used by them, we must leave the Holy Scriptures, and apply to the teaching of men. But having done so, we can never come to a certainty, for men themselves differ widely as to their use and meaning. And how men can of an ordinary Jewish Passover supper, taken in a private house, where bread was broken from one to the other, establish what they call a "Divine ordinance" like to one of those which under the Mosaical dispensation were truly ordained of God, how they can take these tables out of a private house, establish, what they call, but is never so called in Scripture, "a Divine ordinance," placing it in an outward temple, and an "ordained priest," behind it, administering, as he calls it, "the Lord's supper," on "the Lord's table," is incomprehensible to those who know and believe the Truth as taught them by the grace of God,—except as the "Jewish fables," which some even in the Apostle's days turned after, but which could never profit those engaged in these

things, for the kingdom of God is not in "meat and drink," but "in peace, in righteousness and in joy in the Holy Ghost."

It is true the substance of these things, once dimly foreshadowed by Jewish carnal ordinances is to be found, but these "carnal ordinances" but cast a veil over this substance, like as they did to the Jew, which veil is taken away in Christ. This substance, the Lord's supper, is partaken of where Christ Jesus himself having knocked and found entrance to the contrited heart, there sits down with the humbled believer and gives to him heavenly bread and of the water of life, "a feast of fat things, of wine on the lees well refined," of which the soul eateth and is satisfied, as Jesus said, "He that eateth of this bread shall live forever" (John vi: 58) This and this alone is the Lord's table in the Lord's house; here He dwelleth and abideth For this we cry, "Give us this day our daily bread," and He provides of his bounty; nor does He ever forget the need of the soul to be nourished up unto eternal life as spoken by the prophet "Can a mother forget her sucking child? Yea, she may forget, yet will I never forget thee" (Is. xlix: 15).

God is a spirit. And we hold "communion" with Him in his own spirit, which He gives to us through his beloved Son, the one appointed Mediator between God and man. That God holds communion in spirit with man, or man one with another through eating and drinking, of "weak beggarly elements" which eventually all pass away as the dead refuse of the body, is not (nor was it ever taught by either Christ or any of his apostles) that "communion of the spirit" which the apostle so often prayed for in conjunction with "the love of God" and "the grace of our Lord Jesus Christ." And these two latter might as well be reduced to outward carnal ordinances as the former, indeed one of them is not so done by them calling this "man-commanded ordinance" a "meal of grace." Here we see how unsound words lead to unsound doctrines and practices. An again to make all such things valid, and have virtue, all they who use the like substance claim that a priest, *properly ordained*, must be present as a mediator.

No minor things are these. They obscure the glory of the gospel of Christ Jesus, who came to redeem those who were under the law of carnal ordinances; "He took them out of the way" and nailed them to his cross; and I Paul He left this command to us Gentiles, who never by any law were under the like, "Touch not, taste not, handle not, which are all to perish with the using *after the commandments and doctrines of men*" (Col. ii, 21, 22).

As in the use of these, so in the use of so called "Holy Water" (which is, after all, but water salted and blessed by a priest) and "Extreme unction" an anointing of the body with oil before dying, we see in all, how these things make work for priestcraft, as the duty and prerogative of the priest alone. The Apostle John speaks of all Christians as having received Christ's anointing, and of its all sufficiency in all things to teach them God's requirements, which doing, they enjoy God's peace and joy. Of these the priest robs the people and at the last moment of life sells, and substitutes for Christ's anointing, his own elementary oil. Alas! I fear many like the unwed virgins will then have to go to those *who sell*

and on coming back find heaven's door forever closed; for heaven's bounty is free to all who rightly come, without money and without price; nor need we go to men, and if we do, we are sure to be imposed upon.

When will men cease to make merchandise and sordid profit out of the things of God which He so freely bestows? In order to do so, man must first blind men to the fulness of God's gifts, and then sell something as a substitute therefor, but which utterly fails to do that, which the genuine grace alone can do.

W. W. B.

FOR "THE FRIEND."

### Some Thoughts on the Quakers in the Revolution.

BY ISAAC SHARPLESS, OF HAVERFORD COLLEGE.

This book, we think, has hardly as yet received either from the public press or the publications of the Society of Friends the attention it deserves considering its own merits and the character of its subject. With students of American history, interested in the period it covers, we doubt not, it has found its place as a side-light, showing in a great crisis and in a commonwealth where leading events were focussed, how a people holding Christian ideals of the loftiest character conducted themselves under distressing circumstances.

With the lay reader, and, we are sorry to add, with too many of the intelligent members of the Society of Friends itself it will be passed by, overwhelmed by the hundred and one historical studies of similar periods, unnoticed probably in the pressure of present-day interests, and thus fail of its undoubted message and prophecy. For, following in order and illustrating the same conditions and tests of Christian citizenship as the volume by the same author entitled "A Quaker Experiment in Government" reviewed in the two issues of THE FRIEND for Eighth Month 20th and Ninth Month 1st, 1898: we have here a study of one of the two great constructive forces in the foundation of the republic. This fact, we may add, with the sympathetic treatment accorded the subject, at once lifts it from the common place, giving the volume emphasis and importance. "The historical forces," says Dr. Mulford in his remarkable book (The Nation,) "with which others may be compared, in their influence on the people, have been the Puritan and the Quaker."\* We have here a study on the Quaker citizenship, and the two volumes together make a solid contribution, not only to our denominational, but to our national literature.

The volume at the head of this column takes the thread largely where the former work left it—say 1756—and covers the rest of the century, the earlier work beginning with

\*The rest of the statement is as follows, viz: "The length of the one was in the confession of an invisible presence, a righteous and eternal Will which could establish righteousness on the earth; and thence arose the notion of a direct personal responsibility which could be accepted by no external splendor, and could be shaken by external agitation, and could not be evaded or transferred;—the strength of the other was the witness in the human spirit to an eternal Word—an inner voice which spoke to each one alone, while yet it spoke to every man; the light which each was to follow, which yet was the light of the world; and all other voices were silent before this, the solitary path whither it led was more sacred than the worn ways of cathedral aisles. There was in this the revelation of the personality of each, and the secret of the power in which they have wrought upon the nation."

1681. We thus have a history of Friends both as regards their political and religious attitudes during the Colonial and Revolutionary periods.

We are unaware that anyone else has undertaken to tell the story of Friends in Pennsylvania during this time of over a hundred years, although somewhat ample material, we judge, has always existed for this purpose. In view of the success of this attempt we wish that similar efforts might be made to illustrate the history of Friends in New York, New England and the South, wherever there were Friendly communities during the same time.

And we wish it because now that the public mind is turning with special interest to the early formative period of American history from the distinctive features attaching to the American Democracy and its unique influence already expanding throughout the world, the character of the work then done by Friends wherever they were on this continent, their contributions to civil and religious liberty and their loyalty to the highest Christian ideals may be more generally known and appreciated. This book is distinctly the Friends' presentation of their side of the subject. President Sharpless has found his sources of authority largely in the records of Bucks, Philadelphia and Chester counties and our own Yearly Meeting, with much contemporary correspondence, public and private, notably that of Dr. Samuel Fothergill and other representative Friends in America and England. These sources are of undoubted authority, and now for the first time appear. Lacking, perhaps, in plan the general unity of the former volume, the present work is made up of ten chapters, the earlier four with the exception of the introduction forming what the author sometimes calls "Episodes," but important, as leading up to its second division, viz: the latter five, some of which constitute the real body of the book, and closing with the tenth chapter on Friends and Slavery.

In the three chapters in which the author narrates and discusses the "Preparing for the Revolution," "The Early Years of the Revolution," and "Quaker Suffering," we find the gist of the volume. These also are the longest chapters.

However isolated and distinct some of these pages may seem from the main topic the author has in hand, they all have logical connection with the subject of the book; are essential to its understanding, and are arranged to show with admirable clearness the part taken by Friends in the American Revolution. They thus illustrate them, and that too not inadequately, in their own words.

We can only, of course, touch briefly in the work upon a few points of special interest to ourselves, trusting they may also be of some interest to others.

(To be concluded.)

THE AGE OF ALUMINUM.—Nikola Tesla, in an article in the *Century* says: "There can be no doubt that, at a time not very distant, iron, in many of its now uncontested domains, will have to pass the scepter to another; the coming age will be the age of aluminum. The absolutely unavoidable consequence of the advance of the aluminum industry will be the annihilation of the copper industry. They can not exist and prosper together, and the latter is doomed beyond any hope of recovery. Even

now it is cheaper to convey an electric current through aluminum wires than through copper wires; aluminum castings cost less, and in many domestic and other uses copper has no chance of successfully competing."

### THE SECRET OF HIS PRESENCE.

BY MARGARET E. SANGSTER.

In the secret of his presence  
From the hurrying world I hide,  
In the secret of his presence,  
Very safely I abide.  
And He gave me a sign  
Of his grace and love Divine.

Care and labor are my portion.  
Toil and care till evensong,  
But the hours, though often weary,  
Never drag their load along.  
For the blessing of the Master  
Makes the heaviest burden light,  
In the secret of his presence  
When I dwell from morn till night.

In the secret of his presence  
Any cross He bids me take,  
Garlanded with sweetest flowers,  
Wears the legend, "for his sake."  
I am happy as I serve Him,  
Happy as I walk the road  
Which my Master went before me,  
Straight unto the throne of God.  
For He gives me many a sign  
Of his grace and power Divine.

### The Fatherhood of God.

To the Editor of THE FRIEND:—

Under this heading, a contribution to THE FRIEND of Seventh Month 28th, commences thus: "A correspondent writing to the (English) *Friend* of Sixth Month 22nd, on the above subject, asks the question, 'Do the writers (those who in previous letters repudiate the Universalist doctrine), really mean to contend that the thousands of millions of black and brown people who have never heard of Christ, and large numbers who have only heard of Him in connection with the devastation and ruin of their homes at the hands of 'Christian' soldiers—do they really believe that these people are foredoomed by their Creator to everlasting punishment from his presence and favor?'"

The word reprinted "punishment" is "banishment" in the "English," i. e. *London Friend*.

Parentheses ( ) having been used instead of brackets [ ], makes it appear that the words within them may be part of the letter quoted from—which they are not—and as if the writer was advocating Universalist doctrine, which from his own words I do not understand to be the case.

The contributor to the Philadelphia FRIEND, in his next paragraph, says: "Can it be possible that any disciple of George Fox really believes that Christ is only heard of or from, through the natural ear, or the human voice?"

... The Spirit of Christ taught the prophets beforehand of the sufferings of Christ." This may be intended to have no reference to the writer in the *London Friend*; but lest it should be so understood, I would point out that his words are, "people who have never heard of Christ"—not "of or from Christ. Friends hold that light is vouchsafed to all men, sufficient for their salvation; but they do not hold that all men are favored with the same degree of knowledge or Divine Revelation. "Are all

prophets?" (1 Cor. xiii: 29.) When Jesus taught the two disciples on the way to Emmaus, "their hearts burned," "but their eyes were holden that they should not know Him" (Luke xxiv: 16).

The letter referred to is very short—only twenty lines, and though the writer handles his subject from the negative side, his utterances are not at variance with the doctrine of Friends. He is personally unknown to me; but as he may not see the Philadelphia FRIEND, I have felt it only just to him to write these remarks.

It should be explained that London Yearly Meeting this year agreed to an address on "Christianity and War," for public circulation. The draft contained the expression, "The Fatherhood of God," which was objected to by a few present, partly on the ground that the phrase is used by Universalists, and partly on the ground that only those who have given their hearts to God are his children. They appear to have viewed the subject from the standpoint of men's relation to God, instead of the relation of God to men. For "The Fatherhood of God" means that all derive their existence from Him—and more—that as He is love (1 John iv: 16), his Fatherhood includes a loving regard for all his creatures. It is no wonder, therefore, that a very large proportion of the meeting were reluctant to forego an expression so full of rich significance, merely because they were told that Universalists make use of it. The conclusion reached was a beautiful example of brotherly condescension: the objection of the few, though they are not very leading members, was acceded to, and the paragraph was omitted.

At a subsequent sitting, the clerk said that "he, as clerk, did not consider that action was in any way a denial of the truth, or otherwise, of the passage. . . . The thought of the Fatherhood of God was one that was very precious to us all, and the thought, too, that his love is over all, however far they may have wandered. . . . Not less precious was the thought that it was to God's love that we are indebted for the revelation of Jesus Christ our Lord. The two truths were perfectly complementary of one another. . . ."

A report of the discussion, from which the preceding account is abridged, is given in the London *Friend* for Sixth Month 8th. Eighteen letters on "The Fatherhood of God,"—twelve *pro*, including that now under notice, and six *con*,—were published in the next five numbers, from Sixth Month 15th to Seventh Month 13th, when the editor closed the correspondence. The last letter concluded thus: "The question is not the sonship of man, so much dwelt on in the correspondence, but the Fatherhood of God. The father of the prodigal was still his father when that son was wasting his substance in riotous living. The universal Fatherhood of God is quite distinct from 'Universalism.' To limit the truth for fear of consequences is not the way to promote the truth.\*"

ALPHA.

\*Justice seems to require our giving place to the above rejoinder; and hereupon we would foreclose future controversy on the subject in these columns. Supposing that in the English periodicals named above the discussion had been about spent, we were not apprehensive of our admission of the first article having the effect of reopening it here; and are now willing to propose that it shall not.—EDITOR.

## War and Superfluities.

(Concluded from page 63.)

Greatest of all is the deliverance from waste of *feeling* which is effected when, and in proportion as, we learn strenuously to "labor for that which endureth;" when life assumes its true character of a race, a pilgrimage, a warfare; when we have learnt to recognize the importance of laying aside every *weight*, as well as every sin, knowing that our path is ever upwards. Thus in all directions we find that we must be freed from what is superfluous if we are to live with our loins girded and our lamps burning.

And, in the second place, to disentangle ourselves from superfluities is to overcome and to defy in our own persons that spirit of greediness which is (to use John Woolman's profoundly significant language) "the seed of war" and of oppression. If it is too much to say that there is no other cause of quarrelling amongst nations or individuals, we may, at any rate, safely assert that a very large proportion of all disputes can be traced to selfish claims and desires on one side, if not on both. If no one desired either to get or to keep more than his share of the good things of this life, how much occasion of war would be left? How many wars are there which can be shown to be in their origin and course purely disinterested? And can we be doing our part towards extinguishing the greedy spirit which leads to war, while we ourselves are clinging to, and nourishing a love of all manner of expensive luxuries?

Any testimony against war (or, indeed, against any other evil) is apt to be respected just in proportion to its manifest disinterestedness.

In former days, Friends, as we all know, had continually to suffer in person and in purse for their testimonies; and in those sufferings lay the secret of their influence. Most of the battles thus fought have been actually won; and Friends, therefore, have not of late years had much opportunity of giving these striking proofs of their sincerity. They have even been reproached with comfortably enjoying wealth protected by the sword, while refusing to take their share in the defence of their country. I do not say that the reproach has been deserved. But surely it becomes us to live in such a manner as to make it manifestly absurd. Surely those who feel it their duty to hold aloof from the sacrifice of blood and treasure so freely made by others on behalf of our common country, and who have even refused obedience to demands made upon them by the law, are bound to be very clear, not only in their own consciences, but in the sight of all men, as to their motives for such abstinence. That abstinence, to command respect, must be seen to proceed, not from any slothful unwillingness to encounter the hardships or the sufferings of war, but from a determination to risk the sacrifice of whatever can be protected by the sword rather than be accessory to its use against our brethren. Unless we do in very truth rise above the war spirit, we shall assuredly, in the eyes

\*It is, I believe, well known that in our day the panics which tend so much to bring on wars, and to keep up the now universal enormous armaments (which in their wastefulness and in the immorality they lead to, are, perhaps, even greater evils than actual fighting), are largely brought about by those who have a direct pecuniary interest in exciting them, either for stock-jobbing or for newspaper-selling purposes.

of others, if not in fact, fall below it. And if the salt have lost its savor, wherewith shall it be salted? In our refusal to fight, upon the ground that we are Christians, we are in effect claiming to be in this matter as salt to the national morality, and shall we be content to become fit for nothing but the dunghill? Yet a Quaker who lives in and for such things as can be defended by the sword which he declines to use, is certainly sinking below the soldier's level. It is not by sitting still in comfort, and talking about the "horrors of war," that we shall ever bring about the reign of peace on earth; that can come to pass only as a consequence of the triumph of Christian principle and Christianity is not for those who count their lives dear to themselves. It is the religion of the Cross, or else a mere name. It is as soldiers of Christ in deed and in truth, joyfully enduring hardness, turning *undauntedly* the left cheek to those who have smitten us on the right, heaping coals of fire on the head of our enemies, and overcoming evil with good that we can alone hope to make an end of war and fighting on earth. To fight under Christ's banner against selfishness means strenuous living and incessant self-discipline. It means that we should rejoice in our growing independence of outward things; and that if we have to wait for opportunities of active and tangible or definite service, the time of waiting should be spent in vigilant training and self-preparation.

The special value of this method of promoting peace through a denial of the spirit which leads to war is that it is practical, though no doubt indirect. It bears the peculiar and well-known Quaker stamp of witness-bearing, "testimony," not in word but in deed, and at one's own cost. We are in these days often tempted to go out into words and doctrine and to transfer to preaching some of the strength which used to be stored up in silence and spent in practice. The old method of witnessing evil was first to clear ourselves from it with scrupulous thoroughness, before attacking it in others. Clean hands and resolute firmness were felt to be of more value than a ready tongue in fighting that battle which is "not ours but God's." And it remains unchangeably true that it is by the purifying of each individual life through individual obedience that the actual kingdom of our Lord can alone be extended. In so deep a sense are we members of one another, that to stand clear of evil is not only the necessary condition of influencing others for good, and itself the most effective of influences,—it is the actual increase of the health of the body. In each one of us either the redeeming spirit, or the spirit which opposes redemption, must find a foothold, a fortress, a power; and no detail of life is too small to bear the impress of the spirit which has the dominion, and to minister to its growth.

This method of witnessing by personal plainness and simplicity against the source of war has, moreover, the advantage of being open to all, at once and continually. Many of us have but little opportunity of speaking in favor of peace where words can be of any avail, and some of us even feel little hope from any means on this subject. For *in words* there is indeed, but little difference of opinion as to the desirableness of peace. No one seriously denies it. The controversy turns not upon the ideal state of mankind, but upon the practical

possibility of maintaining right without bloodshed. To some of us it seems idle to think that bloodshed can ever be prevented, or, indeed, that much good would be gained by its prevention, unless and until the spirit of strife and of self-aggrandizement is cast out by the spirit of beneficence. It is idle to expect that nations will voluntarily forego the objects of life until the gradual working of the spirit of Christianity shall have thoroughly leavened the lump.

But to this working we can all (women perhaps especially) contribute in our own lives and homes. Each one of us can throw some weight into the scale of simplicity and disinterestedness; each one can, in some degree, lessen the pressure of the scramble for outward things, in which the weak are trampled upon, by living for better things than can be bought with money.

And lastly, we cannot separate one "testimony" from another without loss of power. The Christian life is one whole—a spirit which must have the dominion wherever it enters, and which grows by its victories over all that would hinder it. We must go down to the root in this matter before we can be set free. Selfishness will not be cured by lopping at the branches. The strong man armed will keep his goods in peace, till a stronger than he comes and set the captives free. But we can welcome the strongest of all influences; we can open our hearts to the Deliverer, and yield all that is within us to his winnowing power. Where Christ enters, the love of the world is cast out. Soon might we expect a prisoner to cling to his chains, as that one whom Christ hath made free should wrap himself in weakening personal indulgences, or cumber himself with cares on an unnecessary scale, "holding treasures in the self-pleasing spirit," or "stretching beyond his compass."

Was there ever a time when the ancient testimony against cumbering possessions and the love of them was more sorely needed by the state of the world than it is now? Not war, but grinding poverty and its degrading results, call aloud to those who have ears to hear for a fresh revolt against the bondage of self-indulgence, for a fresh uprising of the victory which overcometh the world, even our death. Surely it should be matter of rejoicing to us all, that in the self-denying ordering of our lives and homes we can at once brace and strengthen our own spirits, and hold forth to our comrades the signal of victory, the pledge of the all-subduing power of Christ.

P. S.—[Third Month, 1900]. Since these pages were first published, the whole subject of war has been brought home to us in an awful manner, and the challenge to our Christianity of the day, it may be hoped, lead many to a clearer sense of the true meaning of discipleship.

The testimony borne by Friends against all war, has ever been a personal and practical, not a theoretical, still less a sweepingly condemnatory one. The spirit which has freed many of them from all that leads to war, and which made them steadfastly refuse, at whatever cost of suffering, to take any part in it, is not the spirit which is ready to condemn others, or to acknowledge "any virtue or any praise;" it desires to judge righteous judgment or not to judge at all; it is not discouraged by the slow growth of the Divine harvest; the peace

it seeks is not a mere international concord, such as may consist with, or even be based on, injustice, but the peace of God which is the fruit of righteousness; and as regards those under a dispensation differing from its own, it rests in a quiet, often silent, dependence on the universality of the grace of Christ—the light that lighteneth every man that cometh into the world—redeeming and reproving according to what each one has received, not according to that which has not been made possible to him.

To see this light, and to grow up into this blessed spirit, each one in our measure, we need only to be willing and obedient. Our measure may as yet be a very small one, but the Light is a living seed in each heart, and must grow as it is obeyed—its growth no man can measure or limit; the fulness of its glory no eye hath seen.

### Efforts to Preserve Some of Our Disappearing Mammals.

It is feared that before long some of the most valuable and interesting mammals formerly plentiful in our territory will have disappeared entirely, and no time is to be lost, if specimens of them are to be secured and preserved alive. This idea was held in view when the National Zoological Park at Washington was first started, and now it is to be carried out. Already the park has a herd of buffalo, and it will soon possess several Rocky Mountain sheep; but this is only a beginning.

It is particularly desired to obtain examples of the wonderful Alaskan fauna, which is so rapidly passing away. An expedition has been sent to Alaska for the purpose, and one or more walrus will be captured and shipped to Washington, notwithstanding the difficulties caused by their huge bulk, as well as specimens of the sea lion and fur seal. Sea lions have been kept in captivity before, but up to date no fur seal has survived imprisonment for any length of time. It is thought worth while to make the experiment, however, and an attempt will also be made to take some sea otter pups, though the natives of the Aleutian Islands say that these animals will invariably starve themselves to death in resentment of being deprived of their liberty.

Dr. Frank Baker, superintendent of the park, says that he expects no trouble in taking care of the walrus. There was once a walrus in the London Zoological Gardens, and it did very well indeed, seeming happy and contented. The walrus, of course, is the largest of all Alaskan mammals. It has been ruthlessly destroyed within the last twenty-five years, the method commonly adopted by hunters being to approach a group of walrus on the ice and, after picking off the most alert bulls from a safe distance with rifles, to slaughter the herd at leisure. The hide is utilized for boots and leather, the tusks for ivory, and the whiskers for opium pipe picks.

Dr. Baker hopes that his agents will be able to secure one or two sea elephants, notwithstanding the fact that these huge creatures are supposed to be entirely extinct on the Pacific coast. He believes that a few of them still survive, and, if so, there would be no special difficulty about taking them, inasmuch as they are the most helpless of animals—a fact which accounts for the quickness with which

they were wiped out. They are only valuable for the sake of their oil. In the far South Atlantic, near to the Antarctic circle, is found another species of sea elephants, which, almost exterminated at one time, has again become fairly numerous through having been left alone for a while. The California sea elephant was nearly twenty-five feet long and had a long proboscis.

Already Dr. Baker is making plans for some of the great tanks in which he will place these aquatic mammals if he gets them. He is not less interested, however, in certain land mammals, of which he hopes to obtain specimens. There is in Alaska a species of moose, bigger than any other moose found elsewhere in the world, and in the same country there is a kind of elk, likewise larger than any other existing elk. Of both of these the expedition will doubtless obtain examples. Then there are two kinds of native reindeer in our arctic province, neither of which is represented in any collection of captive wild animals. One of these is the so-called woodland caribou of the upper Yukon, and the other is a smaller species known as the barren-ground caribou, which lives in the open treeless tundras. These wild reindeer have become scarce since the natives acquired breech-loading rifles.

Newspaper reports have already mentioned the fact that an effort is to be made to procure a living specimen of the Kadiak bear, which is much the largest species of bear in the world. Another curiosity badly wanted is the emperor goose, which is a bird peculiar to the marshy region between the mouths of the Yukon and the Kuskokwim. It is the most beautifully dressed of all American geese.

Speaking of wild animals, a very interesting new department is being made just now by the introduction of a course in fish-hatching in the study of the science of forestry. At first glance it would seem as if fishes and trees had very little to do with one another, but it is explained by those interested in this matter that the finny inhabitants of the lakes and streams of the forests are well worth considering in the problem of the conservation of the woods.

With this idea in view, the College of Forestry of the State of New York, which is a part of Cornell University, has newly added to its curriculum a course in fishes and fish propagation, and Professor Barton W. Evermann, of the United States Fish Commission, has been engaged to deliver an annual course of lectures on the subject for the benefit of the students. The college owns thirty thousand acres of land in the Adirondacks, and each spring this immense tract of wild forested land is visited by the juniors and seniors for the purpose of studying forestry. There, in the wildwoods, the lectures are given, and the young men are taught in a practical way how to hatch trout and other fresh-water fishes by artifice, a complete plant for the purpose having been established.

In the course of time these young men will be called upon to take charge of the numerous national forest reservations recently established. They are the men who will be sought after by private owners to manage their large forest properties. For the time has already come when business men are beginning to realize that our forests must receive intelligent management; and the forester must know how

to care not only for the trees of the forest, but also for the birds and animals which inhabit it, as well as for the fishes of its streams and lakes. He must realize that forestry operations must not be conducted in such a way as to affect injuriously the denizens of the lakes and streams.

The attractiveness of any forest, it is argued, is greatly increased by the presence within its limits of lakes and streams of pure, unpolluted water, in which game fishes are found in goodly numbers, and by the presence also of game animals and song birds. Besides the economic value of the animals that are sought for sport, well-protected streams and lakes and the animals of a forest have an æsthetic value which appeals strongly to every sportsman and every lover of nature. It is obvious that the influence of men of wealth who are attracted for such reasons to the forest is of great assistance in the encouragement of the development of the forested region, bringing capital to it.

Lumbering and milling regions have been very destructive to fish life in lakes and streams. Professor Evermann says that he saw about three hundred thousand logs being driven down a stream in the Adirondacks, just at the time when the trout were hatching, the inevitable result being that the entire brood was destroyed. Grayling have been practically killed out of the streams in Michigan by logging, the spawning beds being destroyed by the logs scraping over the bottom. It remains for the intelligent forester to show how logging can be done without interfering with the natural propagation of the fishes.

Interest in the preservation of wild game animals, whether fishes, game or mammals, is greater at the present time in this country than it has ever been before. The League of American Sportsmen is making a vigorous fight in behalf of the new crusade, and all over the United States the movement is gaining ground. It is believed that this new departure by Cornell University will have an important influence in the same direction. Professor Evermann's lectures embrace observations on the life histories of the important species of food and game fishes, their artificial propagation and their protection; the relation of the forest to the streams and lakes and their inhabitants, and also to the value and protection of the mammals and birds of the forest.—*Rene Bache, in Boston Transcript.*

MARIABELLA FARMBOROUGH was convinced of the Truth in the year 1670, at a meeting of Friends which was held in the street, they being kept out of their house. She was remarkable for being early at meeting, saying she loved to be one of the two or three early there. She died in her eighty-third year; a little before her departure, said, her day's work was done, and that she had not overdone, neither left undone, what God had required of her, according to the best of her knowledge. P. H.

A GODLY man was told of the tremendous speed of the heavenly bodies. "I know," said he, "of one thing that is quicker. It is the answer of God to the prayer of faith, for it is written, 'Before they call I will answer, and while they are yet speaking I will hear.' The soul that casts itself on God travels faster than the light."

### Doukhobor Notes.

A letter received from Eliza H. Varney, under date of Seventh Month 30th, 1900, informed that she and her cousin, Nellie Baker, arrived at the residence of Robert and Elizabeth Buchanan, Good Spirit Lake, on the twenty-sixth of that month, and found them away from home; but their house was in charge of Constance Lazaroff, (a Doukhobor), and his wife, by whom they were very kindly received, lodged and entertained the following night and day; after which Eliza and her cousin boarded themselves in a tent that had been provided for them at the instance of the Immigration Commissioner. Another tent was also furnished for school purposes. Nine children came the first afternoon, sixteen the next day, and at the time of writing there were thirty-four; about as many girls as boys; their progress was surprising, some of the children speaking English so as to be understood. Robert and Elizabeth Buchanan were greatly encouraged at what they saw upon their return home, and were disposed to do what they could to help in the work. E. H. Varney wrote she had been very sick at Fox Warren, where she stopped over on her way to Yorkton with a relative, but she had regained her strength sufficiently to resume the prosecution of her plans,—starting the school, visiting the homes, ministering to the sick, and meeting with the Doukhoborts, whose tenderness of spirit and gratitude at the prospect of having some instruction given their children, was very marked.

From Yorkton, under date of Eighth Month 15th, E. H. Varney writes that a second school tent had been granted, and there were forty-six scholars. She noted a satisfactory visit of a day or two from May Fitzgibbons who had a Russian woman for interpreter; they were apparently well pleased with the school. They had also had visits from several of the teachers of country schools round about. Quite a disaster overtook them, however, during a severe storm. The tents were blown down and some of the contents destroyed. The heavy rain obliged E. H. Varney and her cousin to retreat into the house of Robert Buchanan, where they were received and cared for while the tents were re-erected by Robert Buchanan and his men. Since the rain they had had fire in the school tent, and the children were quite comfortable.

The rain was reported to have helped the crops, which were better than they had expected; the flax good, wheat fine and ripe enough to cut, and they were very busy harvesting.

Having been favored with the use of a team and a Doukhobor driver, the travelling among the neighboring villages was greatly facilitated.

Letter from A. V. Virigin.

VILLAGE POTERPIEVSHY, August 12, 1900.

Beloved Elders, Joseph Elkinton and the other Elder, whose name is unknown to me:—

I am your sister, Anastasia Vasilievna Virigin, from the bottom of my heart greeting you, and wishing you all the blessings of God in the world.

The same greeting is sent to you by all our brothers and sisters with their best wishes unto you. May God save you in his eternal salvation, for your love toward us, and that you do not forget us. Our dear Elders, we would like to know about your journey, and about your

safe arrival home to your relatives. Are you well, and how did God care over your lives. Give our love and affection to all brothers and sisters by Christ.

Dear Elders, when you were here you asked us to send you a copy of the letter received from Peter Vasilievitch Virigin, [In Siberia], and we send it to you accordingly.

VILLAGE OBDORSK.

"God will help you beloved brothers and sisters, and He will lead you into a good life. congratulate you upon your new settlement and from all my soul I wish you all the blessings.

"Your letter of the 25th of December, 1899 I received. I thank you all, brothers and sisters, heartily, for your remembrance and good wishes. I am well and happy, thank God. greet you in return and wish you a Happy Christmas. Now the day of celebrating the entrance of a new spirit in man through the resurrection of Christ, is not far off. I wish I were with you, to suffer and bear with you all the privations of your new life. God merciful, and may He will grant me the privilege of visiting you.

"Pray unto God and He will help you. I am also grateful to all those people whom God sends to you to assist you. Give from me to all your friends in America my sincere and hearty thanks.

"This is my second letter I send to America. One I sent to Nurse, did she get it? If the letter reaches you write to me."

Loving you, your brother by Christ,

PETER.

His address is, Government of Tobolsk, Village Obdorsk, Peter Virigin.

WONDERS OF SANSCRIT.—Only within the last century has the world discovered the priceless treasures of the ancient Sanscrit literature which for centuries was buried in the archives of India. The latest addition to the "Literature of the World" series is "A History of Sanscrit Literature" by Arthur A. McDonaugh, professor of Sanscrit in the University of Oxford (published by the Appletons', New York). The discovery of the Sanscrit literature and language was made by the western world about one hundred years ago, although it can be added that many, if not all, of the ideas contained in it had been transmitted by word of mouth in secret organizations before that. In many years Europe was skeptical about the existence of such a literature, because a book entitled "The Ezour Bedam" which turned out to be but the forgery of a Jesuit, was foisted on Europe as genuine Sanscrit work. So argued that the whole Sanscrit literature was a skillful forgery made by the Brahmans of India on the Greek model after Alexander's conquest. Warren Hastings, the famous English governor-general of Bengal, gave the first impetus to a study of Sanscrit by ordering a number of Brahmans to prepare a digest of the laws of India from the best records. This was in 1776. In 1785 Charles Wilkins' translation of the "Bhadavad Gita" or "The Song of the Adorable One" was published and promptly followed by other Sanscrit classics. Henceforth the greatest compilation of Sanscrit literature has been made by Professor Müller, the famous English philologist.—*P. Virinder.*

**MIZPAH.**

Lord watch between thee and me when we are absent one from another (Gen. xxxi: 49.)  
 never used this word while thou and I  
 Walked close together in life's working way.  
 ere was no need of it while hand and eye  
 might meet content and faithful every day.  
 t now with anguish from a stricken heart,  
 Mizpah I cry, the Lord keep watch between  
 y life and mine that death hath riven apart.  
 Thy life beyond the awful veil unseen  
 d my poor orphaned being which must glide  
 Through ways familiar to us both till death,  
 All of a surety lead me to thy side  
 Beyond the changes of our mortal birth.  
 pah! Yea, love, in all my bitter pain,  
 trust God keepeth watch betwixt us twain.  
 e lips are still, from which I used to hear  
 strong words of counsel, tender words of praise.  
 or, I must go my way without the cheer  
 and sunshine of thy presence all my days.  
 God keep watch my ways and days upon  
 n all I do, on all I bear for thee.  
 work is left me though my mate is gone.  
 A solemn trust hast thou bequeathed to me,  
 ke the task thy weary hand laid down  
 hat winter evening for my own alway  
 l may the Giver of both cross and crown  
 rounounce me faithful at our meeting day.

**Christians and War.**

War is not an isolated fact, but a link in a well-defined chain of cause and effect. To live selfish, worldly, base, ignoble purposes, and to shrink from war because of its cost and cruelty, is cowardice, not Christianity. The peacable kingdom of Christ is not so impracticable as it appears to many. It is no more reasonable to deride the friends of peace when quarrel has broken out between nations, ask how they would settle it without recourse to war, than it would be to deride a surgeon ordered upon to operate only when mortification already set in and declining to do so. The operation is too late, Christians are merely bidden to fight.  
 They are to live in the spirit in which wars and fightings are impossible. They are not to show they would settle a quarrel without fighting: *they are not to quarrel.*  
 The followers of Christ are to be loving, meek, forgiving, bearing wrong rather than exacting it, forestalling injury with service. If anything else will serve, they are patiently to endure the spite of their enemies. This may seem feeble and ignoble; it is, in truth, the most powerful weapon in the world. Nothing can overcome a steady, well-grounded, loving, loving resistance.  
 War may kill your enemies; love turns them into friends.  
 During the rebellion of 1798 Irish Friends were in constant danger, but they in no way had contact with the soldiery or the United States men; they even incurred grave risk by interference to prevent cruelty, to plead for mercy, and to bring about a spirit of forbearance. In 1801, Dublin Yearly Meeting renewed its sense of thankfulness:  
 That, amidst the carnage and destruction which frequently prevailed in some parts, and notwithstanding the jeopardy in which some of us stood every hour, and that they had frequently to pass through violent and enraged mobs, in going to and returning from our religious meetings (which with very few exceptions were constantly kept up), that the lives

of the members of our Society were so signally preserved."  
 And again, the same Meeting, in an Epistle to Philadelphia, writes:  
 "In some places Friends did not know but that every day would be their last, seeing and hearing of so many of their neighbors being put to death," and it was the cause of grateful acknowledgment "that no member of our Society fell a sacrifice in that way *but one young man.*"  
 This young man put on a uniform, took refuge with the soldiers, and was killed.  
 Did they resist the forces of either side? No. When disturbance was foreseen they took the precaution to destroy their guns or any other weapons, and the Meeting saw that it was done; it was consequently soon known that a Quaker's house contained no arms, and they escaped annoying search. Would they willingly yield their premises for military use? On the contrary, they would fearlessly tell the commander that they had conscientious objection to war and everything that promoted or countenanced it, and when he became angry and ordered his men to afford no protection, reply that they would not trust to, or apply for, military protection.  
 Would they yield their faith? Not to escape ill treatment, or even to save their lives. One family received notice from the rebels that unless they gave up meetings and became Roman Catholics they would be killed and their house burned. Again and again they were threatened. Preparations were begun for the execution, but a higher Power restrained the leaders; they were left in peace.  
 Another family was threatened in like manner; the rebels went away and returned; there was still no yielding. A rope was placed around the neck of the head of the family, and it was tied to a beam, when alarm was given that the soldiers were coming, and the rebels ran away. Not one jot or one tittle of their principles would they abate; meetings were regularly attended; good and kind deeds were done in pleading for mercy for wives and children of rebels, and for restraint of cruelty on both sides; accusations of hindering justice and meddling were freely made, but quite persistent exercise of the spirit of love and Christian kindness eventually gave influence, and won the confidence of both sides.  
 Finally, let us quote the testimony of a Friend who resided at Moate, County Westmeath:  
 "I could with wonder, love and praise relate some marvellous deliverances mercifully vouchsafed to me when surrounded by numerous, and at other times by smaller bodies of armed men in open rebellion, and when no other human being was near; yet through Divine aid, and that alone, I was enabled to refuse to take up arms, or take their oaths, or join them, assigning as a reason that I could not fight nor swear *for or against* them. They threatened, they pondered, they debated, marvelled, and ultimately liberated me, though they said I was in the power of many thousands then assembled."  
 To these dear Friends in the midst of tribulation there was no question of "defensive" war, or whether it was "avoidable" or "justifiable" or "necessary;" it was a question of faithful allegiance to principle. They were

Christians, and therefore they could not fight; their hands were clean from the blood of men. In time of invasion the citizen has choice of entering Government service or remaining neutral; he cannot "go to war at his own charges." The Christian must decide in his own heart where true service lies—"the kingdom of God is within you."  
 The irony of two Christian nations rushing into a fierce struggle almost before the Peace Conference had closed is indeed bitter. But the task of the Christian is not hopeless. All movements profoundly affecting the social conditions of people are slow—that towards peace not slower than others. Wars of extermination have ceased in civilized countries. The fury and cruelty of mediæval wars are inconceivable to us. Armed peace may be bad; the chronic wars, lasting generations, were infinitely worse. There is every hope that international wars are following the feudal and dynastic wars of the past, and that nations will in time seek redress in courts of law and equity as naturally as individuals and corporations do now. Let every follower of Christ steadily set his face towards this end, laboring by voice and prayer to hasten its advent.—*T. P. Newman, in Friends' Quarterly Examiner.*

**THE GROWTH OF HAIR.**—Dr. Pohl, a German, has for some years been investigating hair growths. He finds that cutting off hair checks its growth for about a month, after which the normal rate of growth returns. The average growth is about half an inch a month at the age of fifteen years; three-fifths at twenty years and two-fifths at sixty. In insane persons the rate of growth is less than normal. A curious discovery was that each two to four hairs form a distinct group, in which one takes the lead in growth for a time, then the second and so on in continuous rotation, and that the hairs reach a regular life limit and fall out in similar succession in each group. The same singular phenomena were found in the hair on the back of the fingers. The life period of a hair is two to six years, in which time it grows twenty to forty inches, the most rapid growth being in the middle of the period.

THE custom of sin often takes away the sense of it.—*S. Crisp.*

**SUMMARY OF EVENTS.**

**UNITED STATES.**—A hurricane of unusual severity has been raging during the past few days in and near the shores of the Gulf of Mexico. It has wrought great destruction upon the coast of Texas, and for many miles inland, where the ground is but a few feet above sea-level. The city of Galveston, with a population of about 38,000, stands on an island, no part of which is more than six feet above the sea, and accounts state that the inundation of this island and surrounding country has swept away thousands of buildings and caused the loss of thousands of lives. Owing to the destruction of means of communication with this and other places, in the path of the storm, but meagre information respecting the great damage done has yet been obtained.  
 The Chinese Minister at Washington has received an imperial edict conferring on Li Hung Chang extraordinary power for the complete settlement of the Chinese trouble. It gives him authority to make any terms according to his own discretion without referring them to the Emperor. It is believed that the authorities in Washington will act upon the questions involved, if not in concert with European nations, then upon its own account.  
 A convention met in New York on the 5th instant, and organized under the name of the National party, adopted a platform of principles and nominated as candidates, for President, Donelson Caffrey, Louisiana; for vice-president, Archibald Murray Howe, Cambridge, Mass. Its objects are

thus expressed: "Convinced that the extension of the jurisdiction of the United States for the purpose of holding foreign people as colonial dependencies is an innovation dangerous to our liberties and repugnant to the principles upon which our Government is founded, we pledge our efforts through all constitutional means: First—to procure the renunciation of all imperial or colonial pretensions with regard to foreign countries claimed to have been acquired through or in consequence of military or naval operations of the last two years. Second—We further pledge our efforts to secure a single gold standard and a sound banking system. Third—to secure a public system based on merit only. Fourth—to secure the abolition of all corrupting special privileges, whether under the guise of subsidies, bounties, undeserved pensions or trust breeding tariffs."

A decision of a Bradford County (Pa.) Court in a case where the compulsory education law and the act requiring school children to be vaccinated, came in conflict, affirms that the vaccination law is not mandatory, but optional.

The population of the city of Trenton, N. J., as officially announced, is, 1900, 73,307; 1890, 57,458.

Hawaii has closed its last school for teaching the native language. Hereafter young Hawaiians will be taught to talk English.

The Department of Agriculture has issued a report on investigations of the big trees of California. It shows that the dimensions of the big trees are unequalled; that their age make them the oldest living things. They are described by the report as "the grandest, largest, oldest and most majestically graceful of trees" and "the scarcest of known tree species, with the extreme scientific value of being the best living representative of a former geologic age." The report says the bark of the big tree often is two feet thick and almost non-combustible. "The oldest specimens felled," it says, "are still sound at the heart and fungus is an enemy unknown to it. The majority of the big trees of California, certainly the best of them, are owned by people who have every right and in many cases every intention, to cut them into lumber." The only place in the world where the big tree exists is in ten isolated groves on the west slope of the Sierra Nevada Mountains. The southern groves show some reproductions, through which there is hope of perpetuating these groves. In the northern groves the species hardly holds its own.

It is said that there are to-day but three bands of Seminoles left in Florida. So completely have these people been disintegrated that no tribal relations now exist among them. They have no acknowledged chief. They number about 600.

According to the eighty-fourth annual report of the American Bible Society, the total issues of the Bible at home and abroad for the year were 1,406,801 copies. Of these, 832,497 were distributed outside of the United States. In China, 661,200 copies were distributed. In the eighty-four years' work of the society 67,369,306 copies have been issued.

An estimate of the rice acreage in Eastern Texas this year places it at 30,000. President McKinley has made the following statement respecting the policy of the administration in the Philippines: "It is our purpose to establish in the Philippines a government suitable to the wants and conditions of the inhabitants, and to prepare them for self-government, and to give them self-government when they are ready for it and as rapidly as they are ready for it. That I am aiming to do under my constitutional authority, and will continue to do until Congress shall determine the political status of the inhabitants of the archipelago."

The number of United States troops in Cuba has been reduced from 43,000 to less than 6,000.

Ex-President Cleveland has declined the President's appointment as a member of the International Board of Arbitration under the Hague Treaty. Ex-President Harrison has accepted.

Statistics respecting the commerce of the Great Lakes show that not only is the business carried on the lakes greater during the present season than on any other occasion, but for the first time its details are being accurately measured and the facts presented from month to month to those interested in those details.

The census returns from Porto Rico show that the males of voting age number 201,071, and but 3.8 per cent. are of foreign birth. Of the white persons of Porto Rican birth 29.4 per cent. can read or write, while 17.2 per cent. of the colored population are literate. Under the educational qualification the number entitled to vote in the island would be 47,973, or 25 per cent. of native born males of voting age, restricting the suffrage to about one-fourth of the adult males.

The census bureau had tabulated the returns from fifty-four cities. These show a population of 14,644,711. This is an average increase in population per city of 27.90

per cent. The same cities in 1890 had a population of 11,150,045, making a total gain of 3,494,666.

The Vanderbilt system of railways is now the largest in the world, covering 10,410 miles, against 10,392 of the Pennsylvania and 10,018 of the Canadian Pacific.

There were 370 deaths in this city last week, reported to the Board of Health. This is 43 less than the previous week and 35 less than the corresponding week of 1899. Of the foregoing, 188 were males and 182 females: 45 died of consumption; 53 of inflammation of the lungs and surrounding membranes; 14 of apoplexy; 11 of diphtheria, and 11 of cancer.

Markets, &c.—U. S. 2's, new, 103 $\frac{3}{4}$  to 104 $\frac{1}{4}$ ; 3's, reg., 109 to 110; 4's, reg., 114 to 115; new 4's, 133 $\frac{1}{2}$  to 134 $\frac{1}{2}$ ; 5's, 112 $\frac{3}{4}$  to 113 $\frac{3}{4}$ .

COTTON closed on a basis of 10 $\frac{1}{2}$ c. per pound for middling uplands.

FLOUR.—Winter, super., \$2.40 to \$2.60; Pennsylvania roller, straight, \$3.40 to \$3.50; Western winter, straight, \$3.40 to \$3.60; spring, straight, \$3.65 to \$3.85; city mills, straight, \$3.45 to \$3.65. RYE FLOUR—\$3.00 to \$3.10 per barrel, as to quality.

GRAIN—No. 2 red wheat, 72 $\frac{1}{2}$  to 72 $\frac{3}{4}$ c.

No. 2 mixed corn, 46 to 46 $\frac{1}{2}$ c.

No. 2 white oats, clipped, 27 $\frac{3}{4}$  to 28c.

BEEF CATTLE.—Extra, 5 $\frac{1}{2}$  to 5 $\frac{3}{4}$ c.; good, 5 $\frac{1}{4}$  to 5 $\frac{1}{2}$ c.; medium, 4 $\frac{3}{4}$  to 5c.

SHEEP AND LAMBS.—Extra, 4 $\frac{1}{2}$  to 4 $\frac{3}{4}$ c.; good, 4 to 4 $\frac{1}{2}$ c.; common, 1 $\frac{1}{2}$  to 2 $\frac{1}{2}$ c.; spring lambs, 4 $\frac{1}{2}$  to 6 $\frac{1}{2}$ c.

HOGS.—7 $\frac{1}{2}$  to 8c. for best Western.

FOREIGN—Efforts have been made to induce Russia to change her proposal to withdraw troops from Peking, and it is stated that Russia had agreed to a compromise by leaving a portion of the troops in Peking and sending the main body to Tien-Tsin, which will be made military headquarters. If this is done it is hoped that the Chinese Government will be induced under the strongest guarantee of safety, to return to Peking and resume its functions under the protection of the allied forces. One of the obstacles to the progress of a settlement is the absence of the Chinese Government from the capital. With the presence of the Emperor, the Empress Dowager and other officials of state, steps could be taken for the creation of a commission to negotiate a treaty.

The intense heat in England has caused prostration and death, not only among men and animals but also among birds. A Buckinghamshire farmer had fifty strong, healthy turkeys, and only ten are left. Of 200 pheasants on another farm 188 had died in two weeks.

At a late session of the Physical Science Section of the British Association for the advancement of Science, William Henry Preece, Consulting Engineer to the British Postoffice, made the interesting announcement that, as a result of his experiments with wireless telegraphy, he had found it quite possible to convey audible speech six to eight miles across the sea without wires. He added that it was a practical commercial system, and might be extended to communication between ships and between ships and the shore.

A telegram from Tromsø, Norway, in reporting the return of the *Stella Polare* with the Duke of Abruzzi's Arctic expedition on board, says the *Stella Polare* reached a point in latitude 86.33 north, thus penetrating further north than Dr. Nansen's record. The leader of this expedition is a nephew of the late King Humbert, of Italy, and sailed from Christiania Sixth Month 21, 1899. Dr. Nansen reached a point north of the new Siberian Island in latitude 86° 14' north; four degrees further north than any previous explorer had reached.

A despatch from the Hague of the 4th says: The ratifications of the agreements and treaties resulting from the Peace Conference were formally placed in the Foreign Office archives to-day. The Minister of Foreign affairs, Dr. W. II. DeBeaufort, in a brief speech expressed the hope that the future historian will be able to declare that the work of the conference was of lasting benefit to humanity, and proposed that an expression of this hope be conveyed to the Czar. A telegram in this sense was subsequently despatched to St. Petersburg.

Lord Roberts has issued a proclamation annexing the South African Republic to the Queen's dominions.

Official returns from Bombay show that there were 7969 deaths from cholera in the native and British States during the week ending Eighth Month 25th. The numbers of relief works are decreasing and the numbers receiving gratuitous relief increasing.

The weather in India is promising for crops. Excellent rain has fallen in all the famine tracts and the winter sowings are practically assured.

Competent authorities assert that South America has greater undeveloped resources than any other portion of the world. Any crop grown elsewhere can be duplicated there, and the country abounds in mines of coal, silver and gold, most of which has been only slightly developed.

## RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 74.

Parvin Masters, Phila.; Wesley Haldeman, Pa. Mary Anna Jones, G't'n, \$4 for Chas. Jones and Job Barclay Jones; Samuel P. Leeds, N. J., \$8 for Sara W. Leeds, Henry W. Leeds, Edward C. Leeds and Samuel P. Leeds, Jr.; Wm. Robinson, agent, Ind., \$ for himself, Susanna Cox and Seyrena Hinshaw, \$1 L. O. Stanley, agent, Ind., \$4.00 for Wm. C. Stanley Mary M. Frazier, and 30 cents each for John A. Bode hamer and M. T. Stanley; Susan B. Smith, Pa.; Hen W. Forsythe, Pa.; Margaret S. Ward, N. C.; Benjamin F. Starbuck, agent, O., \$12 for Asenath H. Bond Edmund Bundy, Oliver S. Negus, Lewis C. Steer, Isra Sidwell and John Starbuck; Woolston Comfort, Mich Charity Baldwin, Pa.; Amelia Bedell, Cal.; Solom E. Barker, Del. and for Anderson M. Barker, N. C. Lindley H. Bedell, Phila.; Anna Spencer, G't' Charles Lippincott, G't'n; Emma Jones, Phila.; A. Holloway, agent, O., for Geo. W. Stratton; Just Robeson, Canada; Israel Hall and for Isaac Hall, Pa. Henry B. Leeds, agent, N. J., \$4 for I. Powell Lee and Louisa Lippincott; Edward G. Smedley, Pa.; Ru K. Smedley, F'kf'd; Rachel E. Bell, N. J.; Mary Bacon, N. J.; Elizabeth B. Taylor, Phila.; Wm. Cook, Ia.; John M. Sager, Pa.; Benjamin H. Coppel agent, Ia., \$4 for Edward G. Val and David Hollows Thomas H. Whitson, Pa., \$6 for Anna T. Griffith Elizabeth Taylor and Philip P. Sharples; Phebe Gawthrop, Pa.; Thomas Waring, N. J.; R. Nichols for Hannah J. Prickett, N. J.; Phebe E. Hall, agent O., \$1 for Jephtha W. Hall to No. 39, vol. 74.

Remittances received after Third-day noon will appear in the Receipts until the following week.

## NOTICES.

WANTED.—Situation as companion or helper to elderly woman, by a young woman Friend, a graduate Westtown. Address "C" at this office

WANTED.—Opportunity to teach young children primary studies, by a young woman Friend, a graduate kindergarten training school. Address "M" at this office

A YOUNG woman Friend of experience wishes a situation as companion to an elderly lady.

Care B. Cope. Address, S. C. G., Kennett Square, Pa.

FRIENDS' SELECT SCHOOL will re-open Ninth Month 1, 1900.

J. HENRY BARTLETT, Sup't

In Haverford College grounds the undersigned furnish a home and tutoring for eight boys. They attend Haverford College Grammar School, opening Ninth Month 26, 1900. Special attention to preparation of daily lessons. Two vacancies. At home after Ninth Month 1, 1900.

Apply to

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WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will leave trains leaving Philadelphia 7.17 and 8.19 A. M., and 4.32 P. M. Other trains are met when required. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, Sup't

DIED, at his residence in Woodbury, N. J., Ninth Mo. 2, 1900, THOMAS S. PIKE, aged nearly seventy-six years, a member of Woodbury Monthly Meeting of Friends.

—, on the twentieth of Seventh Month, 1900, E. T. HARVEY, infant son of Adolphus E. and Lyra T. Harvey, of 1822 Sargeant Ave., Joplin, Mo.

—, near Downingtown, Penna., on the thirteenth of Seventh Month, 1900, DEBORAH BALDWIN, aged seventy-three years. A member, elder and overseer of Downingtown Particular and Uwchlan Monthly Meeting of Friends. This dear Friend was firmly attached to the Christian principles and testimonies of our beloved religious Society, and often expressed her concern for the support of her original foundation. Her end came suddenly, yet we believe she had long been making preparation for the solemn change, and that her redeemed spirit is ever at rest.



# THE FRIEND.

A Religious and Literary Journal.

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## A Government Appointment.

We were recently in one of the States of this country where rejoicing was manifested at one of its citizens had received a high diplomatic appointment from the President.

We were led to reflect on that highest of appointments offered to each of us from the throne, and under which we should be serving namely, "God hath appointed us to obtain salvation." This is an appointment for life, to work it out with God working in us is *fe-work*. "How shall we escape if we neglect great salvation?" It is our one business to obtain it, and unto this we have been appointed. Whereas we have earned wrath. He "hath appointed us to wrath; but to obtain salvation," which we have not earned and cannot earn. The provided way for obtaining it is through our Lord Jesus Christ," and its condition is "repentance towards God and faith towards our Lord Jesus Christ," who tasted the earnings of sin for every man, that being reconciled to God by his death we might "much more be saved by his life." "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Repentance is a sign of that life already working in us. Obedience to this witness of the Spirit is the one thing that we can do for the obtainment of repentance towards God; faithfulness under this same convicting power prepares us to receive the faith in the gift of God who loved us and gave himself for us, that the life which we henceforth live in the flesh we may live by the faith of Him; and abiding in Him who hath bought us with his blood, is not to be our own, so long as we live as we are progressively "much more saved by his life," even saved not in sin but *from* sin by the hope of glory, as indwelling in Him who are eradicated by the Spirit of Him who came to destroy in us the works of the devil. Unto the obtainment of this salvation were

we appointed. Who will accept the appointment? Who will be faithful to it? It is a government appointment from the Throne of grace, and it means our government by Christ's holy light and Spirit from the first beginnings of repentance throughout sanctification in glory. In the faithful who so run that they may obtain, it is appointed that "of the increase of his government and peace there shall be no end."

But as this appointment to obtain salvation is conditioned upon our obedience to the grace of God which brings it, so we cannot deny that other appointment for those who are disobedient to the Word. To stumble at the inspeaking word is a law of disobedience, and so an appointment; and when He says, "whereunto they were appointed," He does not say that they were appointed unto disobedience, but unto stumbling and falling in consequence of disobedience. "He hath not appointed us to wrath," but it is possible for us to choose the course which has that appointed end. "He willeth not the death of the sinner, but that all should return, repent and live." Let us lift up our heads in hope as sons and daughters appointed "to obtain salvation," and for that purpose called unto the fellowship of his Son.

OUR RELATION TO THE CAMPAIGN.—The very name of this paper makes it unnecessary to say that it stands for Peace and opposed to all carnal wars, fightings, and militarism; also for Temperance and abstinence from all that can intoxicate.

But we must leave it to each individual reader to decide, and cannot presume to dictate to him, which political party best represents his own conscience on these important causes, and what his individual method of work should be under the witness of the Spirit. Doubtless every ticket to be voted at the close of the present political campaign, has its adherents among our subscribers. We cannot consent, through any article offered to our columns, to be drawn into politics as such, or to appear in the role of biasing votes. But since, beginning with our first editorial sentence ever written, we have announced our concern as principles rather than men; so now our contention is for principles of righteousness irrespective of parties. If war is the issue, they are all in principle involved in that. And our religious Society having at the outset by every form of public protest open to it, done what it could to prevent the war, stands now clear of the re-

sponsibility; and can only at present, while still holding up its standard for Peace on earth, in sadness "let the potsherd strive with the potsherd of the earth," and embroil themselves in their forewarned calamity. We see no part to take, especially in a non-political sheet, either in arraiging or in preferring any of the political parties in respect to war and its baneful work, where they all embrace war in principle, and, once embarking, might have to be swept on in its vortex deeper than any President could wish.

NOTE.—Our friend Henry N. Hoxie having kindly prepared for our columns a review which began in our last number and is concluded in this, entitled "Some Thoughts on 'Quaker Government in Pennsylvania.' By Isaac Sharpless." We feared on seeing it in print that the title of the article made it appear that it was written by Isaac Sharpless, who is also the author of the book reviewed. Readers may now observe that the review is signed by its own author, Henry N. Hoxie. We are glad of his thoughtful testimony to the merit of Isaac Sharpless's historical researches, as given to the world in these works of permanent value: "A Quaker Experiment in Government," and "The Quakers in the Revolution."

## Everyday Goodness.

The stout man had jostled and fought his way through the crowd at the entrance to the Brooklyn Bridge, and he was scowling fiercely as he pushed out a big dent in his hat. Seated next to him in the bridge car was a man who had an office in the same building.

The stout man pointed to the battered hat and said: "I believe men—and women, too, for that matter—are no better than savages. It's everyone for himself. There isn't a day passes but that I see something which convinces me civilization is only skin-deep."

"I'm afraid you only see one side of it," replied his neighbor. "There are lots of good things to be seen everyday, too. Now here is something that gives me a great deal of happiness during the year. He pulled a small note-book from an inside pocket. Then he went on; "I used to feel as you do—that people were very selfish, but when I began to study them more closely I saw so many pleasant things that I got in the habit of making notes of them, and so I carry this little book. Here's what I've jotted down to-day, for instance:

"On my way to the bridge this morning my hat blew off. I chased it, but before I reached it three other men were after it, and one of them caught it for me. Now, there was an entirely unselfish act on the part of men who

were strangers to me; and you may see the same thing any windy day.

"As I was crossing the City Hall Park a woman in front of me dropped a glove without knowing it. Two boys made a dive for it and shouted: 'Lady, lady, you've dropped your glove.' Another act of kindness.

"Just as I reached Broadway a truckman's horse fell. The driver had hardly left his seat before the drivers of three other trucks stopped, got down, and began to help raise the horse. They did it because they saw a fellow-workman in trouble, and knew that they might need the same help at any time.

"On my way back to the office I passed a heavy, two-horse load of flour stuck on the car track. I stopped a minute to look, and saw several men put their hands to the muddy wheels and push till the dray started. They had no selfish interest in that load of flour; they only wanted to help.

"These are little things, but I think they show something very different from savagery. Some days I see even more, and some things I see every day. The reason we don't notice them more is because they are so common. You watch when we get off the car now, and you'll see half a dozen of these men give the papers they have just glanced through to the newsboys at the foot of the stairs. They might easily throw them away, but they know the boys sell them again and thereby make a few extra pennies."

And the stout man himself, when he reached the foot of the stairs, dropped a pace behind his neighbor, and hastily slipped his paper into the hands of a ragged newsboy.—*Exchange.*

FOR HIS MOTHER'S SAKE.—The florist had just swept some broken and withered flowers into the gutter, when a ragged urchin darted across the street. He stooped over the pile of mangled flowers, and, looking them carefully through, came at last upon a rose seemingly in better condition than the rest. But as he tenderly picked it up the petals fluttered to the ground, leaving only the bare stalk in his hand.

He stood quite still and his lips quivered perceptibly. The florist's boy, who had been looking at him severely, felt that his face was softening. "What's the matter with you, anyway?" he asked.

The ragged little fellow choked as he answered: "It's for my mother. She's sick, an' can't eat nothin', an' I thought if she'd a flower to smell it might make her feel better."

"Just you wait a minute," said the florist's boy, as he disappeared. When he came out upon the sidewalk he held in his hand a beautiful half-opened rose, which he carefully wrapped in tissue paper. "There," he said, "take that to your mother."

He had meant to put that rosebud on his mother's grave, and yet he knew he had done the better thing. "She'll understand," he said to himself, "and I know this will please her most."—*Selected.*

GREAT thoughts belong only and truly to him whose mind can hold them. No matter who first put them in words, if they come to a soul and fill it, they belong to it, whether they floated on the voice of others, or on the wings of silence and the night.—*Dream Life.*

FOR "THE FRIEND."

## A Report from Travellers in the Philippines, 1898.

(Extracted from a Statement sent to a Correspondent.)

Lately I have been reading Senate Document Number 66, an official report prepared by two naval cadets commissioned by Admiral Dewey to travel in the Philippines in October, 1898, and ascertain their condition in the interior, the intelligence of the people, their tendencies, desires, and general surroundings. I am sure there is a widespread misunderstanding as to the character and ability of the Filipinos. Hitherto I have based my opinions upon newspaper reports such as I could secure, and had formed an impression that these people were a semi-savage race, practitioners of wierd dances, wearers of scanty clothing—largely cannibals—ugly, ignorant, dishonest, treacherous and uncouth class of people. My entire ignorance was only exceeded by my surprise upon learning how dense that ignorance really was. As a matter of fact they are far advanced upon the scale of civilization. On page 44 of this Senate document Brigadier-general Charles King says: "The capacity of the Filipinos for self-government cannot be doubted. Such men as Arellano, Aguinaldo, and many others whom I might name are highly educated; nine-tenths of the people read and write; all are skilled artisans in one way or another; they are industrious, frugal, temperate, and given a fair start could look out for themselves infinitely better than our people imagine."

The two cadets describe minutely their customs and habits, and I was greatly concerned to learn of their refinement and culture. There are many statements similar to the following: "In our journey we first travelled across the province of Neuva Icija, by far the poorest and least interesting of all the provinces we visited. And yet here we were surprised at the intelligence and refinement of the inhabitants. While our entertainment was at first meagre—for want of the wherewithal to provide a more generous one—we could nevertheless detect the same spirit of hospitality that found vent in elaborate manifestations in the richer towns which we visited later. We were particularly struck by the dignified demeanor of our hosts and by the graceful manner in which they extended to us their welcome."

These cadets penetrated to the very heart of the country generally supposed to be inhabited by savages and cannibals, all living wild and uncontrolled, a terror to mankind. Speaking of their arrival at one of the inland towns, one of the cadets reports that on the evening following our arrival they met a company given in their honor, which was attended by all the elite of the town. "There were present about fifty young women, and about twice that number of men. All were dressed in European fashion. The girls were pleasant and intelligent; the men comported themselves in all respects like gentlemen. It was very hard to realize that we were in the heart of a country generally supposed to be given up to semi-savages."

What a misfortune it is that we Americans have been so ignorant of the real character of the Filipinos. The source of this misinforma-

tion is largely explained by another extract from this report, under the heading of the "Backwoods Filipino": "Some years ago, at an exposition held in Barcelona, Spain, a man and woman were exhibited as representative types of the inhabitants of Luzon. The man wore a loin cloth and the woman a scanty skirt. It was evident they belonged to the lowest plane of savagery. I think no deeper wound was ever inflicted upon the pride of the real Filipino population than that caused by this exhibition, the knowledge of which seems to have spread throughout the island. The man and woman, while actually natives of Luzon, were captives from a tribe of wild Igorrotes of the hills; a tribe as hostile to the Filipinos as to the Spaniards, and equally alier to both. It is doubtful to what extent such islanders are responsible for the low esteem in which the native is held; his achievements certainly have never been well advertised while his shortcomings have been heralded abroad." Of these Igorrotes they say they are not numerous, and "are not powerful enough to attack a town of any size." I think it is the popular opinion here that there are few well educated people, and a large mass of very uncivilized ones, while the facts show just the reverse. Murat Halstead, sent to the Philippines by the administration, says that five sixths of the people there are Christians, and there are but very few heathens, and that the heathen have had no part in the Filipino uprising, and that nine-tenths of the people read and write.

The cadets speak in highest terms of the efficiency of Aguinaldo's government, and also state there was a universal sentiment in favor of independence of the island. That was in 1898, after the war with Spain was ended, and before the Filipino-American war had begun.

The Aguinaldian military government was merely temporary, and a complete civil government was in existence, with officers elected by the people. At that time, the Hong Kong papers brought the news that the Peace Commissioners of the United States at Paris were favorable to independence of the Filipinos and Colonel Tirona considered the information sufficient reliability to justify him in regarding the necessity for military authority past and the Philippine independence as assured whereupon he proceeded to relinquish his military command, and to place government power in the hands of a civil officer elected by the people. This was done in the presence of witnesses, who tell the story of the establishment of civil government, saying that the civil officer in assuming his office knelt, placed his hand on the Holy Bible and took the oath of office and then "made a speech in which thanked the disciplined military forces of the province, and assured them that the work that they had begun would be perpetuated by the people of the province where every man, woman and child stood ready to take up arms and defend their newly won liberty and to assist with the last drop of their blood the tempt of any nation to bring them back to their former state of dependence."

They further say: "At the time of our departure, Colonel Tirona planned to go with a few days to Ilagan, and from there to B. ombong, repeating this ceremony in the capi-

ty of each province." Thus it appears that mere assurance that these people were to be granted their liberty would have been sufficient to have caused absolute peace throughout the lands and further warfare unnecessary.

This report was sent to the Navy Department by Admiral Dewey on Twelfth Month 1st, 1898, who approved it, and said that it "contains the most complete and reliable information obtainable in regard to the present state of the northern part of Luzon Island." The hostilities between the Filipinos and Americans could have been avoided by acting upon that report.

### An Exchange of Coats.

A correspondent of the *Life of Faith* relates the following interesting incident:

"The story of a waistcoat in your last number reminds me of a similar incident, in which I bore a part, thirty years ago. I was staying with a married sister. One morning she asked me if I knew of one among those with whom she was working who would like a warm great-coat, as her husband had had one made, but she disliked the color, and wished to give it away. Reflecting a while—for the coat was too good to give to a poor man—I remembered a missionary I knew, and said, 'Yes, I could dispose of it.' Bringing it she added, 'And here are some new trousers to give with the coat.' When I got home I managed to get the parcel taken by a stranger to the missionary. She asked, 'Who sent it?' The reply was, 'Most likely there are particulars inside.' It happened that I was prevented from going to the evening prayer-meeting. A young lady came to inquire the reason of my absence, and said, 'It is a pity you were not there, for you would have enjoyed something which took place. After the meeting was over Mr. B— said: "I should like to tell our friends of the goodness of the Lord. I was visiting a poor body at the hospital on Saturday who was recovering from a chest attack. He told me he intended going out in his cab on Monday, as was well enough. On inquiring if he had warm clothing I found his coat was thin. When I went home I told my wife about it, and said I had a great mind to give him my overcoat. She exclaimed against this, reminding me how easily I caught cold. However, in the end I prevailed, and this morning my body set off to his work in my old but warm and comfortable great-coat. In the course of the day my wife heard a knock at the door; a girl put a parcel into my wife's arms, and saying there was no answer, went away. When I opened the parcel there was a splendid new great-coat and another new and useful article of clothing!" To this day Mr. B— has no idea from whence his new garments came. My sister, a worldly lady, was quite overcome when I related the result of her kindness."

It is true still that "there is that scattereth and yet increaseth." This is by no means the chief reason for communicating of our substance to relieve want, but it is well to remember, when prompted to some act of benevolence and deterred by the thought of our present or possible future need, that it is written, "God is not unrighteous to forget your work and labor of love which ye have showed toward his name, in that ye have min-

istered to the saints and do minister" (Heb. vi: 10).

### Some Thoughts on President Sharpless's Second Volume "The Quakers in the Revolution."

(Concluded from page 67)

First, however, a few words in regard to the introductory chapter which should be thoroughly mastered before proceeding further, and is a map and a picture in itself. Within about forty pages, and at a bound, the reader is placed in the commonwealth of William Penn,—in the heart of its busy movement, and in the atmosphere and trend of the one hundred years under consideration.

Another world it is from ours,—another day,—with other work to do and men to do it; an age long gone as it would seem with picturesque customs and conceptions; with ways and habits of thought now indeed changed; the echo somewhat of a mediæval church bell in the distance, but a time of heroic personalities stalking with veritable majesty through these pages, and a robust religious loyalty which we may all envy;—a note, too, on most of the important questions of life even yet resounding among men.

This chapter is vivid in its geographical distribution of the element making up its population. Three counties especially are here Bucks, Philadelphia and Chester, the original and oldest in the colony, with adjacent territory stretching westerly and northerly from the Delaware out and beyond. Here and there we find the Friends in their comfortable avocations and on their farms with constantly growing accretions of Presbyterians proper and their co-religionists from the Church of England. The scene has been painted by various local historians, by some poets and occasional story-tellers not unpleasantly.

Flanking them westward from the Schuylkill are the partially concentric layers of people recruited from Europe; the Welsh not far from the city; Germans from the Rhine and Palatinate; Mennonites—Moravians, Dunkards, and a long step further North and West, Presbyterians of a second type, "proselytes of the gate" as it were, from the north of Ireland,—rabidly aggressive, chronic in turmoil, and initiating a policy at once destructive *ab initio* of the old charter of William Penn. We thus in the early half of the eighteenth century have the motley elements of attraction and repulsion, the mosaic population of the colony. The picture, however, is brilliant with color because of these race differences, and the imagination readily reproduces the old-time primitive settlements, Penn's Manor, Chester, Germantown, Paxton, Bethlehem, Lancaster, etc., around which subsequent events of historic importance cluster.

President Sharpless estimates the maximum number of Friends at any time in the colony as forty thousand, and the maximum year as 1760. With the elements already mentioned, political parties quickly crystallize for legislation, and although crippled by the events of 1756, we have our author's statement that that of the Friends with which as a rule, the Germans usually were in accord, had undoubted ascendancy from 1681 to 1776, and then forever disappeared.

Throughout the book, too, as would be expected, we have the succession of governors of the Province, Thomas, Richard, and John

Penn, and the prominent individuals more or less associated with them; the Logans and Pembertons, Norris and Deny and the Hamiltons. Two beautiful portraits are also presented, one of Thomas Penn and that of John Dickinson. Public questions affecting the progress and policy of the country during these years—control of the public expenses, agitations against the Penns as proprietors, taxation of their estates, the Indians and the defence of the frontiers, of course, come to the front with consequent internal discord. We have the picture of Benjamin Franklin flitting alternately from America to England in diplomatic venture; that, too, of Dr. John Fothergill not infrequently in close touch with the English Government on the affairs of American Friends, a man evidently of large and statesmanlike mould, whose correspondence here appears, we believe, for the first time. Here, too, never before seen in print, we have the deliberate and stately papers of our own Meeting for Sufferings covering a multitude of subjects throughout the book, the beautiful sympathy also and advice of the English Friends with their brethren here in their trials of colonization and war as the crisis comes on, while behind them ever, but somewhat to the North, as a sombre background, looms the dark struggle so nobly painted in recent years by Parkman—between France and England for the mastery of the continent—looms again, still darker and with disruption and suffering especially for Friends, the growing shadow of the Revolution.

From these facts, and such as this volume additionally gives us, we have in the experiment of William Penn here recorded, an imperfectly human no doubt, but sincerely noble attempt to realize on earth a more perfect society or state than any as yet attained. It went beyond the Utopia of Sir Thomas Moore and Plato's ideal Republic, because in a very real way it actually existed while their's did not.

We think that from its history certain very notable impressions or influences occur timely for Friends at the present day, and especially important for us all to remember. We summarize but two of the many easily noticeable.

The first one is the Quaker idea of the State—what was it, or is it, rather? Of course, this idea is stated with greater fulness in the earlier volume than in this, but it here pervades every page by implication. Evidently Penn's ideal was so radical and far in advance of his own and the present time that it disappeared in the long train of light it cast before it. And yet, as an object-lesson, as something tentative however premature, what worthier model can become the subject matter of investigation in our schools and colleges, or in popular thought for guidance along great and general lines of practical politics to-day, than this same Quaker ideal of William Penn? Many of the old economic problems, and the spirit of all of them,—rights, taxes, franchises, protection to life and property, distribution of commodities, immigration, finance and general legislation here occur as they always occur, and are squared to the Christian standard, a realization however partial, of a divine society on the earth;—the kingdom tentatively which the Master promised withal to give to his disciples.

Again, no greater lesson, we think, is taught in this book to our own membership and the Christian world at large than that the life of

the Christian disciple is one of suffering;—suffering for conscience' sake, or, as Dr. Fothergill says in one of his letters of advice, suffering "for the good of the immortal part." We can but think that a thorough reading of this book by our young Friends everywhere, especially under the lead of a teacher familiar with the history of the modern state in Europe and the great European and American charters of freedom, any great Christian teacher so equipped and tendered by the Holy Spirit of liberty, we can but think that such a study would awaken an enthusiasm of love and thoughtful admiration for Christian truth as interpreted by the Society of Friends as does not now always exist without some such example and illustration as are here given. All through this book the Friends suffer. The very titles in the index chapter are so named or imply it to the full. Separation, schism, riot, violence, persecution, exile, death,—these in very truth in the time covered by it, are the badges of membership. Its two longest chapters, that on "Preparing for the Revolution" and "Quaker Suffering" illustrate it best, while the last one, that on "Friends and Slavery," shows clearly the power of a quickened conscience to make sacrifices and the will and genius prior to all attempts in the same direction to rise to the illuminating level of a great reformation.

Without competency to discuss the volume on open historical points, we believe its sources of authority are authentic because they are our very own as a religious Society, and that through them President Sharpless has given us a very noble interpretation.

We believe, too, that turning back now and then, as we here do to early Puritan and Quaker history and its spirit—to a period when the Christian faith was a very real thing in human life because of strenuous work in the settlement of a new world—turning back to the Pilgrim at Plymouth and the Quaker with Penn is a healthy tonic for us all. For from their days so different from ours in outward circumstances, aside from theology which renews itself from age to age, there is with them a simplicity of faith—a hunger for the Unseen—a trust in the Omnipotent One, purifying and refreshing in themselves, and well supplementing the sure faith of our own time. And in the words of a great orator long gone, "We understand to-day also that in the scanty records of those early times we may read the prologue of the great world drama whose final acts are yet to come."

H. N. HOXIE.

THE ALBATROSS.—It is said to be a very difficult task to capture an albatross, as they never light on land or on board ship. Their feet and legs are not strong enough to support them, hence they either stay in the air or light in water. An albatross sleeps on the wing and rarely ever flaps its wings. When it wishes to rise from the water, if there is a breeze, it faces the wind, raises its wings, and making a circular motion to the right, gets wind enough under its wings to get under headway. In calm weather it gets on its wings by running on the surface of the water until it gets sufficient wind underneath it to lift it into the air. This peculiar bird, Captain Paulson says, is perfectly at home in a storm: the rougher the gale, the more the albatross appears to enjoy itself. It seldom lights on the

water when a storm rages, preferring the rough winds that toss it about and carry it along.—*Morning Oregonian.*

FOR "THE FRIEND."

#### ENOCH WALKED WITH GOD.

No written word brought cheer to lonely heart,  
Nor gave response with comfort or command;  
No sweeping censer curved its scattered cloud,  
Nor bread nor wine, nor pure baptismal bath,  
Nor priestly function passed from man to man,  
Nor saints replying in communion sweet.  
And yet the holy commerce of the skies  
Was fresh, direct and constant in its flow.  
The utmost seat of mental life was touched,  
Pure garments made in heaven the man adorned,  
And friend with friend conversed in heavenly place.  
Ceasing from man, what liberty we reach,  
Walking with God, what honor we attain,  
A deathless life! Great type of beaming joy.

H. T. MILLER.

BEAMSVILLE, Ontario.

FOR "THE FRIEND."

#### Christ's Fulness.

In the State of Nebraska are vast fertile plains, on which the early settlers raised abundance of corn, and kept much stock. The greatest drawback to the country was the lack of water during the heat of summer, when cattle had often to be driven several miles to the streams, and sometimes even these became dry, and many cattle perished. In these times of drought not a few men made a lucrative business, carting and selling water. But ere long the people found that even in the driest period there was always an abundance of clear, cool sparkling water lying from sixteen to sixty feet below the surface.

They began to sink wells, and now almost every man has a well and a windmill to pump the water which flows generally into a tank, either at the house or barn, giving an abundance for all, and some use it, too, for irrigating the land.

What a simile have we here, to spiritual blessings in Christ! He was "full of grace and truth," and, says the Apostle John, "We have all received of his fulness." It is by this grace of our Lord Jesus Christ by the which any are saved, who are saved. It is the gospel of Christ, God's power to salvation to every one who believeth in Christ. Now God's grace was upon Jesus as a child, that is God's spirit. And we receive the gift of life from God, through Christ Jesus, his well-beloved Son, appointed the Mediator between God and man.

Jesus weary with his journey, sitting at Samaria's well, told the woman who came thither to draw water, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into eternal life."

As these Nebraskans lived on their land, so is it said of God, "In Him we live and move, and have our being," and like as the water they sorely needed, so does Paul go on to say, "If haply men might feel after Him and find Him," as the settlers found the water, which, after all, was near. Now each one found a well of water and an abundance of it. Just what we find when we find Christ; "He is in us a well of water springing up into eternal life." Before they found this hidden treasure, their cattle died; now they lived and were daily refreshed. So is the believer in Christ Jesus.

Again John records that on the last day of one of the Jewish feasts, "Jesus stood and cried, If any man thirst, let him come unto me and drink. He that believeth in me, as the Scripture hath said, out of his heart, shall flow rivers of living water," and the evangelist adds, "This he spake of the Spirit, which they that believe in Him should receive: for the Holy Ghost was not yet given because that Jesus was not yet glorified."

When Jesus ascended on high, being glorified, He sent that promise of the Holy Spirit and on the day of Pentecost three thousand who believed with joy of heart received the word and were baptized by Christ. And a Peter then in substance said, that this promised outpouring of the Spirit of Christ, was not to be only to them then present, but to continue throughout time, to each succeeding generation forever.

Now Christ says it is through believing in Him, we receive the spirit. Paul says the same, calling this spirit grace; "By grace are ye saved through faith, and that not of yourselves, it is the gift of God."

Now mark! The Nebraskans all lacked water to give life and sustain it. They all needed water, and sorely felt their need. They paid others to bring it, but, after all, had little. A times these failed and they had none. Death then walked through the land—and yet, after all, water was near easy of access, and in abundance, only they did not know it. They sought they found, a great treasure, no more than lacked, their every want was filled.

God, our Creator, hath implanted a desire a thirst, in every soul for this life beyond the grave. We sorely need—preachers may profess to sell. These, like broken cisterns, which most needed, fail. Doth God withhold the needed water for the soul for which He himself has caused a thirst? Some may say, I do. "You can't get any, only through the minister," they say. Is that true? The Nebraskans would have thought so, too, if they had believed those who made a trade of bringing water. But Christ speaks of a well in each and every man who believes, that he may draw therefrom living water, Christ's Spirit, and live forever; nor are the flowings of this well subject to any other man, any more than each man's well, is to his neighbor on these plains. Christ by his Spirit in Isaiah cries, "Ho! every man that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat, yea, come; buy wine and milk, without money and without price" (Is. lv: 1).

Now suppose one Nebraskan found this water and plenty of it, and it cost no more than the labor of lifting it up, and God's wind was powerful enough to do this; and suppose he told his neighbor all this? Would he doubt his word even if he saw the effects of the water, and that the man had no more occasion to give money to those who sold water. But they would not do that. They saw, and believed, and the same, and prospered.

And why cannot we do in spiritual things what they did; and be as wise in heavenly things as they were in temporals? Should God pour out of his heavenly grace upon all men, which he does, and one man should come to the knowledge of this, as Paul did, and immediately the effects of this free teaching of God's grace and power to keep the man from evil were plain

sible to others, like as Saul the persecutor, became Paul the meek, would they be wise men neglect such a means, so freely bestowed on an, so easy of access through faith, so powerful to save from evil, so life-giving in its effects, full of God's promises to all who receive and obey? I am sure the witness for truth in every part, to whom God has given reason, and who meditates thereon, must answer, "No! theirs could be the height of folly."

This Divine grace is more. It is the Angel God's presence, to lead men through the trials and temptations of life, to give him the knowledge of God's will, to give him power to do this will and to overcome sin.

It is God's light to make plain the way wherein man should walk to please him, and like the God-sent star which led the wise men of the East to Jesus the Saviour, so it leads to God from whom it comes. As obeyed it purifies the soul from the pollutions of sin, and God is said to dwell in it; and as man comes to walk in this light, he is brought by it into communion with God, such as Adam, ere he fell through sin, enjoyed.

Christ Jesus is full of grace, Christ, the Lord, is near; this word of grace, coming in the name and power of Jesus, God's free gift every man is able to save, able to give an inheritance in God's kingdom. All who truly seek, do find Him, and he who finds, finds life. O reader, are these things true? I know they are, and thou wilt, too, if thou comest to that grace of God in thee, for "He hath appeared to every man;" it is He who reproveth the sin and evil in thy heart that alone hideth God's face from thee; obey this grace, this Angel of mercy, forsake the evil, do the good He teaches thee.

The fulness of God's law is to love the Lord God with all our heart and to love our fellow-man. This is what He teaches, and He gives power to fulfill this law, and thus keep God's command, come to be called like Abraham, "the friend of God."

W. W. B.

### Doukhobor Notes.

The information contained in the following extracts from a letter of Eliza H. Varney, is perhaps the most encouraging that has come to us since the Exiles have been in their Canadian homes.

We do not know over how wide a district the ten days' drive extended, but, as she makes exception for any village which came under her observation, we can but hope, that the favorable condition of the harvests she describes, may apply to every settlement. The careful selection of garden seeds made by W. B. Harvey, after correspondence with J. F. Saunders of the Experimental Farm, seems to promise success. It may be remembered that about four hundred dollars were expended for these seeds, grown in Canada, and that explicit directions were printed, in Russian language, for the preparation of the ground and spacing of the rows, depth of soil, etc.

YORKTON, Assiniboia, Ninth Month 6th, 1900.

MY DEAR FRIEND:—We reached Yorkton in the evening after a ten days' trip among the Doukhobor Colonies. While we found the trails in much worse condition than last year, the heavy rains of last month have been a great

blessing, not only to the Doukhobors, but to everybody. Crops of all kinds are turning out well. I visited most of their gardens and saw beautiful, solid heads of cabbage, as large as they ever are, as a rule; also some cauliflower and very fine celery, very large white turnips, winter radishes, carrots, and very fine onions. Their crops everywhere are good; so much better than they expected, that smiling faces and thankful hearts are their portion.

Frederick Leonhardt, our interpreter, told me this morning that when we left Yorkton, ten days ago, his potatoes were so small, not as large as a hen's egg. Having been frozen down twice, he thought they were no good, and that he would have to buy; but, to his astonishment, this morning, he found the plants in full bloom, and the potatoes the size of a common tea cup. They were certainly fine ones, and, he says, now he will have plenty. He says he is always astonished how fast things grow here. They had very fine cucumbers; they gave us some to have on the road, as we mostly care for ourselves by taking our own provisions, but we fell short this time, and wondered what we were going to do for supper; when a Doukhobor woman came running after us with large radishes, turnips, some carrots and onions. In the course of the afternoon our driver shot three prairie chickens, and when we reached our destination for the night, my cousin and the driver prepared the chickens, and had a fire out of doors, and cooked them and the vegetables in a stew, (as they had but one kettle to cook in), and with a cup of tea and Doukhobor bread we were greatly refreshed. While the chickens were cooking for our evening meal, our driver and interpreter went away and shot three more, so that we have lived on very fine prairie chickens, either fried or stewed. We can truly say we have lacked nothing, either temporally or spiritually. We held a meeting that evening, to the relief of my own mind, and to their comfort and encouragement; for it did seem as though the windows of heaven were opened and spiritual blessings poured out on us, from place to place.

If thou couldst let Joseph S. Elkinton know what a great change has taken place in all the different crops of grain as well as vegetables, I am sure he would be greatly comforted. For of a truth we can, like Joshua of old, bring back a good report of the land; the people are greatly encouraged.

AN ESTIMATE OF WHITTIER.—Whittier belongs with those few who arise in all parts of the Christian world and out of the bosom of all sects, who are lovers of the spirit. They illustrate the purest teachings of Christ, they express the simplest aspirations of man; and this is their religious life. . . . Wherever Whittier touches upon the problems of the spiritual life he evinces the qualities of a great and liberal nature; indeed, the traits which are most deeply impressed upon us, in his character, are those which are seen most clearly in his religious verse. . . . In the crush for wealth and notoriety, men have been pleased to remember him, the plain citizen, uncheapered by riches and unsolicited for fame, ending his life with the same habits with which he began it, in the same spirit in which he led it, without any compromise with the world.—George E. Woodberry.

### The Advantages and Disadvantages of the Marriage State.

(AN ALLEGORY.)

I fancied myself travelling in the eastern parts of the world; and, at last, coming to the city of Old Babylon, where I was much amused in viewing the curiosities of the place, the tower, the wall, the gates, the streets, the palace, the river, the images in the plain of Dura, &c. I observed the city, and it appeared in different views. In one part, the people were entirely taken up in revellings, feasting, diversions, splendid appearances, enjoying themselves. In the other part they were more reserved, and were much taken up in a demure dress and behaviour; in the decency of their houses and streets, and in the regularity of their towers, fortifications, etc. But, without any appearance of dangers, alarms, or molestations, they seemed all entirely at ease.

When I had almost satiated myself with gazing at the particular shows, I thought to take a prospect of the whole city together. So I walked to a rising ground belonging to it, but a little retired from the crowd; where I saw a booth, which I took to be built on purpose for the convenience of taking prospects, and I went directly to it; at the door I saw an old man, of whom I enquired if he had a prospect glass, whereby I might be favored with a full view of that royal city, which I supposed to be the metropolis of the world. He told me if I pleased to take a deliberate observation, I might perhaps have different apprehensions of that splendid city, from those I had at present. For he assured me it was so full of intestine perplexity, caused by envy, malice, excess and corruption, that the inhabitants had no real satisfaction in themselves; and it was only by those extravagances and amusements which I had seen, they kept themselves from perpetual distraction.

He then brought out his prospect glass, and told me if I pleased he would show me the situation of the place, whereby I might be convinced that its condition was not so happy, nor its glory so majestic as I imagined. So I took a distinct view on the south side; and the foundation of the place appeared to be built upon nothing but bogs and quicksands, which could not possibly sustain the buildings; but ere long they must inevitably sink.

I again took a view on the north side; and I found the foundation was all bituminous and sulphureous matter, interspersed with subterranean fire, which appeared ready in a moment to burst forth into flames.

He then bade me look to the east, and I saw a very formidable army approaching the city, with full power and commission to destroy it; and they spread themselves around with fury, like the roaring of the sea. And there was trembling upon all the hills, the rivers, the trees, and the fields round about; but all the inhabitants of the city continued in a stupefaction.

When I had beheld and deliberated on these things, it filled me with such astonishment as almost caused my bowels to turn within me. Such was my disappointment, and the horror that seized me, that I thought I was neither able to bear the sight, nor fly from it, nor stand my ground. And I asked the old man if I might lodge all night in that booth. But he

told me it was not a place for lodging, nor would any person in his right mind think it safe to sleep so near the city; but if I pleased, I might come in and rest myself a little.

And when I entered, I found four young men very carefully perusing a map, seeming to make very particular remarks and diligent observations, and would sometimes earnestly enquire the old man's judgment, to inform them of the meaning of some things. Whereupon I enquired what piece it was that so much attracted their attention. They told me it was the map of Babylon and Canaan, with all the roads between the two places. And they having had a full prospect of the same things which I had just now beheld; and being determined to leave their native country, and travel to the latter place, was the reason of their present enquiries. And the old man being a native of Canaan, and acquainted with both countries, as well as the roads from one to the other, they frequently applied to him for instruction in things difficult.

These four young men appeared so like each other in their apparel, their speech, and behaviour, as well as some of their features, that I verily took them all to have been own brothers; and knew not anything to the contrary, until I became acquainted with a certain person who had some knowledge of the places where they were born, and of the register books. He informed me that two of them were sons of the bond-woman, but the other two were sons of the free-woman.

So I observed them, and they all made preparation with seeming vigorous resolution for their proposed journey. And amongst other consultations with the old man, their instructor, they earnestly craved his advice, whether it were expedient for each of them to take along with him a female companion? Which he very carefully encouraged them to do, provided they were such as were disposed to go the same way, and had their hearts engaged to seek the same country along with them. But otherwise he admonished them, by all means, to avoid such companions as had no knowledge of, nor delight in, the way they designed to travel.

He pointed out to them many difficulties in the way where the company of strangers would be of very dangerous consequence; told them the need they would find of strengthening and encouraging in the way, rather than hindering and discouraging, and reasoned much upon the evil that would attend, in many respects, such companions as took no delight in the way; and compared it with the advantages they might expect in the company of such as took pleasure, and would endeavor to animate them therein. He further informed them what bad effects, in many instances, travellers, who had formerly gone that way, had found from disagreeable companions; and that, to prevent the like inconveniences, the king of the country had made a law that none of his subjects should join with strangers to be companions in that journey. And therefore he earnestly cautioned, whatever they did, to be exceeding careful in their choice.

I waited to see what influence this advice would have upon the minds of these young men. But I observed that, at the first, none of them seemed to relish his counsel; for they had all either contracted some acquaintance

with, or placed their fancy upon maids who were natives of Babylon, to whom their hearts were very inclinable. But the more they appeared engaged in their affections, the more their instructor insisted on the dangers and pernicious consequences which were most certain to attend their having such companions. And withal told them the king had appointed one to attend them in their journey, whose name was Self Denial, without whose company it would be impossible ever to reach the borders of Canaan. And that to choose a stranger for a companion, would be such an insult to him, at the first setting out, as might cause misunderstanding all the way.

For his part, he told them, that to pretend to travel to Canaan, and to choose a Babylonian for a companion, was such a contradiction, that he could not but very much doubt the sincerity of their hearts. For if it was possible for a sincere traveller to choose such a companion (as he would not be too bold in his assertions), yet he was very certain it could not be, so long as they continued in the right use of their reason. And he must discharge his conscience in giving them timely admonition, etc.

I observed the event of these consultations; and I found the eldest son of the bond-woman could not be moved by all these arguments; but resolutely chose one who was an utter stranger to the paths, nor had any delight or desire thereto. And when he had covenanted with her, she proved so averse to going along with him, and so reluctant to his pursuing his intended journey, that she prevailed upon him to desist from his purpose. So he settled with her in Babylon; and they were both there when the city was destroyed, and perished together in the ruins.

But the younger brother, son of the bond-woman, paid a little more regard to the counsel given him, and seemed more heedful in his choice; and in a slight manner sought to get a companion that would be willing to go along with him. So at last he met with one who appeared compliant to his desire, though she had no knowledge of the way, nor any desire to it, only it seemed a matter indifferent; and therefore as he was inclined to undertake the journey, she would condescend to compliment him with her company. This pleased the young man very well, as he thought he should both gratify himself in the choice of a companion, and also act conformably to his directions. But he did not consider, that while her mind was possessed with such indifference, her company must needs be very unprofitable: however, they joined hands. And she, as good as her word, complimented him with her company; and they set out both together, as if they would proceed on the journey. But her indifferent mind soon prevailed so as to cool his warm affections, and caused their advances to be very slow. They would frequently sit down in the shade, and sometimes divert themselves with trifles, and often turn aside out of the way, which made their progress very slow. And this manner of loitering prevailed more and more, until at last they came to a low valley by the brink of the river Euphrates, where they turned aside and fell asleep: and while they slept, there arose a swell in the river, and the flood swept them both away.

As for the younger son of the free-woman,

when he had heard the admonitions, they made some deep impressions on his mind, and filled him with some awful apprehensions. For I was convinced of the pernicious consequences which would attend such company, and appeared very solicitous to avoid them. But how it was, I have now forgotten, whether before these considerations he had contracted a correspondence, and had not resolution to deny himself; or whether afterwards by chance, and giving latitude to his fancy, he got himself: some way or other, however, proved to be entangled with a daughter of the Chaldees; which, between the instructions I had received, and his own unguarded affections, caused some strugglings in his mind. For though the person was of a complacent disposition, and did not seem at all reluctant to the things he had in view; yet he plainly perceived she had no real taste to them, and that her innate disposition was more to Babylon than Canaan. She had never been convinced of the misery and ruin approaching her native country; nor had she ever been acquainted with the pleasures and delights that land which he was seeking after; nor had she any desire to the way.

But his strong inclination stimulated him to reason upon everything in the most advantageous and promising light; and to put the most favorable construction upon every circumstance, as thus; "That her complacency was such that she would not be any hindered by molestation to him. That by his example he might engage her mind to that which she had no inclination to at present. That the engagements which he should enter into with her were of another nature; and might be performed without interfering immediately with the concerns of his journey. That it was very hard to be prohibited from the society of one who in all respects appeared so desirable; and that probably he might never find a companion complete in every point," etc.

In short the young man persisted in the kinds of reasoning, until he had almost stupefied his senses. But still could not free himself from convincing and dreadful apprehensions of the evil of taking so indirect a step, and the inconveniences which were certain to attend it. Until at length a resolute passion prevailed so far that his eyes were darker, and he scarce perceived the day from night. And during this obstruction of senses, he went one evening, after both sun and moon were gone down, and joined hands with this Babylonian.

But when the sun arose in the morning, he was a little come to himself, he then came sensible of the rashness of his advent but it was too late to recall it. He was aware into what snares he had brought himself; in what difficulties he was involved; what inconveniences must attend his journey; and that now he had no way left, but to do the best he could of the matter; and to gratify with it as well as it should please God to enable him.

So, after some anxious thoughts and bitter reflections, he endeavored to smooth his journey as well as he could, and betook himself to his journey; exerting his utmost skill and power to take his companion along with him. But alas, when he attempted to lead her into the way, he found she had no feet; she could

ve a step further than he must carry her  
a heavy burden she proved.

So I observed some of his travel. And when  
met with dangers, distresses, or disappoint-  
nts, he would begin to express his grief,  
I to unbosom his mind to his companion;  
t she had no ears, no understanding, no heart  
sympathize with him, nor was she capable  
being made to know the nature of his com-  
ints. If he was beset with robbers, wild  
sts, serpents, or any annoyance, he would  
ometimes make his complaint to her, but she  
ld neither assist nor comfort him. If he  
nted direction in any part of his way, she  
ld not give him any counsel. If he was  
k, or wounded, and wanted cordials or oil  
his wounds, she had no hands to administer  
relief.

And as she never was capable of yielding  
any succor, or comfort in his sufferings,  
ther was she ever capable of partaking of  
of his enjoyments. If he met with any  
dens of spices, or refreshing springs by the  
y, he would invite her to eat or drink with  
; but she had no taste. If he found sweet  
ers he would pluck and give them to her;  
she had no smell, nor could have any de-  
at in them. If he had any delightful pros-  
ts by the way, he would endeavor to show  
m to his companion; but she had no eyes.  
ne met with any fellow-travellers by the  
y, he would invite her to enjoy their com-  
y, but she was never sociable with himself  
any other person who spoke the language  
Canaan, for it was a language she could  
learn. Thus, whatever grief befell him, or  
tever enjoyments he was favored with in  
his journey, he never found any sympathy  
ongratulation from her, nor was she of the  
t use to him all the way, nor were her af-  
ions ever moved, any otherwise, than, some-  
es to suppose, and sometimes to show a dis-  
or disturbance of mind.

ut as she had no life, capacity, sense, nor  
vity in the chosen path, she had so much  
more vivacity in things pertaining to her  
element. So that when she could draw  
aside out of the way, she would discover  
a sprightliness in all her senses, be so  
sant and diverting, and all parts of her  
versation so engaging, that it often pre-  
ed upon him to turn aside with her, and  
ed a very great hindrance to him in his  
ney. For though it was not in his power  
nd anything in his way that would divert  
affluence her mind, yet she frequently found  
something in her own path which did di-  
and sensibly draw away his heart, by which  
as many times entangled and laden with  
ck clay.

(To be continued.)

SEEK THE BEAUTIFUL AT HOME.—A man  
resolved to seek and find the beautiful.  
Thought of the mountains of Switzerland,  
the beautiful plains of Italy, and the  
sts of America, and other wonders of the  
od; but before his plans were settled a  
seemed to say to him, "Begin at home."  
The beautiful is always with us. You can  
the place where God has put you beauti-  
If it be but an attic in a poor house, or  
beside, or a bench in a workshop, or a seat  
hool, or a place in your mother's heart—  
e it beautiful. And the sadder and the

darker the place is, be the more eager to make  
it beautiful. Love which loves others unself-  
ishly is the great beautifier.—*Selected.*

### For the Sake of Honor.

John Randall stood for a moment looking  
over the pasture bars, looking in the direction  
of the hills that rose between him and the Del-  
aware.

It was in the troublous times of the War of  
Independence, and John and his mother and sis-  
ter Betty remained on the little New Jersey  
farm. The boys and girls who have studied  
history know that New Jersey was marched  
across more than any other State. John had  
seen the flying patriots hurrying along the high-  
way more than once; and, too, he had seen the  
triumphant red-coats marching by.

It had not been an easy matter to make the  
family living during this time; and John, as the  
head of the family in his father's absence, felt  
the full responsibility of this. They gave freely  
from their stores for the patriots, and fre-  
quently what remained was taken by the red-  
coats without even so much as a "Thank you!"

John had kept one precious treasure through  
it all—his horse Beauty. If ever any horse de-  
served the name of Beauty, it was John's. Her  
black coat was carefully cared for, as if she  
had belonged to a king. She loved her master,  
and followed him about as a petted dog would.  
You may wonder how she escaped being cap-  
tured by the red-coats. Well, there was a  
little hollow down in the woodland, where John  
concealed her at the first alarm. The soldiers  
were always in a hurry, and took anything they  
saw; but so far they had never searched nor  
asked questions.

"Mother," said John one day, "if the sol-  
diers ever ask if I have a horse, it would be all  
right to say no, would it not? I couldn't let  
Beauty go. She is used to being petted so;  
and the soldiers would be cruel to her, I'm  
afraid."

"My son, I know that many people call it  
right and lawful to tell a falsehood to those  
thieving soldiers. But, John, your father would  
scorn to tell a lie to save his life; and I think  
he would like to know that his son loved truth  
above all else. However, use your own judg-  
ment, my son. It would indeed be a sore trial  
to lose Beauty, and I pray the good God not to  
put you to the test."

John thought for a moment, and then said:  
"If they ask me I will tell the truth, because  
of my father and because it is right. But,  
nevertheless, I shall hide Beauty, so that they  
shall not find her unless they search long and  
well."

On this morning, as he stood looking toward  
the hills, he caught sight of a gleam of red  
passing through one of the defiles. He ran to  
the house as fast as he could.

"The red-coats, mother!" he shouted. Then  
he turned to the pasture bars adjoining the  
yard, and called: "Come, Beauty! Come,  
Beauty!" Beauty came out of a clump of  
bushes, and raced across the pasture. She  
came up to her master, with arched neck and  
dainty, prancing steps, expecting a frolic, no  
doubt.

"No time to play to-day, my beauty," said  
John, scrambling on her back. "Now away  
with you to the hollow!"

Beauty had never known the touch of a whip,

and she scampered away down the lane at John's  
command.

When the soldiers rode up, they went straight  
to the barn. There were no horses there.  
They had been taken away long before. One  
of the men came to the door where John was  
standing.

"Boy, is there a horse any place about?"

John's heart was as heavy as lead at this  
question. He heard Betty give a sob in the  
kitchen back of him, for Betty loved Beauty  
as John did.

"Yes, sir," said John, bravely, at last.

"Oh, there is, is there?" said the soldier,  
surveying him with an incredulous air. "Per-  
haps you will tell us where it is, or even get it  
for us."

"No, sir, I will not," said John.

His mother held her breath for fear at the  
boldness of the answer, but the soldier turned  
away, laughing as if it were a huge joke.

"Major," he said, turning to the commanding  
officer, "will you send a couple of men to  
search the place, and bring that mythical horse  
out to the light of day?"

"Nonsense, lieutenant!" came the gruff an-  
swer. "We have no time to waste. There  
are no horses here, for they would not have  
had time to conceal them since we came in  
sight."

How glad was John that he had seen that  
little gleam of red through the defile of the  
hills.

"As for that boy's story," the commander  
went on, "nothing would please him better than  
to have us spend our time on a wild-goose chase  
until the Yankees come up. Do you suppose  
he would have told us if he really had a horse?  
Let us ride on."

He turned to the soldiers, and shouted, "Fall  
in!" and, in a few minutes, the men were out  
of sight.

John stood in the doorway, dazed with sur-  
prise, while Betty danced around him, fairly  
shrieking with joy.

"Oh, they didn't take Beauty! They didn't  
believe you, John, because you told the truth!"

Betty entreated John to go at once and bring  
her pet up, but John said no, for more soldiers  
might be following that first battalion. So  
Betty put on her bonnet, and took a piece of  
bread, and went to visit beauty in her exile.

More soldiers did follow that day, and, after  
a time, the patriots rode by. Then the tumult  
ceased, and Beauty was brought back to her  
own pasture and her bed in the barn.

"Are you sorry for telling the truth?" said  
Mother Randall.

"No, indeed, mother!" cried John. "I sup-  
pose, even if Beauty had been taken, I would  
be comforted, because I did right, but she  
wasn't taken, and it seems too good to be true."

It was not very long after that that the horse-  
men rode through, crying, "Cornwallis is taken!"  
and so the soldiers ceased to march, and Beauty  
lived in safety and peace to the end of her days.  
—*Christian Standard.*

A SKEPTIC on one occasion said to a young  
Quaker Christian: "My young friend, it is all  
moonshine." "I thank thee for the compli-  
ment," said the young man; "that is just it  
exactly; the moon borrows its light from the  
sun, and we borrow our light from Christ.—  
*Exchange.*

## SUMMARY OF EVENTS.

**UNITED STATES**—The loss of life in Galveston in consequence of the great storm is estimated at from five thousand to eight thousand. Shortly after the waters subsided a dispatch says: The city presents the appearance of widespread wreck and ruin. Little has been done to clear the streets of the terrible tangle of wires and the masses of wreck, mortar, slate, stone and glass that bestrew them. Many of the sidewalks are impassable. Some of them are littered with debris. Very few, if any, buildings escaped injury. Reports from various points along the Gulf coast indicate that there has been great property damage done for several hundred miles.

The Governor of Texas has placed Galveston city and island under martial law. Appeals for help have been generously responded to, and a dispatch of the 14th says: Supplies for the relief of Galveston's sufferers are coming in from every quarter as rapidly as the limited means of transportation will admit.

The storm, after leaving Texas, passed north and north-eastward, and telegraphic reports have told of great damage done throughout its course in Illinois, Indiana and Ohio.

A dispatch from Chicago of the 11th says, that the storm reached there on that day attended by a wind with a velocity of seventy-two miles an hour, doing much damage to property and raising tremendous waves on the lake. Accounts from Newfoundland mention that widespread destruction has followed its course in the Gulf of St. Lawrence and its shores, and to vessels upon the banks of Newfoundland.

A strike of coal miners in the anthracite coal regions of Pennsylvania, ordered by a central organization meeting recently held in Indianapolis, has taken place. The number of men affected is upwards of one hundred and forty thousand. These men include Americans, Austrians, English, Germans, Hungarians, Irish, Italians, Polish, Russians, Scotch, Swedes, Slavish, Welsh and Greeks. In a number of mines a considerable portion of the men are opposed to striking. Business men in some towns are canceling orders for goods, and some merchants who cannot afford to give credit to strikers announce that they will close their stores. The strike has already been followed by an advance in the price of coal.

Acting Secretary of State Hill announces that the French Government has expressed its deep sympathy on account of the great calamity caused by floods in Texas, and that the appreciation of this Government of the kind sentiments expressed by the Government of France has been communicated to it. Similar sentiments have been expressed by the Emperor of Germany, and have been responded to by the President.

A dispatch of the 13th from Washington says: "Chinese Minister Wu took to the State Department this morning a dispatch from Li Hung Chang, pledging his earnest efforts to restore order in China and protect Americans from slaughter and loss of property. It is no secret that the President is very anxious to secure the withdrawal of the United States troops at the earliest possible time."

The population of Reading, Pa., is 78,961, an increase of 20,300 in ten years.

The population of the city of Harrisburg, Pa., as officially announced, is: In 1900, 50,167; in 1890, 39,385.

The population of the city of Camden, N. J., is: In 1900, 75,935; in 1890, 58,313. The census returns thus far announced show that the movement of the population from the farms to the cities and towns is increasing. In many of the purely agricultural townships the census returns revealed a decided falling off of population since 1890. The counties as a whole may show an increase, but the gain for the most part has taken place in the cities and boroughs within their borders.

In 1898 the regular army of the United States consisted of 25,000 men. It now consists of 65,000, and there are 35,000 volunteers besides, making 100,000 in all. The army used to cost about \$23,000,000 a year. It is now costing \$135,000,000.

The New York State Federation of Working Men, at Utica, adopted resolutions protesting against "large standing armies as being a menace to the liberties of organized wage-earners and a heavy burden upon them."

The forthcoming report of the Bureau of Industrial Statistics for 1899 will contain some remarkable figures. Last year there were 16,137 more persons employed than during the year previous in the first series of industries covered by this report. The average yearly earnings of the 154,422 persons employed in the various industries presented in this series, skilled and unskilled, men, women and children, was \$506.27, as against \$154.52 for the 137,985 persons employed by the same establishments the year previous. The report shows the advance in wages for each industry by a comparative table, the percentage of increase being from five to thirty per cent.

A compilation of returns to the State Bureau of Indus-

trial Statistics shows that in 1899 Pennsylvania produced 6,542,998 gross tons of pig iron, the value of which was nearly \$100,000,000, and 6,446,159 gross tons of steel, or over sixty per cent. of the production of the United States.

The importations of rubber have doubled within the last few years, and now amount to \$30,000,000 annually.

There were 420 deaths in this city last week, reported to the Board of Health. This is 50 more than the previous week and 56 more than the corresponding week of 1899. Of the foregoing, 229 were males and 191 females: 44 died of consumption; 28 of inflammation of the lungs and surrounding membranes; 16 of cancer; 15 of diphtheria and 8 of apoplexy.

**Markets, &c.**—U. S. 2's, new, 104½ to 105½; 3's, reg., 109½ to 110½; 4's, reg., 114½ to 115½; new 4's, 134 to 135; 5's, 113½ to 114½.

**COTTON** closed on a basis of 11½c. per pound for middling uplands.

**FLOUR**—Winter, super., \$2.40 to \$2.60; Pennsylvania roller, straight, \$3.40 to \$3.50; Western winter, straight, \$3.40 to \$3.65; spring, straight, \$3.60 to \$3.90; city mills, straight, \$3.45 to \$3.65. **RYE FLOUR**—\$3.00 to \$3.10 per barrel, as to quality.

**GRAIN**—No. 2 red wheat, 74½ to 74½c.  
No. 2 mixed corn, 46½ to 46½c.  
No. 2 white oats, clipped, 28½c.

**BEEF CATTLE**—Extra, 5½ to 5½c.; good, 5¼ to 5¼c.; medium, 4¾ to 5c.

**SHEEP AND LAMBS**—Extra, 4½ to 4½c.; good, 4 to 4c.; common, 1½ to 2½c.; spring lambs, 4½ to 6½c.

**HOGS**—8 to 8½c. for best Western.

**FOREIGN**—It is asserted that all the Powers have accepted Li Hung Chang, and will probably accept Prince Ching as negotiators. Also that the Powers have agreed to insist that a central Government, satisfactory to the Powers, shall be established in China, and that full retribution shall be exacted for the attacks upon the legations.

A special dispatch from Berlin says that Great Britain and Germany have agreed not to evacuate Pekin until full satisfaction for the recent outrages has been obtained.

A despatch from London says: All the correspondents in China are sending terrible stories of the wholesale massacre of missionaries and native Christians. It is asserted that between fifteen and twenty thousand converts were massacred in the northern provinces. Native reports are subjected to the most careful scrutiny, with the result that, although there may be some exaggeration, it is impossible to doubt that in the main they are correct.

A despatch from Pekin of the 5th says: "Proclamations dated in the Sixth Month from princes and the highest Government authorities, military and civil, have been found posted about, praising the Boxers and ordering the people to contribute to their support. One from the chief of police announced that the foreigners were being exterminated, and must be killed wherever discovered, and that rewards will be paid by him if they are captured alive."

Another despatch says: "The allied generals had conferred how best to encourage the Chinese to return to work. It was agreed that looting should cease and that foraging parties should hereafter be accompanied by an officer, who should give receipts for all supplies taken."

Some fighting has taken place in several districts between European troops and Chinese.

In Manchuria, which became virtually a Russian province before the outbreak of the troubles in China, it is reported that there has been much fighting; many Russians have been killed, and 200 miles of Russian railway have been destroyed.

The Boer delegates at the Hague have addressed an appeal to all nations for intervention in South Africa. They assert that the South African Republics have shown themselves to be worthy of liberty, and that they will continue to struggle to the last breath against Great Britain's attempt to annihilate their existence as a free people. The appeal concludes as follows: "In the name of justice and humanity we appeal to all peoples to come to our aid in this supreme moment and save our country. We commit ourselves to God, trusting that our prayers will be heard."

The late President Kruger, with Reitz and the archives of the South African Republic, has crossed the Portuguese frontier, and arrived at Lorenzo Marquez, with the view of sailing for Europe at an early date. Kruger has formally resigned the position which he held as President of the South African Republic, thus severing his official connection with the Transvaal.

The Government of the Netherlands offers the use of a warship to transport Kruger from Lorenzo Marquez to Europe.

The plague is again increasing in India. Over 1,000 deaths from the disease are reported to have occurred in India last week.

The number of Mohammedans in the world is about 196,500,000. Of these 18,000,000 are under the rule of the Turkish Government, 23,000,000 are ruled by other Mussulman sovereigns 36,500,000 are subject to African princes, 20,000,000 live in China and 99,000,000 are under Christian rulers. Of these last, about 58,000,000 are under British rule.

New Brunswick possesses immense forests of hardwoods, the principal woods being the beech, birch, maple, elm, ash and butternut, all suitable for making furniture. These great sources of wealth have been but little drawn upon, but now they are beginning to attract attention and a large trade in these woods manufactured or partially manufactured may be expected.

Experiments have been conducted at Honolulu with the extract of the Venezuelan shrub, Tua Tua, which is said to be a cure for leprosy. The experts report partial, favorable results.

## RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 74.

Adolphus E. Harvey, Mo., \$1, to No. 39, vol. 74  
Rebecca E. Buzby, N. J.; E. H. Richie, N. J.; Guliema Neill and Sarah T. Cope, O.; A. W. Leeds for J. Borton Hayes, N. J.; Richard Wistar, N. J., per Jessie Wister; Mary E. Ogden, Pa.; Albertus L. Hoyt, N. J.; Wm. B. Hokett, agent, N. C., for Jesse I. Hokett, vol. 72; Robert R. Hulme, Gtn.; Samuel Trimble, M. D., Pa.; Philena Y. Smedley and Florence W. Smedley, Pa.; D. Thompson Mitchell, Del. Sarah B. DeCou, N. J.; John W. Hilyard, N. J.; Robert H. Smith, O.

Remittances received after Third-day noon will not appear in the Receipts until the following week.

## NOTICES.

**WANTED**.—Situation as companion or helper to elderly woman, by a young woman Friend, a graduate of Westtown. Address "C" at this office.

**WANTED**.—Opportunity to teach young children primary studies, by a young woman Friend, a graduate of kindergarten training school.

Address "M" at this office.

A YOUNG woman Friend of experience wishes a situation as companion to an elderly lady.

Address, S. C. G.,

Care B. Cope. Keunett Square, Pa.

In Haverford College grounds the undersigned furnish a home and tutoring for eight boys. They attend the Haverford College Grammar School, opening Ninth Month 26, 1900. Special attention to preparation of daily lessons. Two vacancies. At home after Ninth Month 1900.

Apply to

HENRY N. HOXIE, A. M.,

ALMA B. HOXIE.

Haverford P. O.

**WESTTOWN BOARDING SCHOOL**.—For convenience of persons coming to Westtown School, the stage will run trains leaving Philadelphia 7.17 and 8.19 A. M., and 2 and 4.32 P. M. Other trains are met when request Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, Supt.

**DIED**, at the residence of their son-in-law, Elwell Heald, near Coal Creek, Keokuk County, Iowa, on eighteenth of Sixth Month, 1900, LYDIA B. HOGE, wife John Hoge, in the seventy-eighth year of her age, valued member and elder of Coal Creek Monthly Particular Meeting of Friends, Iowa. She had long been a regular attender of all our religious meetings, both worship and Discipline, until deprived thereof by declining health, which took place several months previous to close. During this time she felt a lively interest in welfare of her beloved Society, of which she had been a life-long member. Although her strength was evidently giving way, the close was more sudden than many of her friends expected. Yet we have a comfortable trust through redeeming love and mercy she has been permitted to enter the pearl gate where anything unclean never enter.

On ninth of Eighth Month, 1900, SAMUEL HULL, Jr., aged forty-two years, son of Rachel S. and the Samuel Hulme; a member of Philadelphia Monthly Meeting of Friends for the Northern District.



# THE FRIEND.

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all We Gain Time to Lose it or to Save it?

The town clock has struck eight in the middle of our evening hour for public worship, and its ringing tones are forever blended with the past. It is at once become the text for an unbroken meditation. How accurately it is given to this generation to measure its time! Instantly all men at once may know the moment an hour's beginning and its ending. But the lack of time-pieces in past ages this knowledge was indefinite. The writers of the New Testament Scriptures could but vaguely say, "about the sixth hour," or "about the seventh hour," for the beginning of an event; and much time must have been lost in gathering to public appointments, while waiting for the time "about" a certain hour of commencement to transpire. Now our watches and pocket-clocks as time-savers make punctuality possible, and banish the excuse of ignorance when we waste our own time or that of others. And then the many more time-gainers that are invented,—means of travel to distant points in as many hours as it once took days to reach them; modes of communicating messages within seconds of time where once weeks or months were required; shorter modes of writing;—a thousand modern conveniences abbreviate our time for accomplishing desired things.

But the serious question is, what are we disposed to do with the time thus gained,—is it added to our lives? Is the time gained to be saved, or lost? No time is saved, except as it is employed in saving us. All other time gained, we lose. And if modern machinery gains us time which we employ only in processes of forgetting God and our own souls' good, it heaps upon us a woeful weight of responsibility. If we shorten processes of business only to make more time to crowd in ever absorbing business, and leave ourselves no moment for waiting upon God, we certainly

are living blindly "without hope and without God in the world," only to hear at the last, "What hast thou done with thy Lord's money?"

We have no doubt Divine Providence would let men find means of gaining time much faster, if the time gained would also be saved;—if it would be employed in improving and elevating ways. But the human race cannot be trusted with time of which it is unworthy, and must for a while longer be drudging and toiling as a safe means of discipline and keeping it from mischief. It would be a calamity to shorten hours of labor in order to give hours for degradation. But it is to our mind an evidence that the world is growing better, in that it is allowed to shorten processes of industry to the extent that we now see; as if men could be trusted with more leisure for improvement and for enjoying the works and thoughts of the Creator.

And if men would co-operate with the Divine Providence of a Christian civilization enough to help Him give them more time, by abandoning their own superfluities of social life and vanity, and abstaining from taxing themselves, their husbands, wives, fathers and brothers with unnecessary things of time and sense, how much more time could be saved for the enjoyment of our Heavenly Father and Saviour, of each other's society, of improving literature or study, of helpfulness to mankind, and of the power of an endless life! If we will not, by plainer living and higher thinking, give ourselves more of the time He gives us, how can we expect Him to give us more of that which we have so often proved we will use unworthily?

But there are many spending lives of sacrifice in toil whom the Master well knows would be faithful to duty in time saved. If He accepts the will for the deed, and entrusts them with work instead of leisure they are equally honored. And may the joy of the Lord at times be their strength in a foretaste of this blessing when He saith: "Thou hast been faithful in a few things,—enter thou into the joy of thy Lord."

PHILADELPHIA'S contribution for the Galveston sufferers which two weeks ago overwhelmed the governor of Texas with wonder has now reached the sum of \$80,000. That of the comparative handful of English Friends for starving India has exceeded that amount by \$45,000, with a prospect of \$25,000 more to be added.

## The Wincing Fan.

Persecution has ever winnowed the church. Through much tribulation men have ever entered the kingdom of God. Prosperity tempts the lovers of ease and luxury, adversity scatters the fair-weather friends, and tests the courage of those who remain. If we had more persecution, we should doubtless have a purer church and a more effective ministry. Preaching for a salary of forty stripes save one, ministers would not devote their time to the discussion of the "artistic and æsthetic," or "the objective and the subjective;" they would preach Christ Jesus in a language which the common people could understand. Bonds and afflictions, stripes and imprisonments, would clear the church of time-servers and place-seekers, and many men would either stop preaching, or preach much better than they preach now. They would wait till they had a message from on high, and instead of listening to a human call would go on under a Divine commission. "How shall they preach except they be sent?" The quickening power of persecution and reproach would arouse the manhood which lies dormant in many a soul, and many a preacher who drones his message to a drowsy congregation, if quickened by the spur of persecution [and, above all, by the quickening Spirit], would become a voice crying in the wilderness, "Prepare ye the way of the Lord."  
—H. L. Hastings.

## Nine Definitions of Duty.

Duty—that which man owes to God and man.—*William H. Cord.*

Duty is the fulfilment of all known law.—*John Semones.*

Duty is doing the right thing at the right time.—*W. C. Armstrong.*

Duty is God's will done—moral obligation revered by work.—*C. Poling.*

Duty is the full measure of man's obligation gauged by the Golden Rule.—*C. G. Steinhart.*

Duty is that the doing of which at any given moment is the only course that will put us in right relation to self, to man and God.—*T. F. Murphy.*

Duty is our obligation, or what we ought to do in view of all law, written or unwritten, natural or spiritual.—*Wharton.*

A debt we owe; the debt of love,  
To man below; to God above:  
One we should pay to young and old  
Each passing day in deeds of gold.

—*Stapley.*

Duty is that one thing which an enlightened conscience tells us we ought to do or say at a certain time; a debt we owe humanity, including ourselves. Duties often come in numbers, but each has its own order of time and place, and never conflict when these are rightly assigned.—*D. W. Morrison.*

### "Upon His Shoulder."

And the government shall be upon his shoulder." Isa. ix. 6.

In the early part of our work in India, we were so situated that if one of us left the work for a change the other had to tarry "by the stuff," so that in six years my husband and I never had an outing together. Traveling in India is not always what it is in America. In addition to this, when I traveled I always had the care of the children and their comfort, beside all the luggage to look after.

But there came a time of weariness and prostration after an illness, when toothache set in and I was racked with pain and sleeplessness. I needed a change of air and to go to the dentist's, but was too weak to make the journey alone to Bombay with three little children, so my husband accompanied us. I can never tell any one the luxury of that journey—to have no care or responsibility, nothing to do but to let everything go into my husband's hands and rest! If little Margaret fretted or was hungry, he soothed her. If the other children were restless he restrained them. When we changed cars in the evening, I did not have to think anything about the parcels to see if they were all taken out or have a care about anything. I just did what he told me to do, and he took all the responsibility. How delicious the sense of abandonment was! I had utterly no care. I can never forget it. Afterward a voice said: "If thou would let all your life and work go into My hands, I would take all the care and responsibility of everything, and thou might rest and be free." Yes, I understood it afresh. I could let go the strain and push and care, and let the government be "upon his shoulders." I knew then what it meant by "Casting all your care upon Him; for He careth for you."

God often has to repeat our lessons. After I had known rest of heart for a long time, and I had proclaimed it to many, I came to circumstances where I had to make an important decision wherein the welfare of others depended upon what I chose. All unconsciously I began bearing the burden of the responsibility. I grew troubled. I took up the old habit of sighing as I went about my work. It was at a time when summer was merging into autumn and the air was often very chill. I noticed as I took baby Jean out that her cap was thin, and I would resolve to put a lining in it. But the resolve would soon be forgotten as other perplexities pressed in upon me.

At last God spoke to my heart. One morning I awoke as usual troubled and under a cloud. I went down to the breakfast table, saying, "Oh, if I only knew what God wanted!" and hoping that the morning mail would bring me some token of his will. The mail came, but there was nothing for me but a newspaper. With a feeling of disappointment I opened it carelessly, when, lo, from the inside of the newspaper fell two soft, wadded China-silk baby cap linings! What a halt there was in my soul! I stood still like one whom God had rebuked. The rebuke was very real. God seemed to say: "Why art thou so troubled? If I with the government of worlds upon my shoulder can remember that thy baby's cap needs a lining and can provide for it, can thou not trust me with thy affairs?" How quickly I rolled the gov-

ernment upon his shoulder, and He did decide most wonderfully for us.

Wearily, troubled hearts, can you not let the government of all your life, your work and of those about you, rest upon his shoulder? He declares that "the government shall be upon his shoulder," and He only wants your faith to assent to it, so that He can make it a blessed reality.—*Texts Illuminated.*

### The Advantages and Disadvantages of the Marriage State.

(Continued from page 79.)

Another thing I observed, that after he had begun his journey, the king of Israel (whose subject he was) sent him some young lambs to feed; with a strict charge to teach them diligently in the way, and bring them up in his nurture and admonition. But the performance of this command was rendered impracticable; for as he instructed them to go right, she induced them to wander; as he endeavored to gather them, she scattered them; and as he fed them with wholesome food, she would surfeit them with poisonous herbs. So, which way the king disposed of them afterwards I never knew; but they never prospered under his care.

Thus her company never yielded him the least benefit or assistance, through his whole journey; but was an alloy to all his joys, and an aggravation to all his sorrows. And it frequently caused him very much regret of mind, to think of his own unadvised engagement; and of the much neglect in duty, wandering, and lost time, which it had been the occasion of to him; as well as to observe the wretched stupefaction of her mind, which was incapable of sharing in any of his blessed enjoyments, or of being affected with any of his calamities. Inasmuch as it turned his pleasant journey into a wearisome travel through a lonely wilderness.

But at last, through many dull hours, fatigues and tiresome steps, he arrived near the borders of the land, upon the bank of the river Jordan, where in the midst of the stream, he beheld a man in a rich priestly vesture, standing to stop the current, till he passed over, which made him approach the river, exceedingly transported with joy. Yet, even here he could not refrain from sighing, when he found it was not possible for his companion to go with him one step further. But the glory of his Prince, now in view, and the joy of approaching the promised land, soon revived his spirits, and made him with readiness leave her to pass the river. Here his burdens dropped off, and all his clogs were left behind him; he went on with fresh vigor, and cheerfulness in his countenance, as if all things were forgotten but the joy that was before him. But as he was taking some of his last steps, just ready to set his feet on Canaan's shore, he looked behind him and saw her sitting upon the sand; and beheld the river returning with such an overflow as carried her along the rapid stream into the Dead Sea.

As for the elder brother, son of the free-woman, when he heard the instructions and admonitions, it wrought some serious reflections in his mind; and made him very deliberate. Notwithstanding he was a person of bright genius, great vivacity and a fine taste, he determined to deny himself; so when he saw the beauty and graceful mien, and heard the cour-

teous conversation of the Babylonish maids, he would withdraw from them, and turn away his eyes, lest his heart should be ensnared.

However, it sometimes fell in his way to have conversation with some who appeared very agreeable and engaging, and might have some influence on his affections. Especial one, whose person, birth, circumstances, virtues and accomplishments rendered her extremely agreeable, and made her appear very promising, to make a valuable companion. It is so much that many of his acquaintance greatly encouraged him to pursue that opportunity and not neglect so valuable a prize. This made him a little stagger; for indeed she wanted no accomplishment but the language of Canaan to make her just such an one as his heart could wish, and caused him to reason on his own mind, with such interrogations and replies as these:

Q. Can I expect to find a person more desirable, or one more likely to be a happy companion and a helpmeet?

A. She may prove so to a person who can be conformable to stay with her in Babylon; but as I am bound to another country, I might find bitterness in that which would appear happiness to another person.

Q. But have I not reason to hope that person of her refined qualities may be endued with such blessings as to make her a suitable companion for me in my journey.

A. A person may be accomplished, with the refinements, improvements and excellencies of Babylon, so as to appear superior to many of her citizens; but if these be only accommodations of their own country, they can only make a gradual difference between them and the most abject peasants; whereas there is necessarily a specific difference between a Babylonian and an Israelite.

Q. But is it not very censorious to look upon such a becoming, worthy person as no better than a mere Babylonian?

A. Inasmuch as the difference is so great that a Babylonian cannot become a subject of the king of Israel, unless he be formed aright, we cannot esteem them any other, so long as there do not appear the specific features of the select nation; neither the idiom of their language, nor the mein of their behavior, or yet an earnest inquiry after the desired land. For we are not to form our conceptions of them different from the descriptions given by the king's scribes.

Q. Is it not exceeding hard that I must deny myself an object so agreeable?

A. The King of Glory denies nothing that is good, therefore if it were really good it would not be denied me; He only denies those things which He knows would be detrimental to me, and it is a real kindness to us to be denied them. But suppose I thought it a real good, is it hard that He should deny me one for whom He has given himself to me, with all blessings in heaven and earth?

Q. What if I never find one so agreeable who travels the happy road?

A. If I had the object now before me, must entirely depend on the blessing of God, whether I should have any enjoyment or not, and have I not more reason to expect a blessing in the right way than in the wrong? Besides, as no good thing is withheld, nor anything denied but because it is evil; what

God is pleased to bestow in his own way, must be most agreeable.

Q. May not the valuable qualifications attending this person, be so blessed as to be a means to make me happy and useful in the way, though she walk not in it herself?

A. Have I any reason to expect to be made happy by a person who is an utter stranger to those things wherein my happiness consists? Or can I expect to find usefulness in this way, from that which cannot be enjoyed or obtained without going out of the way? Beside, whatever qualifications she is endowed with, or however valuable accommodations she is possessed of, it never will be her inclination to employ those excellences to assist others in a way which she herself hath no delight in.

Q. But seeing her disposition is so agreeably complaisant, and her mind so well qualified with natural virtues, and decorated with so many acquired ornaments; is there any reason to doubt that a person thus prepared will have taste for learning and embracing the best thing? And may I not therefore expect to be an instrument to engage her mind to walk the blessed way?

A. All the accomplishments that a person can possibly receive from Babylon, can never qualify or dispose them from travelling to Canaan; nor will it by any means induce or induce any person to receive the real knowledge of love of that country. Therefore those who are not powerfully called by the King's commandment, and inwardly attracted by a vital influence, can never be engaged by any other motive or persuasion whatsoever. For there is nothing in the nature of a Babylonian, without the inchoation of new principles, that is capable of attraction. But the more excellent her accomplishments are, the more strongly her mind will be cemented to that climate from whence she received them. And on the other hand, as I formerly was a Babylonian, though now blessed with new principles, the old tincture still remains in my nature, which, like so much tinder, is ready to kindle with every spark of Babylonish fire. Wherefore the greater excellences she is embellished with, the greater influence she will have to draw me aside into her paths, and so put me in perpetual danger. Of this I am infallibly assured, that they will draw away one's heart.

When he had thus reasoned with himself, he made a full pause; and appeared in a strong agitation of mind; and a paleness arose in his face, and I heard him sigh and say to himself, "Whither has my mind been roving!" and trembling, he lifted up his eyes to heaven and earnestly cried, "O God of all grace, deliver me from temptation!" And from that time he never would regard any of the damsels of the city, but said he would wait till he should find true companion; and till then he would walk alone.

So he went on his way, rejoicing that he had escaped the snare, and carrying along with him this motto, "The Lord is my portion," finding great satisfaction in his own mind, saying to himself, If my King sees it good for me to walk alone, I know He will bless that state to me; but if it be for my good to enjoy a companion, I know his goodness will provide one for me, without my going out of the way to find one.

(To be concluded.)

### Kindness Among Animals.

When a baby brother does such provoking things that it is hard to keep your temper, and when a little sister "tags" after you, till you think half the pleasure in life is gone, just think a little of the courtesy which even the animals show to those younger and weaker than themselves. Dr. Woods Hutchinson has written an article for the *Contemporary Review* in which he speaks of this remarkable trait as shown by four-footed creatures. He says:

There is, I think, little question that in the main there runs a sort of unwritten law through the animal kingdom, that infancy, and even childhood, are entitled to certain rights of immunity which must be respected. . . . The attitude of animals toward the young of their own species is, we think, almost uniform, most of us having probably seen instances of it. I was once the proud possessor of a fine English setter, a dog of handsome presence and a most Hibernian delight in fighting. He would face any dog, and, indeed, had thrashed and been recognized as the master of most in the neighborhood, but if a young puppy or kitten were suddenly presented to him he would turn tail and flee in apparent terror. Upon several occasions I tried the experiment of holding him with one hand by the collar, and presenting the sprawling and whining object with the other, and it was really comical to see how he would shrink and shut his eyes, turn his face aside and whimper. It is, of course, possible that the feelings of the big dog were merely comparable to those of the average bachelor when suddenly brought into the presence of a wee infant and asked to "hold the baby."

There are few prettier sights in the world than to see a great, dignified, battle-scarred wolfhound lying in the sun, with an impudent, little doll's-door-mat-on-four-legs of a tarrier puppy yapping in his face, tugging at his ears, and tumbling all over his back. If you can come upon him unawares, so that he does not know that you are watching, you will see that he is not merely submitting with passive toleration to these indignities, but is actually entering into the sport of the thing, taking the puppy's head, and even half his body, into his great mouth, flattening him down gently with a stroke of his huge paw, and I have actually seen him get up and follow the little chap as he toddled about the yard, as if loth to relinquish the sport.

The flag of truce is extended even to their natural enemy, the cat, while in the kitten stage. I have never had the slightest difficulty in bringing up kittens to cathood on terms of intimacy, even of warm friendship, with from two to a dozen dogs (any one of whom would have instantly flown at a strange cat) merely by introducing them as very young kittens.

But in my association of dogs I have found that it is only a very morose and ill-tempered dog who will seriously attack young kittens, and usually even he requires to be urged on by the "higher" (?) animal, man. . . . It might be mentioned in this connection that, as a rule, no dog of size or courage will condescend to attack a smaller or obviously weaker dog, unless the remarks and the actions of the latter become insulting beyond endurance.

The sense of obligation to interfere actively on behalf of the younger or weaker members

of their species is widely spread through the animal kingdom. In attempting to capture young pigs, which have escaped their pen, and are running at large among the herd of perhaps fifty or sixty full-grown hogs, it is necessary to be most circumspect in your method of picking up a youngster, for if once his shrill little squeal of distress is raised you will have the entire herd down on you at once, bristles up and fierce war-cry ringing. It would be most unwise to await the onset, for a half-wild pig, when his blood is up and that danger-cry is ringing in his ears, is one of the most reckless and ferocious fighters that can be met with. . . . Cattle have the same curious susceptibility to the cry of a frightened calf, especially in their half-wild condition, upon the ranges. To startle suddenly a young calf from its nest in the long grass or the sage-bush upon the plains is one of the riskiest experiences that can fall to your lot, if on foot and at any distance from your horse or wagon. The little goose is almost sure to do one of two things: either to trot confidently towards you and shamble along after you as though he were your dog, which means that he does you the compliment of mistaking you for his mother; or with head and tail erect, and rigid with terror, he will give voice to an appalling succession of barking "blarts," totally unlike the ordinary dinner-cry to his mother; and every horned creature within three-quarters of a mile will go fighting-mad at once and come charging and bellowing down upon you. And woe betide you unless you can reach your horse or wagon before they arrive on the scene.

Animals, I am thankful to say, have never yet succeeded in absolutely steeling their hearts against the cry of infantile distress. Man alone has reached this pinnacle of virtue. And it is not the only elevation of the same sort of which he has a monopoly.

The courtesy with which the privileges of the sex are respected is a most creditable feature of canine conduct. I do not, of course, refer merely to the elaborate display of politeness and fine manners seen everywhere during the period of courtship. Courtesy to and respect for the weaker sex goes far beyond this. No self-respecting dog will bite a female, except in the extremest need of self-defense.

. . . So strong is this unwillingness to "strike a female," that it really becomes a most annoying obstacle in attempting to clear a neighborhood of wolves, as few male dogs are willing to attack a female wolf.

COMPOSURE of soul is the gift of the Holy Spirit. We do not achieve it, we receive it. It is a life of rest. It consists in the denial of self and the infling of the Spirit. We cannot earn it by effort, but we may seek it as a bestowment from God, under our dedication to his will. We have something to do in the way of abandoning sin, renouncing idolatries, and preparing the way of the Lord; but Christ revealed the secret of it when He said to his disciples, "Receive ye the Holy Spirit."

"THE idea that needs to be constantly pressed upon men is that the gospel is a source and not a sequence—the one originating cause of all that any where is good in human life and society."—*N. Y. Observer.*

### THE AGED MINISTER'S PRAYER.

"Cast me not off in the time of old age; forsake me not when my strength faileth.

"Now also when I am old and grayheaded, O God, forsake me not" (Psalm lxxi: 9, 18).

Forsake me not when I am old,  
When evening's shadow comes apace;  
When life is drawing to its close,  
When nearing the eventful race.

Long years have passed since thou didst call,  
And gladly I Thy call obeyed;  
I took the task Thou didst assign,  
Thy message, Lord, was not delayed.

To humankind, both far and near,  
I took the light Thou gavest me;  
Within the quiet vale at home,  
And far across the distant sea.

The stalwart frame once mine is gone,  
My sight is dim, my locks are gray,  
My step enfeebled has become:  
No shelter find I by the way.

Dear Lord, I took thee at thy word,  
Thou didst provide through all these years,  
Forsake me not when I am old,  
Stretch forth thy hand and dry these tears.

Forsake me not, O Lord my God,  
In time of age, when strength doth fail,  
Forsake me not; forsake me not;  
With Thee, O Lord, I would prevail.

The Church at length has heard the cry;  
It hastens to perform his will;  
It bears the burden of his saints,  
In doing, doth Christ's law fulfil.

—*Episcopal Recorder.*

**THE DEAD LINE.**—Around the guarded camp occupied by prisoners of war, a line is drawn called the "dead line," marking off a space over which prisoners may not come. They are not allowed to come to the outer edge, or to the extreme limits of their enclosure. They are to keep at a distance from the boundary, and the space marked by the dead line tells them how far they can come with safety. Crossing that line, they are liable to be shot at sight; remaining within it, they are safe from harm.

God guards men from sin, and He does it by commanding them to *halt at a distance from it*; by drawing a dead line around it; by restraining men, not only from evil *acts* but from evil thoughts and evil desires. He not only forbids men to do the prohibited thing, but he forbids them to *wish* to do it, or to think of doing it. He marks the beginning of evil in the secret thoughts of the heart, and warns people away from every form of evil, nipping it in the bud and bidding men beware of the very thought which leads to sin.

Many unwary souls have been lost by crossing the dead line, dallying with temptation, going too near the presence of evil, until finally they have been drawn in and swept downward into the abyss. The Christian's safety is not in seeing how firmly he can stand in the midst of temptation, but how far he can flee from its very presence, so that in thought, and purpose, and heart, as well as in life, he may be like the great exemplar, "holy, harmless, undefiled, separate from sinners."—H. L. H.

"It requires an average of more than twenty million pins per day to sustain the falling skirts, replace the missing suspender buttons and meet other needs of the American people."

### How to Understand China.

It would be a great mistake to despise China, or to underrate her prodigious capacities, either to enhance the prosperity of the nations, or to give them a long period of perturbation. This is a third of the whole human race which seems to be going mad against civilization. And he who imagines they have not the fighting gift in their blood should read the chronicles of the thirteenth century, and see how the Mongols under Jenghiz Kahn subdued Tibet, Afghanistan, Bokhara and the khanates; pushed on to Persia and the Caspian; and under Sabutai, "the soldier," burned Moscow and Kieff, razed to the ground the city of Lublin and caused the burning of Cracow, and at the Battle of Liegnitz, in 1241, broke and routed the Christian army under Duke Henry of Silesia. In about a year these Mongols of the middle ages overran Central Europe, and Englishmen and Americans might to-day be wearing pigtailed, be obeying mandarins and have Confucius for their moral and spiritual guide, if Ogdai, the son of the great Mongol khan, had not suddenly died, necessitating the recall of the terrible Sabutai. That did much to save Europe from the "yellow peril" six hundred years ago, as the Battle of Lepanto preserved it from becoming Mohammedan.

Do you think the world is quite safe to-day from the swarming descendants of Ogdai and Sabutai? Not so! Even commercially and industrially they could swamp our labor markets if a single passage of Confucius might but receive a new and freer interpretation. As it now stands, a good Chinaman must be buried in Chinese soil, and the bodies of emigrating Celestials are embalmed for this purpose, and brought back to China at huge expense. A Chinese servant of mine, questioned about this, said to me in pigeon English: "Master plenty savee, but no savee this! Sposity me bury Frisco, me go bottom-sick place. Sposity me bury Canton, Nankin, Pekin, me go top-side place!"

When I spoke to a mandarin on the subject, and inquired whether Confucius's spirit would not rest content with the throwing of a handful of veritable Chinese earth into the Chinaman's grave in an alien soil, he laid his hand on my lips and said: "Hush, elder brother! It is as you say; but were this known the world would be deluged with Chinese, seeking foreign employment."

#### \* CONFUCIUS, THE KEY TO CHINA.

You will never understand China until you study Confucius, or at least learn enough about that extraordinary personage to get some notion of the way in which, and of the reasons because of which he, and he alone, has crystallized the Middle Kingdom into that changeless mass of custom and impenetrable convention which gives it its practical invulnerability.

China cannot and will not be altered. No spread of commerce, no impulse of education, no influence of scientific inventions, it seems to me, will for many generations to come transform the minds and lives of the "Flowery Land." And the reason is ever Confucius! The Chinese, one and all, it may be roundly stated, have allowed their souls and bodies, their homes and business, their social, civil and political condition to be forever regulated

by "Kong-fu-tse." In every city, town and village of China you will see the vermilion colored temple of the great teacher. Every where are painted and gilded tablets inscribed with his precepts. The emperor and the chief magnates of the empire must, at stated intervals, do homage to his immortal and most sacred memory, and his writings or oral instructions constitute the classics and the holy writ of Chinese youth. All that need be known to estimate the nature of the famous philosopher and the character of his teachings may easily be gathered from the last two volumes mentioned on the list of Sir John Lubbock's (now Lord Asbury) "Best Hundred Books." These are a "Life of Confucius" and an anthology of passages from the Chinese scriptures, both from the erudite pen of W. Jennings, M. A.

The first of these admirable works, written without prejudice, nay, indeed, with all the catholic largeness of an educated scholar and a liberal churchman, shows clearly enough that Confucius was an opportunist—the most unprincipled of moralists, the most unspiritual of theologians, an advocate of expediency above principle, of propriety above rectitude, of custom above convenience, of this life rather than of what he deemed the doubtful future. One of the gloomy and paralyzing sayings he bequeathed to his country is this: "Heaven ever spoken?" And nevertheless, he was a religious and a superstitious man, as were his compatriots.

#### CHINESE AND MISSIONARIES.

Nobody can doubt the "other-worldliness" of the Chinese who has seen them, as I have, scattering silver joss-paper in a tempestuous sea, to appease the spirit of the storm; piously sticking dollars in a pile of sugar pay for the embalming and correct burial of a comrade; or reverentially burning their incense sticks and making costly offerings at the tombs of their parents, relations and ancestors. It is that profound principle of reverence for ancestors and for the past, given them by Confucius, which helps to make China so strong, united and formidable. It is alone the Jews who honor father and mother in the faith that their days will be long in the land. It is a law of nature which in Japan and China gives extraordinary stability to national life, and of which the Western world has seen and fatally lost hold.

Confucius gave his China this and many other noble gifts, ethical and social. But he gave her also his opportunism; his moralism based upon etiquette, not love and goodness; his patriotism, founded on exclusiveness; his duty and self-sacrifice; his religion, which is an agnosticism, guarded by ceremonies, never touched into tenderness by universal love of humanity, nor lifted into loftiness by faith in the Divine government; and a deplorably low estimate of woman and woman's role in the household and the world. Also, he, too, by his dead influence, has chiefly contributed to stultify Chinese education; to make his descendants blind votaries constantly content with their old-fashioned and very limited "classical" and to impose on pupils and the literati an absurd, cumbrous, eye-torturing alphabet which makes us more than ever grateful to Cadmus.

Consequently, I am by no means one of those who have been inclined to lay any part of

me for recent troubles in China upon the  
 ads of the missionaries. On the contrary, I  
 mire and reverence those devoted men and  
 men,—many of whom I know are Ameri-  
 ns,—and I regard them as taking to China  
 ecisely the commodities of which she stands  
 ost in need, namely, a spiritual religion and  
 morality based on the fear of God and the  
 ve of man. That their zeal and self-abnega-  
 n have sometimes been the source of incon-  
 nience to diplomatists, and of trouble to tao-  
 s, is unfortunately too well known to be  
 put; and in China, above all, it is neces-  
 sary that the most ardent evangelism should  
 be tempered with wisdom and prudence.

But what right could the civilized world in-  
 t upon with more justification than the clear  
 plain right for her representatives to  
 eak the truth as they see it and know it,  
 acefully and sincerely, in the ears of such as  
 e willing to listen to it? . . .

It will be seen now why I have recalled at-  
 tion to those old stupendous victories of the  
 diæval Chinese in Central Asia and Eastern  
 rope. Let it be realized how, with bows  
 d arrows, and against the chivalry of Chris-  
 dom, the Mongol fighting-man came victo-  
 usly as far as Budapest in Hungary on his  
 ad of conquest, and almost accomplished the  
 jugation of Europe, not by numbers, but by  
 diership and nobility. An enlightened  
 iter, speaking of Sabutai's wonderful tri-  
 phs, has truly remarked:

"The curious fact is that these victories  
 re not accomplished, as represented by the  
 nks of the time, by mere pressure of num-  
 s, nor like some of our own conquests, by  
 erior equipment. The Mongol leader was  
 ebted for success throughout to nothing but  
 e discipline of his troops and his own won-  
 ful strategy. The Tartar forces were all  
 unted, and were divided into small independ-  
 nt commands of some fifty men each, drawn  
 in five ranks. Of these, the last three  
 re armed with bows and javelins, in the use  
 which they were very expert. The two  
 nt ranks wore armor consisting of iron  
 tes sewn on leather coats, after the fashion  
 d to be seen in Japanese curio-shops, and  
 re in the habit of charging with sword and  
 ce when the enemy was sufficiently shaken  
 the missiles of their followers. But although  
 h their equipment and formation made  
 m more mobile than the mail-clad knights  
 h which they were mostly confronted in  
 rope, this would have been of little service  
 hout the wonderful discipline which enabled  
 ir general perfectly to time their move-  
 nts.

"The Tartar force that fought at Liegnitz  
 vanced as usual in three divisions, one cross-  
 the Lower Vistula, while another was com-  
 down the Oder to Breslau. Yet they  
 ted with perfect punctuality before the bat-  
 and thus forced Duke Henry to fight with  
 m just one day before the king of Bohe-  
 's army could arrive and perhaps turn the  
 le against them.

"Equally masterly was the leading of Sabu-  
 himself at Miskolcz, where he compelled a  
 erior host to follow him from a position  
 ere they were impregnable to one of his own  
 osing where he could defeat them in detail.  
 t should the perfection of Sabutai's intelli-  
 ce department be lost sight of. Thanks

to a well-organized band of spies, among whom  
 the Jews and the Venetians are said to have  
 played a principal part, he was always able to  
 put his hand on the weak point of the enemy's  
 defences, and then to strike at it with all his  
 force."

AGGRESSIVENESS IMPROBABLE.

Now, as we have seen only too fatally at the  
 Taku forts, at Tientsin and elsewhere, this  
 marvelous and populous Chinese Empire has  
 acquired modern weapons; can and does make  
 its own gunpowder and artillery, and has  
 learned—partly from the Japanese war and  
 partly from European instructors—the secrets  
 of scientific belligerence. Who could measure  
 the danger, if the old spirit of the Mongol and  
 Tartar should be revived by blunders or defeats  
 of civilization, and such a vast portion of the  
 human family abandon trade and industry for  
 an aggressive and revengeful policy abroad  
 and at home?

The thing is possible, although I believe it  
 most improbable. For the Chinaman, speak-  
 ing broadly, is a pacific person, little concerned  
 about his rulers, so long as they keep the  
 peace for him, and let him and his pockets  
 alone; a member of a community too enormous  
 and really various to feel deeply patriotic. A  
 Hongkong native professor confessed to me  
 that he did not know a perfect word for "pa-  
 triotism."

A curious feature of the present situation  
 has been the spectacle of the stepping forward  
 of Japan to be the protagonist of the great  
 powers, and by far the most effective agent in  
 the taking of Tientsin and the first measures  
 for the re-establishment of order. This is not  
 the first time such a thing has happened. Few  
 know the spirited and romantic story of how  
 the renowned Kublai Khan invaded the Em-  
 pire of Dai-Nippon with an immense fleet and  
 stupendous army, and how he was ignomini-  
 ously defeated and driven home to China by  
 the Emperor of Japan and his fearless fisher-  
 men and soldiers.

If, however, the Chinese are naturally and  
 nationally peaceful, with many civic and per-  
 sonal qualities which should render them as  
 useful and agreeable a portion of the human  
 family as they are undoubtedly important,  
 what accounts for this deplorable temper of  
 intolerance, this savage cruelty, this mad ha-  
 tred of the "foreign devil," lately so apparent  
 and so widespread? The correct answer does  
 not lie, I believe, wholly or even largely in the  
 social or commercial or civil spheres of the  
 flowery land.

We must allow something, but by no means  
 everything in the dismal and crimson problem,  
 to the conservative prejudices of the peasant  
 and citizen, who certainly does not want our  
 missionaries, or our ships, or our ambassadors,  
 or our habits and customs, or anything Euro-  
 pean except our silver, our oil and our calicoes.  
 But this very widespread feeling would,  
 and does, everywhere disappear or become di-  
 minished, if it were not secretly utilized, fo-  
 mented and diverted to the purpose of politi-  
 cal intrigue and conspiracy in China.

THE ROOT OF THE TROUBLE.

The main cause of the perpetually seething  
 unrest there is due, I myself consider, to the  
 rooted and implacable desire of the true Chi-  
 nese element in the empire to be quit forever

of the detested Manchu Dynasty. My friend,  
 W. Jennings, who knows China well by long  
 residence, assured me that the secret societies  
 with which the land is honeycombed—the  
 "Triads," the "Red Lilies," the "Harmonious  
 Righteous Fists," or "Boxers," and the rest of  
 such—almost all have one hidden common  
 watchword, which is, "Down with the Tsing  
 and bring back the Ming!"

Here, then, is the keystone of the situation  
 —the occult difficulty which renders all Euro-  
 pean policy futile, and makes the future of  
 China so dubious. There is this eternal strug-  
 gle proceeding beneath the surface of politi-  
 cal and civil life, between the Chinese and  
 Tartar elements, and both make cunning and  
 evil use of the national prejudices against the  
 foreigners. The Tsing and the Ming are al-  
 ways, like our lion and unicorn, "fighting for  
 the crown," and the Boxers became strong be-  
 cause the palace people, beaten by the Japa-  
 nese, were seen to be allowing the Europeans  
 more and more to gain foothold in China.

Thus the Manchus, represented by the dow-  
 ager-empress—perhaps also by Li Hung Chang  
 and his like,—were almost obliged, at the be-  
 ginning of trouble, to temporize with the  
 rebels, which naturally led them too far; for  
 the Mings are a deadlier danger to the Tsings  
 than ever the "foreign devil" could be. The  
 empress and Prince Tuan were perhaps thus all  
 but constrained to favor the Boxers, albeit they  
 knew that if the foreigners could be wholly  
 expelled from China, the Manchu Dynasty  
 would soon have to disappear along with them.

To state these subtler and more secret  
 points of the momentous situation does not  
 render it easier to foresee, or to suggest, any  
 enduring solution. But it may help opinion in  
 America, by the light of subsequent events, to  
 form itself correctly, and above all to appre-  
 ciate the obstacles which threaten to check-  
 mate diplomacy as seriously as they do to par-  
 alyze armed force.

The tortuous, insincere, timid and selfish  
 intriguers at the Pekin palace have doubtless  
 found themselves, during these dark and bloody  
 days, literally "between Scylla and Charyb-  
 dis," but they must take the consequences of  
 their crimes and chicaneries.

To save their power and place they played  
 the black game of the Boxers. To save their  
 lives and gold they will perhaps employ the  
 game of the "friend and protectors of the for-  
 eigner," albeit in doing this, they and the  
 powers will have to reckon with a deeper and  
 fiercer fury on the part of the Mings to get  
 rid of Manchu and missionary, and Europe  
 itself, including Japan, in one vast tumultuary  
 convulsion.—*Edwin Arnold in the Youth's Com-  
 panton.*

THE great point by which glory, honor and  
 peace, both here and forever, would certainly  
 be gained, is for each of us to stand in our  
 own lot, resigned to the will of God in all the  
 varied dispensations of his providence: seeking  
 no more, either of prosperity or adversity, of  
 poverty or riches, of suffering or rejoicing, in  
 things spiritual or temporal, than He knows to  
 be best for us.—*John Thorp.*

It may seem to be a paradox to say that one  
 of the most successful methods of propagating  
 error is to tell a part of the truth, but such is  
 the fact.—*Atlanta Constitution.*

For "THE FRIEND."

## WHEREFORE DIDST THOU DOUBT.

Oh, heed thee, trembler; press thou on,  
The Helper waits to save;  
Look upward, onward—dare to press  
Thy foot upon the wave.

With firmness step—He bids thee come  
Naught is too hard for Him;  
Thou canst not cross o'er Jordan's flood  
If thou refuse its brim.

The early rain may not fulfil  
All that thy spirit hopes,  
Wait for the latter rain, and still  
Trust for the promised crops.

Plume up again thy folded wing,  
No latent hope destroy,  
For faithful trusting labors bring  
An aftermath of joy.

P. H.

For "THE FRIEND."

## Charles Shieldstream.

In a recent number of this Journal there appeared a short article on Music from the pen of Charles Shieldstream, of Palmer, Nebraska. His death, which took place at his home on the twenty-seventh of Eighth Month, at the age of seventy-six years, seems to make it now appropriate to recall some events of his history, which are especially interesting to Friends. He was born in Sweden in 1822, and there became so fully convinced of the spiritual nature of true religion, and that outward ordinances form no part of the Christian dispensation, that he was unwilling to have his children baptized as required by the laws of Sweden, and he removed to America, where he could enjoy a larger measure of religious liberty. This removal was in 1861, and before he knew much, if anything, of the Society of Friends. Having afterwards met with George Fox's Journal and some others of our standard books, he found that the principles advocated in them corresponded very closely with what he had already been convinced of by the operation of the Spirit of Christ in his own mind; especially the doctrine of the light and life of Christ revealed in the heart of man; which, as writes William Penn, "we profess and direct all men to as the great instrument and agent of man's conversion to God." Thus he was drawn towards Friends as fellow-believers in the Light of Christ, which he had found to be a lamp to his feet, leading him in the way of safety and peace.

His views in regard to war, a man made and paid ministry, water baptism, oaths, and the absolute necessity of regeneration and purity of heart in him who would be a disciple of Christ were clearly set forth in a communication published in this Journal, Vol. IV, p. 397; parts of which were afterwards published in pamphlet form, entitled "An open letter to all lovers of the Light and Truth." A few extracts from the above, it is thought, may be now republished as a clear testimony to the truth of the principles and doctrines professed by Friends, by one who, though not a member among them, was favored to see their accordance with the gospel of Christ. His daughter in writing of his close, mentions that after a period of mental unrest, "he passed off so peacefully, and a calm settled over his face." The extracts referred to are as follows:

"1. When the Church, so-called, believes that professors of Christ can take up carnal

weapons and permit war, a thing so against the doctrine of Christ as Belial is against Christ. Is that not Babylon or confusion?

"2. When the Light of Christ is slighted, and waiting on the Lord ridiculed; when a ministry according to carnal knowledge, and made by men, is set up, to tell men what it has learned from men as the right way for man's salvation, or, in other words, the ministry of the Spirit is rejected and the ministry of man is exalted. Is there not Babylon—confusion?

"3. When Priestcraft is permitted to preach in its own will, and administer what are called means of grace, or sacraments; or these types and shadows are used for the substance; or where such things have been retained from Judaism, or have been invented, which are in every carnal man's power to practise when he likes. Is not there Babylon—confusion?

"4. Most denominations say that water baptism is a saving ordinance; or else say that it is still binding on Christians, and not to be omitted, because it is commanded by the Lord. The truth is, there is only one Christian Baptism, which is by the Holy Spirit, of which water baptism was a type, and was a Jewish ceremony, being practised (as circumcision was) by the first preachers of the gospel, till Paul thanked God that he only baptized a few, and preached up the true spiritual baptism. Our Saviour told his disciples to baptize into the name of Father, Son, and the Holy Ghost, which was the spiritual baptism; and He had given them the glory which He got from his Father, that they should be able to do the works that He did, and greater also. Besides, when Christ's first apostles did use water, they did never baptize in the name of Father, Son and Holy Spirit; but when practised, it was in Jesus' name. Now where there is a carnal, outward, water dispensation, along with the Gospel dispensation, which is entirely spiritual, is there not Babylon—confusion?

"5. Our Lord Jesus Christ has said to the people, 'Swear not at all, but let all your communication be yea, yea, or nay, nay.' But nearly all religious professors do swear—and in some churches, so-called, those that are to be ministers have to swear that they will preach certain doctrines prescribed by men, before they are allowed to begin their performances. Is here not Babylon—confusion?

"Much more could be said as to this confusion; but it is sickening, and we have no fellowship with the deeds of darkness, but seek to reprove them.

"I will dwell in the Light!"

G. J. S.

PHILADELPHIA, Ninth Month 21st, 1900.

I NEVER find "blessed be the rich" or "blessed be the noble," but, "blessed be the meek," and "blessed be the poor," and "blessed be the mourners, for they shall be comforted"—and yet many carry themselves so, as if they not only not desired, but even feared to be blessed.—George Herbert.

THE spiritual life belongs to every day in the week, every pursuit in which we engage, every transaction and every department of activity. This inner life will never rise to a high stage until we learn to carry our religious convictions and principles into all things.—Christian Advocate.

## Each Day Its Verse.

In an old German village in the heart of Bavaria, is a queer old house that looked as if it had never been built, but sprouted and grew and had never been pruned, one day sat by her sunny, deep window an old *frau*, who herself looked as if she had not only grown, but ripened, and then been preserved, like a prune cut a fig, into something sweet and good, and would keep forever.

She was knitting now, and had been knitting, and it seemed she might continue to knit, and on. I dare say she had covered miles of hands and feet in her life-time, and made the warm. How much of her had gone into need and yarn, who can tell?

But other things are knitting and are knitted by day. Heads and hearts and souls are knitting all the time.

So as the needles flashed in the light, old Mathilde said, "No day without its verse."

Before her sat a young girl as fair of face as apple-bloom; white and pink and red blended from cheek to brow, and yellow strands of hair lay down to her waist. A great Bible lay in her lap, from which she was about to read. Now she paused and listened, and lifted her clear, blue, untaught eyes.

"They are Master Luther's words," said Mathilde; "and good words they are, my Mathilde, true as the sun.

"Stitch by stitch,  
Minute by minute,  
Verse by verse."

that is the way all good work comes.

"'No day without its verse' turned the Gospel of our Lord into the German, for every soul to feed upon and be made strong."

The woman paused. The young girl went on reading the wonderful words of inspiration that have thrilled millions of hearts down through all the centuries to this day.

She read, "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also. And whither I go ye know, and the way ye know."

At every added sentence the old *frau* swayed back and forth, and muttered, "Yes, yes, yes. That is enough, my *Madehen*, for to-day is enough and enough, and enough. To-day ye will have, 'Let not your heart be troubled, and our hearts will not be troubled. They shall be quiet as the warm sunlight falling in the window, untroubled as the birds fitting their wings and thither through the vines. We children of the Christ may not be afraid, or dismayed, or discouraged when He saith, 'Let not your heart be troubled.' Ay, 'tis a precious verse, for He stands on the other side, beyond our seeing, and sees the things we may not see, and knows the things we may not know; and so He whispers all the day, 'Let not your heart be troubled,' for He knows the worst that can come to any one is not fatal; no, not if the old body is tied to the stake and the flames consume it;" and she dropped her knitting and uplifted her two hard old hands—"not for so long as this is secure;" and she laid her hand on her heart, and her aged face as

ighted with a strange radiance. "For, as Mas-  
Luther learned, 'The just shall live by  
ith,' why, therefore, be troubled? Why?  
nd when he had learned that lesson, he goes  
and on, with every day its verse, its blessed  
rse, until all are in our hands, too. To-  
orrow, child, we will think about the many  
ansions, and after that about the Comforter,  
en the Spirit of truth, which in troubled  
nes brings to the remembrance the precious  
ords a poor old head cannot always bold  
en other things crowd in."

"So, so, so! little by little, stitch by stitch,  
rse by verse, does everything go on, and  
ith is the same forever, as the trembling  
ives and the bursting flowers, and the waters,  
th the breeze across it."

Little Madchen turned her blue eyes out of  
e casement and wondered what good Mathilde  
uld mean; and wondered too, why she liked  
be beside the old *frau* and read the good  
ok to her. And she wondered, too, if she  
uld know all about it from first to last, and  
en she thought, "May be I shall, if I go  
tch by stitch in patience and in love."—*Re-  
ious Herald.*

A Book by William Penn.

"Some Fruits of Solitude," by Wm. Penn,  
th an introduction by Edmund Gosse, is as  
aint and dainty a little volume as its make-up  
ggests. These reflections and maxims con-  
n the essence of Penn's observations of  
blic and private matters, and it is impossible  
read them without being impressed with a  
ise of his great astuteness and integrity.  
His reflections on "A Publick Life" seem  
rticularly appropriate to our own times. He  
s:

"Yet the Publick must and will be served;  
d they that do it well, deserve publick Marks  
Honour and Profit.

"To do so, men must have *publick Minds*, as  
ll as salaries; or they will serve *private Ends*  
the Publick Cost.

"Governments can never be well adminis-  
ed, but where those entrusted make *Con-  
ence* of well discharging their Place.

"Five Things are requisite to a good Officer;  
*Ability, Clean Hands, Dispatch, Patience and  
partiality.*

CAPACITY.

"He that understands not his Employment,  
atever else he knows, must be unfit for it,  
d the publick suffers by his Inexpertness.

"They that are able, should be *just* too; or  
overnment may be the worse for their Ca-  
acity.

CLEAN HANDS.

"COVETOUSNESS in such men prompts them  
prostitute the Publick for Gain. The taking  
a *Bribe* or *Gratuity* should be punished with  
severe Penalties as the defrauding of the  
tate.

"Let Men have sufficient Salaries and ex-  
d them at their Peril.

"It is a dishonour to Government that its  
cers should live of Benevolence; as it ought  
be Infamous for Officers to dishonour the  
blick, by being paid twice for the same  
usiness.

"But to be paid, and not do Business is  
k Oppression."

In speaking of Dispatch, he says:

"Our Law says well, to delay Justice is In-

justice; Refuse or Dispatch is the Duty and  
Wisdom of a good Officer."

In speaking of the "Fruits of Solitude,"  
Robert Louis Stevenson said, in giving his own  
copy of the book to a friend:

"If ever in all my 'human conduct' I have  
done a better thing to any fellow creature than  
handing on to you this sweet, dignified and  
wholesome book, I know I shall hear of it on  
the last day. To write a book like this, were  
impossible; at least one can hand it on, with a  
wrench, one to another. My wife cries out,  
and my own heart misgives me, but still—here  
it is."

The present edition is published by Truelove,  
Hanson & Comba, New York.—*City and State.*

Christianity Without Christ.

It has been reserved for our century to wit-  
ness an attempt to spread a Christianity with-  
out a Christ. We have a new dogma supported  
by a new school, which maintains that Chris-  
tianity is a system of truths to be taught with-  
out reference to their originator, a code of  
principles which may be completely dissevered  
from the person of their author and presented  
to men as a series of abstractions. Modern  
thought has labored hard to emancipate itself  
from the hands of personal obligations to  
Christ. It has labored hard to invent a new  
Christianity made up of the tendencies of first  
century thought, Jewish superstition and  
heathen philosophy, Paul's fancies and Philo's  
philosophy, the quarrels of factions and the ig-  
norance of devotees. And so it has reduced  
the figure of the Christ to the dimensions of a  
Jewish reformer, a dreamer of spiritual dreams,  
a gentle but misguided person, who did not  
know his own place in the economy of spiritual  
powers. We have witnessed in this age a spec-  
tacle truly novel in the history of Christianity,  
of pretended followers of Christ turned critics  
of his commands; disciples whose business it  
has been to dispute their teacher; Christians  
with the most mechanical affection for the  
Christ. The spectacle is anomalous in Chris-  
tian history, and its lesson is instructive. For  
wherever that view has obtained it has stifled  
religious zeal, and struck Christian enterprise  
with a slow paralysis. It has checked the work  
of conversion. It has weakened the missionary  
spirit, or has changed its aim from the con-  
version of souls to the proselyting of intellects,  
till at last, in its extreme form, this nineteenth  
century schism finds itself in closer sympathy  
with the agnostic, the unbeliever and the enemy  
of religion than it is with the church from  
which it has sprung.

Nor can we wonder that the disloyalty which  
begins with a cooling of affection for Jesus  
Christ should end in an indifference to the  
works which have grown out of his life. The  
soldier who begins with a coolness toward his  
commander, will end by an indifferent appre-  
ciation of his purposes. When the soldiers  
doubt the capacity of the power of their gen-  
eral the campaign is lost. The battles of our  
civil war are a terrible commentary on the dan-  
gers of a half-way loyalty toward a commander.  
For when camps became schools of criticism,  
and the gossip of the bivouac and march was  
of doubt and distrust, the army was as good as  
defeated. And when men who still hold lin-  
geringly to the name of Christ have changed  
their attitude from belief to criticism, from

love to a feeble tolerance of authority, they  
have ceased to be "good soldiers of Jesus  
Christ." They may make a good record of  
their valor under other banners. They can  
never serve with credit under the white emblem  
of the cross. The heart is gone out of their  
service.

J. COLEMAN ADAMS.

HINTS ABOUT CONVERSATION.—One has said,  
"Of ten things which I know, I have learned  
nine from conversation."

1. Avoid satire and sarcasm.
2. Never repeat a word that was not in-  
tended for repetition.
3. Often cultivate "flashes of silence."
4. It is the longer half of the conversation  
to listen well.
5. Sharp sayings are an evidence of low-  
breeding.
6. Shun fault-finding and fault-finders.—  
*Selected.*

FOR "THE FRIEND."

A Hymn of Praise.

O thou, holy, eternal God, who hast declared  
thyself to be a Spirit, omniscient, omnipotent  
Almighty; filling all things which yet fill not  
thy fulness. Without beginning and without  
end, dwelling in eternity. The vast universe  
of suns and worlds, whose nearest outskirts we  
but dimly see, are the work of thy fingers,  
made for thy pleasure, thou Creator of all  
things; for by thy Word, thou speakest and it  
is done. These all, in language unheard by  
mortal ear, yet loudly do proclaim, "The hand  
that made us is divine." To each one of this  
vast host thou givest a law, and it obeys thy  
mandate, "Great and marvellous are thy works,  
Lord God Almighty, just and true art thou in  
all thy ways. Who shall not fear thee, thou  
king of saints? Thy name, full of majesty and  
glory, if thou reveal, who shall not bow in  
deepest reverence? Angels and archangels,  
moving more swiftly than lightning, wait thy  
behests to do. Themselves, great in power, at  
thy feet, they cast their crowns and acknowl-  
edge, "all power is of thee, Lord God Al-  
mighty."

And what are we to thee, O Lord, but worms  
of the dust; a speck in infinity, a meteor that  
vanisheth and where is its place? What is the  
son of man, that thou dost visit him? That  
thou opens his ear to hear thy still voice, that  
brings life and light to him; that opens his eye  
to behold a glimpse of thy greatness and thy  
glory. What meaneth this? It is all the work  
of thy goodness and thy mercy. Thou makest  
his heart tender by a touch of thy love divine.  
Thou openest his heart to understand the pur-  
pose of thy will, Thou givest him wisdom and  
knowledge. Thou leadest him in paths which  
vultures' eye have not seen. When enemies  
arise to mar thy work and raise a tumult, when  
the powers of darkness would seem about to  
extinguish hope, thou bowest the heavens and  
comest down, and by thy light and power scat-  
tereth them. Thou, O Lord, thou holy one of  
Israel, doth fill our hearts with gratitude, and  
mouths with praise to thee, our Redeemer and  
our God. Let thy love inflame our hearts to  
seek thy face; and beam brightly by thy grace,  
O thou Son of Righteousness, and come with  
healing in thy wings, that we may ever walk

in thee and in thy light and love, and be permitted, when this brief life is done, to join the angelic throng, who before thy throne in heaven, sing thy praises and thy power.

W. W. B.

#### SUMMARY OF EVENTS.

**UNITED STATES.**—The mayor of Galveston says that at least \$5,000,000 will be required to put the people in a proper condition to begin to help themselves effectively. Not only are supplies, doctors, nurses and money pouring in, but the work of receiving the supplies, directing the work and distributing supplies has been reduced to system, and relief is given in an orderly and efficient manner. It is estimated that it will take 2000 men ninety days to clear away the debris and get all of the bodies out, and that this will cost half a million dollars.

Formal manifestations of sympathy with the people of Galveston in their great affliction continue to come from all parts of the world. In addition to those already received, such expressions have come from the President of Chile, the Spanish Minister, the Belgian Minister, the Mexican Minister, the Peruvian Minister, the Haytian Minister and the British Ambassador.

Governor Sayres estimates the loss of life along the Texas coast at 12,000 and the property loss at \$20,000,000.

In consequence of apprehended dangers from riots in the anthracite coal regions of Pennsylvania, three regiments of infantry and a troop of cavalry have been sent to the Schuylkill region by direction of the Governor of the State.

Fearful that the strike will result in riot and bloodshed, a number of foreigners, who were employed in the mines at Hazleton, have left for their former homes.

The President of the United Mine Workers arraigns nine railroads, engaged in carrying coal, as their enemies.

Roman Catholic clergymen in several places in the coal regions have espoused the cause of the strikers.

The National party, composed of men who feel that they cannot conscientiously vote for either McKialey or Bryan, at a conference held in Boston abandoned the idea of keeping a Presidential ticket in the field. This action is virtually made necessary by Senator Caffery's declination to be a Presidential candidate, and the failure to find any one willing to stand in his stead, and by the impracticability of perfecting an organization throughout the country at this late period in the campaign.

The *Philadelphia Record* says: "It may well be doubted if, in the whole history of America, seventy days of such heat have been known as in the period from Seventh Month 1st to the present date. The records show nothing like it during the present century."

The reduction of freight rates made possible by improvements in railroad construction and operation has greatly benefited the farmer. Rates on grain to tide-water are not one-half what they were a few years ago. In some cases rates are less than one-third what they were a dozen years ago.

A telephone company in Tennessee has prohibited the smoking of cigarettes by its employes.

This year's apple crop in North America is expected to be the largest ever known. The horticultural statisticians predict from 80,000,000 to 100,000,000 barrels, which will be a supply of more than one barrel for every inhabitant of the United States.

Pearls are being found in great quantities in the Black and St. Francis Rivers, in Southwest Missouri, in the shells of the ordinary mussel. Hundreds of people have flocked to the rivers to engage in pearl fishing. Many valuable gems have been found.

A recent fire in the Dismal Swamp has destroyed valuable pine and juniper trees over an area of about 15,000 acres. The peaty soil is burned in many places four and five feet deep, it is said. The animals have either been driven to the highlands or have been driven farther into the fastnesses of the swamp. Bears, deer, wild cats and a peculiar species of the wolf are known to inhabit the swamp. It is believed that the wolves, which killed hundreds of hogs, sheep and cows in Southern Virginia and adjoining North Carolina counties, were driven from the swamp by the fires.

A decision in regard to wages has been reached by which 60,000 men engaged in iron and steel mills are to resume work, after having been idle three months. This decision is the result of an agreement of manufacturers and committees of a labor organization representing the working men.

The most densely populated spot in the United States is said to be the block of tenement houses in New York bounded by Sixty-first and Sixty-second Streets and Tenth and Eleventh Avenues. In this block, the census showed,

lived three thousand nine hundred and eighty-seven persons, most of them negroes.

The population of Chester, Pa., is 33,988, as against 20,226 in 1890. This is an increase of 13,762, or 68.04 per cent.

By a recent declaration of the policy to be pursued by the United States in dealing with China it appears that the American Government proposes to hold those responsible for the outrages to strict accountability, but deems it proper that China should first be given the opportunity to punish them. For this reason the German programme is not approved. The American Government also proposes to authorize its Minister at Peking to enter into negotiations at once with the authorized representatives of China, with a view of bringing about a preliminary agreement whereby the full exercise of the Imperial power for the preservation of order and the protection of foreign life and property throughout China, pending final negotiations with the Powers, shall be assured.

In a reply to Russia it has been declared by the United States Government that it has not any present intention to withdraw its Legation from Peking.

It is said the refusal of the United States to accede to Germany's proposition regarding the Chinese settlement is sharply criticised by the German press, and in spite of previous intimations through Washington cablegrams, the refusal has come as a great surprise to Berlin.

A dispatch from Washington says it is now understood that General Chaffee's military force will be reduced to about one thousand five hundred men. This contingent, being specially known as a Legation guard, will not be subject to the orders of any one save the United States Minister resident, and will not be under the command of the German Field Marshal, Count von Waldersee.

San Francisco revenue officers have seized the treasures looted during the sack of Tien-Tsin, and consigned by the American soldiers to their friends and relatives in the United States. It consisted of one hundred and fifty-four cases of rare Oriental wares of the costliest and most valuable kinds, taken, it is believed, from the houses and shops of non-combatants.

There were 256 deaths in this city last week, reported to the Board of Health. This is 164 less than the previous week and 115 less than the corresponding week of 1899. Of the foregoing, 186 were males and 170 females; 39 died of consumption; 20 of inflammation of the lungs and surrounding membranes; 12 of cancer; 15 of diphtheria and 9 of apoplexy.

**Markets, &c.**—U. S. 2's, new, 104½ to 105½; 3's, reg., 109½ to 111; 4's, reg., 115 to 116; new 4's, 134 to 135; 5's, 113½ to 114½.

COTTON is quoted on a basis of 10½c. per pound for middling uplands.

**FLOUR.**—Winter, super., \$2.50 to \$2.70; Pennsylvania roller, straight, \$3.45 to \$3.65; Western winter, straight, \$3.60 to \$3.75; spring, straight, \$3.75 to \$4.00; city mills, straight, \$3.65 to \$3.80. **RYE FLOUR**—\$3.00 to \$3.10 per barrel, as to quality.

**GRAIN.**—No. 2 red wheat, 76½ to 76¾c.  
No. 2 mixed corn, 45½ to 46c.  
No. 2 white oats, 28 to 28½c.

**BEEF CATTLE.**—Extra, 5½ to 5¾c.; good, 5¼ to 5½c.; medium, 4½ to 4¾c.

**SHEEP AND LAMBS.**—Extra, 4½ to 4¾c.; good, 4 to 4¼c.; common, 2 to 2½c.; spring lambs, 4½ to 6½c.

**HOGS.**—8 to 8¼c. for best Western.

**FOREIGN.**—Russia, England and Germany have now stated their demands in reference to China. The first asks that the Chinese Emperor resume the government of the Empire, have Prince Tuan and the other Boxer leaders caught and punished and the Empress Dowager excluded from any share in the Government.

England insists upon the return of the Emperor to Peking as a preliminary condition to peace negotiations, and also gives distinct notice that those who are responsible for the outrages upon the foreign Ministers must be punished.

Germany declines to enter upon diplomatic relations with the Chinese Government until the instigators of the attacks on the legations have been given up for punishment.

Whether the harmony of the Powers shall be preserved will depend, it is said, to a large extent upon Great Britain's answer to Germany's proposal that the punishment of the Chinese responsible for the anti-foreign outrages be made a condition precedent to negotiations.

The promotion of anti-foreign officials to posts of great influence by the Empress of China is regarded as an act of defiance to the Powers, and has aroused much indignation.

Russian, German and other foreign troops numbering several thousand have captured the Pei-Tang forts, with a heavy loss of life on both sides.

Tales of terrible barbarity and indiscriminate slaughter

perpetrated by the allied troops in China are published in which the Russian troops are especially prominent. A recent newspaper states the object of the allies in entering China was to rescue the imperiled, to exact reparation and to establish order. They were to punish the guilty, or to see that they were punished. The expedition was a protest against China's barbarity in murdering foreign Ministers and missionaries; but if a small part of the reports of Russian cruelty and general plundering are true, it will soon be a difficult matter to determine who are the real barbarians in the field—the Chinese or Europeans.

In the late election in Cuba of delegates to the Constitutional Convention a majority was elected of those who represent anti-American sentiments, and it is believed they will demand the immediate withdrawal of American troops and independence without a protectorate.

China is one of the most important coal countries of the world. Everyone of her eighteen provinces contains large deposits. Eastern Shan-Si has an anthracite area of 13,500 miles in extent.

The amnesty proclaimed in the Philippine Islands expired Ninth Month 21, and the conditions that exist previously have been resumed. An insurgent proclamation, signed last month by Aguinaldo, directing the American prisoners be set at liberty, that good treatment be accorded to captives, and that \$40 be paid to each American surrendering, has reached Manila. Aguinaldo has declined to consider the peace proposals.

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 74.

Charles Grimshaw, Pa.; Wm. F. Michener, Cal; Joshua Brantingham, agent, O., \$12, for James Bailey, Mary H. Brown, Alice G. Cope, Griffith wees, Isaac H. Satterthwait and Wm. D. Satterthwaite, E. S. Fowler, agent, O., for Benj. J. Hobson; Mary Branson, per Dr. Wm. C. Stokes, Phila.; Gulie Smith for James Smith, Pa.; Chas. Wright, N. Mary P. Worth, Colo., to No. 14 vol. 75; Stacy Haines, N. J.; Samuel Williams, N. J.; Elha Zook and for R. M. Zook, Pa.; Martha G. Cook, Caroline Cope, Calif.; John G. Hoyle, Kans., 3 vols, 73, 74 and 75; Mary R. Deacon, Pa.; Will Test, Ia.; Thomas H. Whitson for Anna M. Thorpe, Pa.; George Blackburn, agent, O., \$6, for Edw. Bonsall, Miriam French and Thomas F. Fawcett; T. W. Newby, Ind.; \$6, for himself, Nathan Little, Joseph Little; Mary S. Bettle for William Bettle, J.; Rachel S. Hulme, Phila.; Nathaniel Barton, J.; Joseph E. Barton, N. J.

Remittances received after Third-day noon will appear in the Receipts until the following week.

#### NOTICES.

**WANTED.**—Situation as companion or helper to elderly woman, by a young woman Friend, a graduate of Westtown. Address "C" at this office.

**WANTED.**—Opportunity to teach young children primary studies, by a young woman Friend, a graduate of kindergarten training school.

Address "M" at this office.

A YOUNG woman Friend of experience wishes a situation as companion to an elderly lady.

Address, S. C. G.,

Care B. Cope. Kennett Square, Pa.

In Haverford College grounds the undersigned furnish a home and tutoring for eight boys. They attend Haverford College Grammar School, opening Ninth Month 26, 1900. Special attention to preparation of daily lessons. Two vacancies. At home after Ninth Month 1900.

Apply to

HENRY N. HOXIE, A. M.,

ANNA B. HOXIE.

Haverford P. O.

**THE CORPORATION OF HAVERFORD COLLEGE.**—The annual Meeting will be held in the Committee Room of the Street Meeting House, Philadelphia, on Third-day, Tenth Month 9th, 1900, at 3 o'clock, P. M.

GEORGE VAUX, JR., Secretary,

404 Girard Building, Philadelphia.

**WESTTOWN BOARDING SCHOOL.**—For convenience of persons coming to Westtown School, the stage will leave trains leaving Philadelphia 7.17 and 8.19 A. M., and 4.32 P. M. Other trains are met when required. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, Su-



# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXIV.

SEVENTH-DAY, TENTH MONTH 6, 1900.

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## Soldiers of the Cross as Viewed by the War Spirit.

A few weeks since an extract was sent to me taken from Theodore Roosevelt's "Life of Thomas H. Benton" (p. 37), published in 1887. Whatever party candidate to-day its writer may be, is none of our business; but the principle of Peace is a standing engagement for

The other candidates would probably have written the same in substance, inasmuch as they all espouse the principle of carnal warfare. Accordingly it is not one man, but the spirit of the natural man in all ages and nations that we quote, as responsible for the following language:

"After all, this ruffianism was really not a whit worse in its effects on the national character than the case with certain of the 'universal peace' or 'non-resistance' developments in the northeastern States; in fact, it was more healthy. A class of professional non-combatants is as hurtful to the healthy growth of a nation as is a class of fire-eaters; for a weakness or folly is nationally as bad as a vice or worse; and in the long run a Quaker may be quite as undesirable a citizen as is a duelist. No man who is not willing to bear arms and fight for his rights can give a good reason why he should be entitled to the privilege of living in a free community."

But we have not so learned Christ, nor his spirit. And the same spirit in man that crucified Him as "king of the Jews," still crucified Him as king of our nation, and of every other; though his rightful place is as "Prince of the kings of the earth," and "the kingdom of this world shall become the kingdom of our Lord and his Christ."

As Christians, we know of no governmental or human relation in which we are excused from the law of the Spirit of Christ. "If any man have not the Spirit of Christ," in any department of life, we believe with the Apostle

NOTE.—Since this was put in type we have found that the same extract received attention last week in the other periodicals published under the name of Friends in this city.

"he is none of his," and has no right to the name of "Christian." As Christians, "the weapons of our warfare are not carnal." Our writer speaks from the standpoint of the kingdom and spirit of this world, and apparently (within the language cited) ignores the standpoint of the kingdom of our Lord and Christ. But why may not this superior kingdom with equal right use his concluding words, so as to say; "No man who is willing to bear carnal arms and kill other men for his own rights can give a good reason why he should be entitled to citizenship in that kingdom whose Lord said, 'My kingdom is not of this world, else would my servants fight, that I should not be delivered,'" etc. How radically the whole policy of retaliation and reprisals is cut down by a few sweeping words of his Sermon on the Mount.

"Ruffianism more healthy than universal peace and non-resistance developments," says the spirit of the world kingdom. "Blessed are the peacemakers, for they shall be called the children of God," says the Prince of Peace. "Professional non-combatants as hurtful to the healthy growth of a nation as is a class of fire-eaters;"—in other words, men of principle as pernicious to a nation as so many unprincipled! We must still believe that it is righteousness and scrupulous conscientiousness which "exalts a nation," and it is sin that is "a reproach to any people." No nation can afford to spare one representative of righteous principle and conscience in comparison with a hundred men of regardless dash or brilliancy. But "whence come wars and fightings among you?" Says an apostle, "Come they not hence even from your lusts that war in your members?" That which comes from the baser part of man can never be the seed of a nation's healthy growth. "Vice itself not so bad, or is better nationally," we are told, than the "weakness" which makes men martyrs for Christ's sake, or than the "folly" of such as are willing to be as "fools for Christ's sake," that they may be made wise. Such wisdom is "not of this world, nor of the princes of this world which come to naught." True it is that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto Him." And "in the long run," we are told, "a Quaker may be quite as undesirable as is a duelist." This must be expected. "The world will love its own." And which will a duelling nation love better or regard as the more undesirable, the Spirit of Christ or a duelist? The single duelist is morally of a piece with whole-

sale dueling, and to international duellism the spirit of the gospel is very inconvenient,—always in its way,—and "in the long run" is so to prevail against carnal warfare that "nations shall learn war no more." It is just because the Quaker is so "undesirable" to the war-spirit that he is, "in the long run," on the winning side of the War against war.

Replace now all the steadfast Quakers in the land by as many duelists,—or even by as many men who know no conscience but the popular current with which they drift,—and would the notion be the stronger or the weaker in virtue and true character?

Again, after these cruel wars are over, and some thousands of soldiers are merged as individuals amongst the general population, who are to give the police the less trouble,—who are to be the cleaner leaven of purity, self-restraint, and sterling righteousness amidst our nation,—the returning characters that warfare has to show for itself, or the class who conscientiously espouse the cause of peace—the class that has been stigmatized "nationally as bad as a vice or worse?" We leave the aftermath of war to show its character in moral health or corruption. But its great harvest of material for judgment is in store beyond the grave, and there the actors must meet it.

We are asked what reason men of peace can give for a right to live in a free country. Our first answer is, Christ; and secondly, that they were born with that right, and those who keep the peace and do not disturb that of others have the first right to keep their birth-right. But we are finding that the more a nation goes to war the more its people lose their freedom. The military nations are far from being free communities. But what of the unmilitary nations, those who would not fight,—would not they be ruthlessly overrun and oppressed by those who will know no right but might? Naturally they would. We do not advocate Peace as an escape from suffering wrong, but as an escape from doing wrong. No example of a consistently Christian nation has yet been seen, to show how much of disaster would be inflicted with the violence all on one side. But the conquests of the early Christians and of the consistent Quakers by that braver resistance which consists in overcoming evil with good, indicate that a vanquishing horde could not take a consistently Christian people into its population without itself being progressively vanquished, from within outward, unto the freedom of those whom the Truth makes free.

### The New Quakerism.

We have received a copy of a pamphlet entitled "The New Quakerism," written by Jesse Edgerton, of Columbiana, Ohio. It is a temperate, yet decided presentation of the contrast between the Quakerism of Fox, Penn and Barclay, and the modes in vogue to-day in most quarters under the name of Friends. Hoping hereafter to make further use of the pamphlet, we may for the present show its general purport by quoting these words; "That the Friends' Church, as it styles itself, has abandoned the original foundation seems susceptible of proof. One by one innovations of greater or less moment have crept into the Society, until in many places the whole system of faith and practice seems changed, and doctrines held by the Society from its rise are set aside."

This position seems clearly maintained by many instances given, and indeed has been frequently acknowledged by innovators themselves, as well as publicly rejoiced in as a consummation for which they had been devoutly laboring.

We did not have to travel far in an eastern Yearly Meeting lately to find evidences of hidden or hiding Friends coming forward, as it were, from their secret places for the sympathy of any supposed representative of the good old principles. Such Friends in many places have learned to retire into obscurity or to sit solitary and non-committal as regards fellowship with the drift of the present current. Some of them say they "must be Quakers or nothing," and have found it convenient to retire too closely to the latter condition. Most, for the sake of peace, will "let others have things their own way," and subside into a silent disunity. And some are saying, "Since there is no Quakerism to have fellowship with in our meeting, we prefer either no meeting at all, or to join with a church where these borrowed expedients belong. These practices which under the name of Friends I must abominate, in the other churches I can respect. If I must support other Societies' principles in public worship, I will do it as one of them."

We cannot justify such surrender of principle apart from the Society on the ground that others do the same within it, and must deplore the withdrawal and large loss of convinced membership which the modern expedients practically enforce. Here and there over the land the true remnants of the Society of Friends seem largely driven into a hermitage more or less disguised; and the loss of a thoughtful and a discerning element from the Society is hardly to be compensated by the gain of a new and raw membership, made in such a way as to crowd out the former well-concerned Friends. This process of eliminating the convinced for more of the unconvinced has cost the general Society much of its old time

weight and influence. True, the Society,—its own weight and its own standing in the world,—is not rightly an end to itself. These things are added as it seeks first the kingdom of Christ. But inasmuch as all gains to his kingdom must be in and by his Spirit, we believe more gains could have been made by a living steadfastness in the principles under which the Society was first gathered and enlarged, than by any other policies. Only let our steadfastness be *living*, and not itself also an imitation, and such a gathering to the standard can yet appear. There are many signs of a weariness of the creaturely labor which satisfies not, and of a yearning to return to a hearkening diligently unto Him and eating that which is good, by following the true and holy Witness only.

And we unite with the writer of the pamphlet before us in his belief that "the only 'New Quakerism' which will meet the needs of to-day, is one born of loyalty to the OLD; one renewed and revitalized by recurrence to the basic principles of the Christian religion, as held by the early church, and revived and promulgated by George Fox and his Friends."

### The Trappings of Woe.

Someone has sent us the following extract and comment:

A federation of churches in Pittsburg and vicinity has taken up the subject of funeral reform, and makes a number of valuable recommendations to that end. Among other things, the federation advises that display of all kinds should be avoided, and that floral offerings, if used at all, should be simple and inexpensive. Personal references to the deceased at the funeral should be omitted. Services at the grave are declared to be unnecessary, and in no case should the persons who attend them be expected to stand with uncovered heads. The admission of curious people to view the dead before the funeral is specially deprecated. Finally, a discontinuance of the custom of wearing mourning is strongly recommended as being "scarcely in harmony with the hope of the Gospel." These suggested reforms are clearly in the interest of good sense and refined feeling. Some of our funeral customs are relics of a superstitious and barbarous age, and are without excuse in an enlightened community. Chief among these is the senseless and extravagant outlay for flowers, coaches, funereal trappings and other things often indulged in over people whose whole lives have been a struggle with poverty and pain. Lavish expenditure over the sepulture of any person, rich or poor, high or low, has nothing to commend it in reason or religion. Respect for the dead does not demand these things, while a proper regard for the living calls for their abolition.—*Frank Leslie's Weekly*.

All this is catching up pretty closely to the Quaker idea and practice from long ago unto this day. It has taken the world a long time, however, to begin to see in it a mark "of good sense and refined feeling."

The editor of the *Galveston Tribune* tenders to the Galveston Relief Committee the profits

on the sales of a handsome publication entitled "Picturesque Galveston," which was nearly ready before the great storm. The book will be sold to the general public at two dollars a volume. As a record of what the city was, it is likely to be interesting to purchasers who may wish, by sending for it, thus to administer relief.

FOR "THE FRIEND."

### Misplacement.

It is the privilege of man to make void. It is not pleasant or profitable, yet it is done. This did not escape the Master's eye. He saw a decided tendency in man to misplacement. Now they strain and lift up far above nature's fitness, the convenience and pleasure of washing hands; now they let down the important duty of care for one's own, and exalt the handing over to ecclesiastical purposes, what should be administered to the poor. They retired to rest with a rubber conscience, and they call it Corban.

How easy to bring a practice too far, and make it mean too much. We have been concerned for years about this power of misplacement, of reading the Old into the New. We kingcraft, legalism, ritualism, have been re-into the New. Our hearts complain that the early fathers did not sufficiently guard the pass in that great mountain range which separates forever the Old from the New.

This brings us to the position of John. He performed a Jewish ceremony in setting apart a Jewish teacher, surely his own word of definition ought to be a sufficient guide. "He must increase, but I must decrease." He was a part and the last part, of the "ministration of death" (2 Cor. iii: 7) "which glory was to be done away," what enormous damage has been done, by making the last of the Old into the first of the New!

How easy and becoming for the messenger to retire after introducing the Master! What need is there to search the heavens for the sun which was the forerunner of the sun? A what a glorious transition was that which exalted the messenger to the highest pitch of excellency, and then declared that he "at least in the kingdom of heaven is greater than he" (Matt. xi: 12).

Men who make void, are never far from difficulties. By their misplacement they have brought a glorious and unique character into an unnatural relationship. They come about that grand utterance, "One Lord, one faith, one baptism;" and they make room for prayer, "It is time for thee, Lord, to work for they have made void thy law."

H. T. MILLEN

*Zion's Herald* has the following: "It would be well worth while in this age of rush and din to devote a quiet hour each day to sitting and listening for some message that God might have for the receptive soul. Reverential silence is full of celestial whisperings."

ERNEST L. WAITT says in the *Universal Leader*: "It is every day more and more apparent that creeds are waning, while faith is strengthening. Creeds become worn out and are swept away, and Christ increases in stature and power. He is the only creed that never need revision."

## The Advantages and Disadvantages of the Marriage State.

(Concluded from page 83.)

But as he was thus going on his way, he observed a young virgin, who was walking the same road: and he began to desire to be favored with her company; but thought it advisable to be very deliberate; because many seem to walk the same road, who only go part of the way, and then turn off into some other path. Therefore he diligently observed whether she closely attended to the right way.

So he perceived her to take something out of her bosom, and diligently peruse it for a while, and then put it into her bosom again, and pursue the straight path; whereupon he went up to her, and enquired where she was bound. She told him she was setting her face towards *Zion*. He asked her what it was she had been perusing? And she showed him, that was the map of the road: which she took along with her, for her guide.

He then began to enquire further who she was, and whence she came; she told him, she was by birth a *Chaldean*; by education and consanguinity a *Babylonian*; but the King of *Israel* had sent for her, to go forth to seek a better country.

He also asked, what expectations, or encouragement she had, in taking such a journey? She told him, she had the King's word, to make her an inhabitant in his royal palace, when she arrived at the upper *Bethel*, and to grant her sufficient defence, and sustenance, all the way thither.

He asked, if she could be fully satisfied in the King's veracity?

She told him the frauds and jealousies of *Babylon* had made such impressions upon her mind, that she had found it very difficult to believe Him that could not lie; but his majesty had condescended to give her the strongest demonstrations of his fidelity; so that now she was convinced, and had no reason to doubt his goodness, for He had confirmed his promise with an oath, and had given her to see that, in his own records, it was sealed with blood; and that the counterpart He had written upon her breast and sealed it in characters of life; and that hitherto, she had found his word verified to her; in strongly defending and abundantly supplying her: so that she could set to her seal, that He was true.

Then she also asked him divers questions, relating to his travels and enjoyments; and he likewise answered her, in a free and satisfactory manner. So that their affections began to grow warm towards one another. It was a very comfortable interview; and their minds were refreshed by each other's conversation. And they appeared so agreeable one to another, that he began to think they might be pleasant and profitable companions all the way. At first, he retired for a while, to deliberate upon the conversation that had passed already. When the more he thought of her diligence, and the pursuit of her journey, and her fixed satisfaction concerning the end of it; her understanding in those things laid down in the map, and her guiding her in the way, and the delight she appeared to take in meditating on, and conversing about the joys of the city of habitation, etc., the more he was satisfied that she was a prince's daughter travelling to the royal palace.

And when he had lifted up his eyes to heaven and earnestly besought the most high God for directions and a blessing upon further conversation, he came again into her company. And after some further discourse; he asked the reason for her walking on her journey *alone*? She told him she found but few travelling the same road; and she did not think it expedient to turn aside or neglect her way for any company in the world. If she met with company, such as delighted in the ways of wisdom, she took pleasure therein: for by such company her heart was refreshed, and she thought herself strengthened in her journey thereby.

But otherwise she chose rather to be alone at leisure to divert herself in examining her map; viewing the springs by the way, with the fruit trees and sweet flowers; hearing the singing of birds; and meditating on the glories of her Prince, and the joys she should have in his presence, etc., so that as company was pleasant when she could enjoy it, the delights in the way supplied the want of company when alone. And upon the whole, she neither was anxious to have company, nor had any aversion against it; her desire being to enjoy that only which might be most conducive to forward her in the right way.

Then he proposed, that since they had found each other's conversation comfortable and useful, that for their mutual advantage they should join together, and engage to keep company all the way. She told him it was not for persons of their profession to do anything rashly; she would deliberate on it.

So she retired and prostrated herself before the King, her Father, telling Him the matter, imploring wisdom to direct, declaring herself willing to enjoy or be denied of anything, so it were according to his will, and might be for his honor. He told her she had already been informed, and well knew what manner of persons they must be with whom it would be expedient for kings' daughters to keep company; therefore if she found the person to be one of the blood-royal, and endued with princely qualities, she was at her full liberty, and moreover by Him it should be esteemed honorable.

So when these two lovers met again and had deliberately consulted between themselves all such things as they conceived necessary relating to such an engagement; and had duly considered the King's statutes thereupon; and jointly petitioned his Majesty's presence with them, and his blessing on their undertaking, they joined hands with great satisfaction and serenity of mind; rejoicing to see themselves preserved from so many snares, and thus happily joined together by a Divine hand.

I then observed these two happy companions pursuing their journey; and here I saw verified an ancient counsel; [a help-meet.] For they were sincere friends, pleasant companions, faithful partners, and useful assistants to each other. If they met with difficulties they would take each other by the hand to support them.

In dangers, they would counsel, and stand by one another. In sorrows, they would sympathize, and comfort one another. If beset with enemies, one would watch while the other slept. If one were sick, the other would comfort with cordials. If one were indisposed in mind the other would divert with some sweet song, or discourse concerning the pleasant land. If one were ready to turn aside, the other would cau-

tion, and admonish of the danger. If one were employed in any service, the other would be ready to assist therein. And if one was blessed with any special favors, the other would congratulate, and rejoice on the occasion.

Then I was convinced, that two are better than one; and yet it was very manifest, that they were no more twain. For I knew not whether to call them two souls dwelling in one body, or one soul inhabiting two bodies: but it appeared very conspicuous that two were better than one.

So I continued observing this united pair, advancing in their way; for they greatly contributed to help each other forward; many difficulties they surmounted, and many rich blessings they enjoyed as they traveled in the way. At last they arrived at a pleasant hill in view of the land of promise, full of delights, refreshing fruits, pure streams and rich entertainments.

Here they first sat down and rested in a delightful arbor, blessing God and congratulating one another in consideration of their enjoyments, and afterwards they ascended to a tower where was a large prospect glass, from whence they looked upon *Babylon*, and saw it all in flames, and the country turned to burning pitch.

Then they gave praise and glory to God, for their wonderful deliverance, as well as for all the deliverances they had in the way. Then they took a prospect of the land before them, and saw *Jerusalem*, the royal palace, the goodly mountain of *Lebanon*, the clusters of *Eshcol*, and all the rivers flowing with milk; and all the hills dropping down sweet wine. Then they looked below to the streams of *Jordan*, and beheld the great High Priest in his shining robes, waiting to carry them over. They also heard the inhabitants on the other side triumphing, singing, and shouting for joy. Then they also with emulation lifted up their voices in songs of praise, and transports of joy, to Him that is, and that was, and that is to come.—Reprinted from *The Friend*, Vol. x, No. 19, by request.

TASTE FOR GOOD LITERATURE.—Improper publications are a result and not a cause. They are the result of mental starvation, which may exist even in the presence of otherwise good home and educational influences. For example, the mental equilibrium is often destroyed by permitting too much of the emotional to enter into education.

The mental processes may be compared to the making of a composite photograph, wherein each exposure of a plate will probably determine some feature of the result. The trouble is that parents are not living close enough to their children. When we live with them as we should, they will go to the right shelves in the library. In the home is the place to develop good taste. School and college can do little unless they can build on this. All the literature that children can read should not be a reaching down to them. They need and they enjoy some thoughts to which they must reach up, and some that they cannot, at time, comprehend at all. It is important to consider the character of the guests who enter the home. In the American life of to-day there are too many acquaintances and too few friends. It is these, with the parents, who are the most influential teachers, and they shape the children's ideals.—*J. S. Walton*.

For "THE FRIEND."

## Who is to Blame?

There are sins of individuals and national sins. It is freedom from sin, or righteousness which exalteth a nation, and maketh it truly great and happy. Sensuality, Idolatry, Intemperance, and War, are a few of the most marked national sins. The practice of these debases a people, defiles the conscience, and each one opens the door to its fellows. All Christian nations (so-called) deplore the miseries inevitably brought on by these things, and yet strange to say, by judicial enactments some are found countenancing, aiding and abetting most of them. Several European powers license houses used for immoral purposes, as the Anglo-Saxon race do for the sale of strong drink, not to speak of gambling dens, immoral theatrical exhibitions, and like things. The victims of these number many thousand times those the Druids offered in cages at Stonehenge, or that Africa's pagan kings slew in their fetish rites, or that blind devotees of Juggernaut, who to gain heaven were willing victims crushed to death under the wheels of their ponderous idol; and yet not a finger is raised to stay the stream of writhing victims to what we know to be not death alone to the body, but death to the soul throughout eternity.

Christ Jesus is the light of the world. Wherever his gospel is preached, does this light not shine? How is it, then, Christian countries with open Bibles and many preachers, exceed the heathen in these national sins? Is it not, they have a form, but are themselves dead to the life and power, of Christ, who came to save his people from their sins? not that they might continue in sin and escape the just punishment due to those who do so.

They preach peace and good-will toward man, and send out men of war with terrible instruments of death. They claim temperance as a fruit of their religion, yet exceed in intemperance.

We all know that these are not the legitimate fruits of God's Spirit, of our God who is love, who is pure and holy, just and true; and his children, if children they be, partakers of the Divine nature, must be like Him. Will not God, the judge of all, deal out a heavier sentence of condemnation to them who knowing the law, break his laws?

And let me speak particularly of war. When Pontius Pilate sat in judgment on Jesus, he knew his prisoner was innocent; he wished to set Him free. To please the chief Priests and the Jews, he condemned Him to death, and then would wash his hands in water, to expiate his crime of being an unjust judge.

It is true as the Lord Jesus, the one appointed judge of all mankind said, "He that delivered me unto thee, hath the *greater sin*." And why? Because they knew as Pilate also did, it was their envy and malice that instigated them to cry out for his blood; but Christ's sentence implies though theirs was the *greater sin*, yet was *not* Pilate *guiltless*.

Now rulers of nations sit in Pilate's seat. They know war to be wicked, but they would justify themselves like Pilate as a matter of *expediency* or "exigencies of state." But this was the rock on which Jeroboam, who made *Israel to sin*, made shipwreck.

The Queen of England, a gentle, virtuous woman, whose reign has seen many wars, is

said to have determined that a certain one should be the last which she would endorse, by her signature to the declaration. But her ministers advise as being *expedient* and forthwith the South African war with all its miseries ensues.

The President of the United States, a Christian man, detests war, yet on provocation fails to avert it, and from his position in the State feels bound as a matter of *expediency* to sign a declaration of war.

And now comes the Premier of Canada, who says in regard to embroiling Canada in the South African war, "I have no hesitation in saying that for my part I did not approach this question without some apprehension. *I hate war, I abhor war*; but the time came when there was nothing else to do but *show the Mother Country* that the hearts of the people beat with hers."

Must we then do evil, that good may come? If I read aright, the condemnation of such is just, even though justified by public opinion. Not that we, seeing things in a clearer light, would condemn those, who have not as yet perceived the power in the light, and if God's witness in their heart does not condemn, it is not our place to condemn those who are without. But yet are such entirely without, when the Queen of England is called the Head of the Church of England, and the two other countries whose heads are alluded to, are blessed above nearly, if not quite, all others in liberty, civil and religious?

Is it on the other hand the people, who cry out for war? Even the warrior David prays, "Scatter thou the people that delight in war" (Ps. lxxviii: 30). The laws of war justify murder, falsehood, treachery, robbery, devastation and ruin, and too often indirectly lead to other crimes detestable to humanity, and incurring the Divine displeasure. The contrast between these fruits of the spirit of war and those of the Spirit of Christ Jesus, the Prince of Peace, which are love, joy, peace, gentleness, goodness, meekness and temperance, is as great as between night and day. Indeed the former are those of the power of Satan, the latter those of God's power, and it is the main purpose of Christ's gospel to turn men from darkness to light, from the power of Satan to God; and where this is effectually done wars *must cease*, neither shall nations learn war any more, but peace shall reign, God be glorified, the nations exalted, and the promise verified, "Happy is that people whose God is the Lord" (cxiv: 15).

It was the exigencies of State, a matter of expediency, that induced Jeroboam to rear altars to two golden calves, "lest Israel should fall back again to Judah." And like Aaron in the wilderness proclaimed, "These be thy gods, O Israel," "which" Aaron said "brought thee up out of the land of Egypt." But it was the Lord alone who had done this, and it was the Lord alone who had called and made Jeroboam to be a king. He forgot that the power of God alone who called him to be a king, when but a servant of Solomon, could uphold that kingdom. It was *peace* and God's blessing of plenty that made these our countries great and powerful, and if He is disobeyed can He not send the sword, and pestilence and famine, like as other nations have suffered from?

The chief rulers of the Jews feared that if

the peaceable doctrine of Christ should become prevalent, the "Romans would come and take away their place and nation." Pilate feared the Jews lest he should lose his place as governor. Between the two they crucified Christ Jesus the King of Israel as he came in the flesh.

This same Jesus, once crucified, now glorified, cometh in the glory and power of his spirit to peoples calling themselves by his name "Christians." He comes as the King of Righteousness, the King of peace, to rule and reign in the kingdom of God, his kingdom established in the hearts of the children of men, as Jesus Christ said "the kingdom of God is within you." But as the Jews said, "We will not have this man to rule over us," so they crucified their King. These Christians in their hearts say the same, since they refuse to obey his laws, and so they crucify Christ afresh, a put that holy name to shame, before unbelievers. For comes not Christ, in the power of his Spirit to redeem men from those lusts which war in them, and from whence all wars arise? And shall we who profess to own allegiance to the Prince of Peace, take up carnal arms to serve Satan ruling in those lusts in us, which the sword of Christ's Spirit would slay?

O ye ministers of his, who in Christ's name would teach his laws, proclaim aloud the law, "Whoever takes the carnal sword, even though ostensibly to save his Lord, shall perish by the sword of God, wielded in love alone, to save those lusts in men, who unredeemed therefore would yet pluck from the tree of life, and thus live estranged forever from Him who is peace, purity and love."

Teach men to yield their hearts to his government and law, as they pray "Thy kingdom come, thy will be done in earth as in heaven, and let men know his will unchangeable forever, Peace and good-will toward man. God's power will then go with you, his holy name and law be magnified, and honor, that which comes from God alone, be yours.

But know assuredly that whatever kingdom or people, will not obey his law, shall come to desolation, a by-word and reproach, and with Babylon of old, so joined to Babylon, this mystery of iniquity, shall surely fall. O ye teachers! in the judgment day, shall ye yourselves escape, if not faithful to your call, though you may say "Lord, Lord, have we not prophesied in thy name?" "Hast thou not taught in our streets?" What will all this avail of free consent joined to this iniquity, all through your false teachings it did me about? If you teach not his laws aright, a *greater* sentence will be yours, "Depart from me all ye that work iniquity."

Lift up your voice! Be not afraid! Lift up high the banner of the dove of peace, and ye will be with you; that peace may reign, and "the kingdoms of this world become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever," whose right it is.

Thus shall your holy call, and God's purpose in his love to man in sending Christ be all fulfilled, and with Him you shall be permitted to enter "into rest, whilst angelic choristers with golden lyres, shall bear the glad refrain, 'Well done, thou faithful servant, enter thou into the joy of thy Lord.'" W. W. L.

DILIGENT heart keeping yields a life unspotted by the world.—J. R. Miller.

### Samuel Tuke—His Life Work and Thoughts.\*

Seldom has a life been more admirably portrayed, and still less frequently has a biographer had so much wealth of material at his command.

The Tuke family of York, England, maintained, for more than a century, such a high character for piety, intelligence and benevolence, that one feels after reading this deeply interesting record of three generations, it would have been a rare privilege to have shared an acquaintance with any of its members. For clear and well-balanced judgment, largeness of sympathy and genuine religious experience, of the true Quaker type, William, Henry and Samuel Tuke will rightly hold a prominent place in the annals of our Society.

William Tuke, the grandfather of the subject of this sketch, was turned from indifference to a lively interest in the affairs of the Church, about 1760, when there was much activity in the administration of the discipline in many parts of London Yearly Meeting. It is recorded; "His spirit was stirred within him while he witnessed the perversion of this righteous instrument for the education of the body of love. He had been trained in a school of strict simplicity and sincerity, especially in regard to religious expression and was perhaps one of the finest models of it. His house was the resort of most of the Friends who travelled to the ministry, and opportunity for religious intercourse in the family frequently occurred during these visits."

Esther Tuke was his equal as well as his true help-meet." She was mentally addressed on one occasion, when pleading for the establishment of the Women's Yearly Meeting (in 1784), "Queen Esther." "Being concerned for the intellectual and religious training of daughters of Friends, she believed it to be her duty to establish, the same year, a school for girls at York, which should afford an education somewhat superior to that at Ackworth, opened ten years previously. In the management of it she had the assistance of her husband and daughters. It was for this school, known subsequently as "The Mount," that Lindley Murray wrote his English Grammar. The religious improvement of the mind and the training in true simplicity of manners were the primary objects, and everything was made subservient to these."

With such daughters as Sarah Grubb and Ann Alexander and Mabel Hipsley, all of whom were ministers of the Gospel, William and Esther Tuke seemed "to sit in the wisdom and glory of Solomon"—as their brother Henry's pure wife describes her impressions when visiting the family for the first time in 1769. Sarah resided in Ireland after her marriage, and was the founder of a school for the daughters of Irish Friends, while through her sister Mabel's efforts Rawdon School was established for children connected with Friends but not eligible for Ackworth.

The *Annual Monitor* was started by Ann Alexander in 1813, and continues to this day an instructive record of those who have exchanged their earthly services for an eternal reward.

The more humane treatment of the insane revealed to William Tuke so strongly he edited by Charles Tylor. Headley Bros., 14 Bishopsgate St., Without E. C. London.

opened THE RETREAT for those who were thus afflicted in 1792—the first institution of this kind then in England, if not in the world. From this time, for more than a century, until the death of his great-grandson, Dr. Daniel Hack Tuke, in 1895, the care of the mentally diseased claimed the continual attention of the Tukes.

John Woolman visited Friends in England in 1772, and Henry Tuke had the privilege of meeting this eminent servant of the Lord shortly before he died of smallpox near York.

Samuel Tukes writes: "I have frequently heard my father speak of this walk with John Woolman, of the indescribable sweetness of his company and the pleasure with which he remembered it." This intercourse had a most desirable and lasting effect both upon Henry Tuke and his sister Sarah, who nursed John Woolman in his last sickness.

"It was my happiness," said Samuel Tuke in after years, "in very early life to have a father who taught me the truth and made it appear lovely by his constant example, who, though he delighted to see me pleased and happy, exercised a steady, gentle rule in all his household, and whose word was not to be gainsaid. But what shall I say of my mother? Never were parent and child bound more firmly together than we were. She had an extraordinary power of teaching by analogies and of opening the hearts of her children to her instructions. My parents were not, I am persuaded, without some ambition that their children might be honorable amongst men. But the one absorbing desire was that they might be really the followers of Christ, conformed, assimilated to Him in all our ways. My father always brought a healthful cheerfulness with him, and he loved the company of the young. Though a man of business, he was literary; biblical studies were his favorite engagement. My father and mother frequently differed in opinion and held warm discussions together. We also took our part." This was illustrated by the different political preferences of the household about the election of William Wilberforce. Charles Tylor says: "The Tukes were Tories; Henry Tuke, especially, was a warm admirer of Pitt. Not so his wife, and many an animated discussion took place, in which the children joined, on the respective policy and character of rival statesmen. Mary Maria Tuke wrote to her husband, then in London: 'Oh, that we may have peace! Thy mentioning it as possible pleases me much.'

'Tho' Pitt was perfect in my Henry's eyes, He was but man, and was not always wise.'

This independence of judgment was not lost on their son, for while his father and grandfather were attending the Yearly Meeting—rather discouraging any participation in political matters—Samuel Tuke subscribed £50 toward the expense of Wilberforce's election. His father wrote, on hearing of it: "Samuel's bold stroke gave his grandfather and me some surprise . . . so that we feel ourselves in a very awkward situation." His mother, however, espoused his cause so vigorously "they also caught the enthusiasm, upon their return home, forgot their fears and entered heartily into the contest,"—which proved successful for the famous anti-slavery candidate.

"Little schemes and plans which were afloat

were much talked of; and my mother's penetration was often strikingly evinced by her judgment as to the working of things and the success of individuals."

Samuel Tuke was exceedingly amiable in childhood. His mother compared him to a "sweet-toned instrument." When only seven years of age he says: "I have a distinct recollection of warm religious feelings during the reading of the Scriptures and the journals of Friends, which took place at least once in the day." He attended Ackworth School when only eight years of age, and was afterward at a private institution, going to business at thirteen. This was that of a tea merchant with his father.

Pricilla Hack, of Chichester, became the life companion of Samuel Tuke in 1810, and this union, for the subsequent 18 years, was referred to, nearly forty years later, in these words: "I cannot look back to any act or word by which she led me astray, or discouraged me in what was good; but I well remember how her quiet good sense and exquisite gentleness tended to soften the asperity and hardness of my nature."

It was about this time Samuel Tuke began to devote himself more continuously to collecting facts relating to the insane and, at his father's request, prepared a history of THE RETREAT, which aroused a world-wide interest in its methods. This publication was eventually the means of introducing much needed reforms into the mad-houses and work-houses of Great Britain and elsewhere.

He visited these institutions to make himself familiar with existing conditions, which were often deplorable enough for their wretched inmates.

William Foster, then a young man of twenty-six years, was the friend of both father and son, and as he was closely associated subsequently with the latter, in his ministerial labors, it may not be out of place to insert the record S. Tuke relates of Wm. Foster's appearance and delivery: "His person is tall and slender, and his countenance combining the innocence, sweetness and simplicity of a child with the gravity and wisdom of a veteran Christian. His manner of speaking is simple but forcible; his language partakes of the same character; he is frequently animated, but seldom flowery; his words are well-chosen, and he seldom uses any technical or peculiar phraseology without clearly explaining it."

We also have Stephen Grellet portrayed thus: "His manners are particularly soft and pleasing; he has the politeness of his nation without its levity. He is short and slender, of a swarthy complexion, with sharp and rather interesting features."

Henry Tuke died before his venerable father, in 1814, at the age of fifty-nine. Shortly before the end he said: "I die as I have lived, in the faith and hope of a Christian; I am perfectly resigned to the will of my Heavenly Father." Commenting upon his death, Samuel Tuke says: "Such a father, such a friend, and such a partner few persons had to lose. The world looked to me as a frightful wilderness in which I could not walk without his assistance and counsel."

A year later Mary Maria Tuke was gathered to her everlasting home, and just before her spirit took its flight her devoted son knelt by

her side and asked for an assurance that she might join the spirit of her beloved husband.

(To be continued.)

### PUT TO SLEEP IN THE DARK.

The weary child, the long play done,  
Wags slow to bed at set of sun,  
Sees mother leave, fears night begun,  
But by remembered kisses made  
To feel, tho' lonely, undismayed,  
Glides into dreamland unafraid.

The weary man, life's long day done,  
Looks lovingly at his last sun,  
Sees all friends fade, fears night begun,  
But by remembered mercies made  
To feel, tho' dying, undismayed,  
Glides into glory unafraid.

—Bishop H. W. Warren, in *The Independent*.

Selected for "THE FRIEND."

### From a Letter of John Thorp.

My dear friend, what can we do for our children? Nothing of ourselves, to be sure, that will do them any good; but through Divine help we can love, pity and pray for them, and indeed with some this is the last and only resource; and oh! the fear that I have felt lest I should be deficient here. "The fervent prayer of a righteous man availeth much;" let us be found diligent in this holy exercise. The example of Job is worthy our imitation, and with what fervency did the father of the faithful address the Most High with this petition, "O that Ishmael might live before Thee!" "God forbid," said the prophet Samuel, concerning the rebellious house of Israel, "that I should sin against the Lord in ceasing to pray for you." Oh! that we may be found fervent enough, and frequent in this great duty, often retiring to the closet of our hearts, the temple which God hath chosen, and there pouring forth our supplication to "our Father, which art in Heaven," that He would take our children under his care. Much benefit would arise from this practice. Let us remember the example of the woman who came to Christ, and would not be denied (Matt. xv: 22); and likewise the parable of our blessed Lord, by which He taught that men should always pray and not faint (Luke xviii).

Oh! the consolation and support we also should derive from thus spreading our cause before the Lord, and committing ourselves, our children and our all into his hand, who is the Shepherd and Bishop of souls.

KNOWING GOD'S VOICE.—For years I puzzled and struggled over the text, "My sheep hear my voice, and I know them and they follow me" (John x: 27). I looked around among professing Christians, aye, among professors of holiness, and they did not know the voice of the Lord. They said, "You must use your reason and your sanctified common sense and trust the judgment God has given you." One day I took the "hard question" to the Wise One and said: "Lord, Christians don't know Thy voice." He answered so gently, "My sheep do." Then I understood. A sheep is a Christian whose chief characteristics are simplicity and harmlessness. They know the Shepherd's voice who are gentle, unresisting, humble and quiet. When I take my place as his sheep, I have no trouble in hearing his voice.—*Word and Work*.

## The Second Coming of Christ.

BY ARTHUR W. DOWE.

In an age when religion has become largely a matter of mere form and appearances, a mere lip profession of beliefs and dogmas, and when materialism has such a dominant hold on the minds of the masses that nothing short of external proof of the truth of Divine revelation will be accepted, it is intensely refreshing to turn to the early fundamental teachings and experiences of Friends who spake as those "having authority" of things which they had truly felt and known. "That which was from the beginning which they had heard, which they had seen with their eyes, which they had looked upon and their hands had handled of *"the Word of life."* Where the testimony was daily offered that "the life was manifested, and they had seen it, and bore witness, and showed unto others that eternal life which was with the Father and was manifested unto them" (1st John i: 1-2). And while the senses by which these things were apprehended were not natural but spiritual, they were nevertheless to those who exercised them as real and substantial as any by which outward testimony is received and recorded.

Probably in no age in the world has so much been said and written concerning the literal second coming of Christ as in the present. Books and pamphlets and papers in great numbers are being scattered broadcast proclaiming the near approach of the Lord God and Saviour Jesus Christ, in power and glory, to gather his elect into the new Jerusalem, and to save them from the wrath about to be poured out upon the present evil world. "*Times*" have been set over and over again when the Lord is to appear; even the day and the hour and the very spot where his feet are to touch this old earth are marked out with what is, to the writers, unerring precision, all of which is confirmed by ingenious arguments drawn from the Scriptures or by special vision or revelations in dreams, etc.

The late writings of Lieutenant Totten led thousands of enthusiastic but deluded followers to look for Jesus to come externally in person to the earth before the end of the year 1899. And the writer of this article personally heard a prominent Western evangelist publicly declare that he would risk his eternal salvation on the literal fulfillment of the second coming of Christ within the time specified by Professor Totten. The air is full of the returning of the Jewish race to Jerusalem, the "rebuilding of the Temple," etc. William Miller was the originator of a wide-spread agitation of a similar nature in 1846 as that now troubling the world, all of which came to the same disappointing end and left many of its followers in the same uncertainty and doubt, and often infidelity, as the present. Such extremes spring largely from materializing spiritual truths, as well as the prying into the secret things of God by the carnal mind, which is enmity to the things of the Spirit.

Scholarship is placed before spirituality, and instead of waiting patiently on God till his Spirit reveals the secrets of God, men fall to searching, and by their own efforts expect to wrench from the Holy Scriptures those

mysteries that are "hid from the wise and prudent and revealed unto babes."

Natural men believing themselves to be spiritual, reading the words of holy men (old, take to themselves the honor of expounding God's meaning. Not realizing that "the natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet himself is judged of no man" (1st Cor. 14-15). Now it was the custom of the early Friends, and is still the custom among those who are Friends indeed, "to speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual" (1st Cor. ii: 13). Not as matters of opinion, but of experience and knowledge, by the same Spirit which put for the Scriptures through the apostles and prophets, an example of which is found in the following spiritual application of the *Second Coming of Christ without Sin unto Salvation* written by William Shewen, a member of the Society of Friends, a linen draper by trade who died in the city of London, England, the year 1695: "As this view of the truth and the inward experience of the same is really the one thing needful, and is the blessed privilege of all to enjoy and know for themselves while upon this earth, and by which alone they are fit for the life of the world to come, cannot but raise our voice as a trumpet to call people to turn from the outward and fleshly setting of times and reasons wherein is trouble and disappointment forever, to the inward and spiritual and celestial view of the appearance of Christ which fully satisfies and fills the soul with the good things that are shared common by all who find the true kingdom of God which Truth says is *within you.*"

By thus building upon the word of God one is always ready for whatever outward dispersion it may be his providence to manifest. Always recognizing the truth that growth and manifestation is from within outwards instead of to the contrary, which many well-meaning people seem to hold.

"It is a blessed thing truly to know how to wait for the appearance of Jesus, and to know Him when He doth appear. I say this is very blessed; but it is more blessed, or a greater degree of blessedness, to be witnesses of His appearance, and to join with Him when He doth appear, and so to experience the end of his appearance accomplished, abiding with Him till He finished, truly understanding the wherefore He doth appear, and their state and condition at his appearance.

"This is the main thing chiefly to be understood and minded throughout all dispensations and under them all He is to be carefully minded and regarded, though it be in his first or best appearance, which is to convince of self-righteousness and judgment; in order to destroy sin, finish transgression, and bring everlasting righteousness. Except people abide with Him, and love his appearance in the ministration of condemnation, which brings tribulation and anguish upon the soul that has sinned, they can never come to enjoy and inherit the ministration of life and salvation to enjoy the glory of his appearance the second time without sin unto salvation.

"This is the loss and misery of man and

It was our loss and misery in the day of our ignorance, that they know not how to wait for the appearance of Christ, or the coming of the first One. Neither did they, nor do we, know when He did appear; for He often appeared unto us and stood at the doors of our hearts, and knocked and waited to show himself gracious unto us, but we, not knowing it was He, did not regard Him nor open unto Him. Yet He who was indeed the desire of our hearts, and Him whom we longed to enjoy, is the desire of all nations, the Light and Salvation of the Gentiles, the consolation and glory of Israel. But in this was our loss and misery, that we knew not how to wait for his appearance, neither did we know Him when He appeared. So I say again, it is a blessed thing for a people to know how to wait for the appearance of Jesus the Saviour, and to know when He doth appear. But behold, this is a greater degree of blessedness, to be witnesses of his appearance, and to know the coming of the Just One, or the rising of the One of Righteousness with healing under his wings, and to be able to say, with the primitive Christians, "We know that the Son of God is come, and hath given us an understanding, whereby we know Him that is true, and are in Him that is true, even in his Son Jesus Christ; this is the true God and eternal life" (1st John v: 20). This is a high and heavenly knowledge and a blessed state. This mark and prize of the high calling of God Jesus Christ we have been called unto, and this is the state all are to wait for, inherit and possess, and not sit down short of it. If this we have not witnessed and enjoyed, all profession is vain, all knowledge is vain, all religion and piety of christianity is vain and of no worth; it is he that believes that Christ *is come* in flesh, and that demonstrates the livingness of his faith by the works thereof, that is of God, and God dwelleth in him, and he in God. This is more than a bare profession of verbal confession, according to the testimony of John the Divine, in his first epistle, chapter iv. It is a very blessed state to be found true witnesses for, and witnesses of, the *second coming of Christ*, which is without sin unto salvation (Heb. ix: 28). For true happiness doth consist in having seen *one* of the days of the Son of man, or in being witnesses of his appearance, wherein He convinceth and revealeth for sin, but in waiting for and witnessing his second coming to cleanse, save and redeem from sin; herein is the joy of our salvation felt and enjoyed. Christ's appearance is first to convince of sin, and this is a ministration of condemnation, which is glorious in its time, but there is a ministration which exceeds in glory, which we are to wait for, witness and not sit down short of. This is the mark of the highest thing, the high and heavenly state which they are called to *even to know the second coming of Christ, without sin unto salvation, and a being entered to the Father without spot or wrinkle, to possess and enjoy is the end, sum and substance of all the dispensations of God towards mankind ever since the fall.* This is the end of good words and writings and the end of Christ's first and second appearance."

Let me ask the readers of the above, Do you thus know Jesus? "Thou shalt call his name Jesus because He shall save his people

from their sins" (Matt i: 21). Has He thus appeared to you? Do you *know* the power and glory of the kingdom of God? If not, then you are in great danger. Give yourselves no rest, day nor night, till sin is slain and the everlasting King of Righteousness reigns in thy soul. God grant it.

AGUACATE, CUBA.

ORIGIN OF MONTHS' NAMES.— January was named after the Roman god Janus, the deity, with two faces one looking into the past and the other gazing forward to the future, writes Clifford Howard, in the *Ladies' Home Journal*. February comes from the Latin word februo, to purify. It was customary for the Romans to observe festivals of purification during that month. March owes its name to the old God of War. Among the Saxons this month was known as Lenot, meaning spring, and this is the origin of our word Lent. April was named from the Latin *aperio*, to open, in significance of the opening of flowers. The Saxons called the month Easter, in honor of their Goddess of Spring, from which comes our word Easter.

May was named after the Roman goddess Maia, and June was so called in honor of Juno. July was named in honor of Julius Caesar. September is from the Latin septem, seven, this being the seventh month according to the old Roman calendar. October, November and December also retain the names by which they were known under the old calendar, when there were but ten months in the year—*octo, novem* and *decem*, meaning eight, nine and ten.

FOR "THE FRIEND."

### The Power of Sunshine.

Over ninety millions of miles from this earth rolls that grand centre of our solar system which, centuries ago, seemed so awe-inspiring to the ancients that they worshipped it, and which we, the people of this modern age, cannot look upon to-day and fail to discover there a mighty embodiment of infinite power. This power of the sun comes to us and is felt by us in such a mysterious manner that we cannot understand it. We have only to step a short distance from the doors of our homes in order to be completely surrounded by the indirect evidences of its work. Every flower that springs from the bleak earth that the snow left so desolate, every blade of grass that makes the complicated scenery of each landscape a little richer, every tree that sends forth leaves after its few months of rest and quiet, every manifestation of nature that comes with the oncoming of spring, — tells its own story, bearing testimony in silence to the power that produced and nourished it. It is sunshine wielded by God's finger, that makes Nature so beautiful just now. Leaves would not grow, birds would not sing, flowers would not bloom. There would be no spring, no summer, no autumn, were it not for the sunshine which drives winter backward for nine months of the year. It puts the song into the heart of the bird, and music upon the lips of nature. It makes the air heavy with fragrance and delights the eye with the fresh green of the meadows. Lowell fully appreciated the beauties of spring when he wrote:

"Every clod feels a stir of might,  
An instinct within it that reaches and towers,

And groping blindly above it for light  
Climbs to a soul in grass and flowers;  
The flush of life may well be seen  
Thrilling back over hills and valleys;  
The cowslip startles in meadows green,  
The buttercup catches the sun in its chalice,  
And there's never a leaf or a blade too mean  
To be some happy creature's palace!"

With justice we may claim the right to call sunshine one of the greatest gifts of the Creator, since it makes the earth beautiful and fruitful, and life worth living; since it gives the poor man his daily bread, the rich man his luxuries, the artist his models, the poet his theme and his inspiration. As it spreads over all the wide world, coming from that source of all heat and light, the sun, and giving life to plant and animal, it may be well termed the symbol of the life-giving and all-sustaining power of the Creator himself, teaching us to look for his finger behind every manifestation of nature.

Perhaps it is only a reflection of the brightness of nature outside, but there exists within the human heart, which has been called a world in itself, something of this same power of sunshine. Not the mere material sunshine, that quickens the grass and flowers, but the spiritual sunshine, the sunshine of the soul, that which gladdens the life of the individual and places such a stamp upon him that he may always be recognized. It is the *quality* that makes us happy. Surely there can be no more miserable soul in all this world than that soul that never smiled. While we realize that "into each life some rain must fall," Nature is not always dark and dreary, and the sunshine of a happy spirit ought to drive away the clouds of unhappiness. When the cold rain falls on the earth, it is the indirect work of the sun, and when discouragement and disappointment bring sadness to a human soul, it is only a rainy day inside, "Behind the clouds the sun is still shining"—cheerfulness and contentment can make a life as beautiful and as fully alive and useful as the life of nature all around us, if the sunshine of the soul only be shed about us as brightly as the rays fall on the earth without. While the single individual is thus changed by the twin virtues of cheerfulness and contentment, in proportion as he possesses them, no less potent are the good results which are received by all with whom that individual comes in contact. The best feature of this spiritual sunshine is that it goes hand in hand with charity and leaves its indelible mark not only on its possessor's life and character, but in the deeds of other men. The individuality of a man is reflected in the life of his companions, and not only are the virtues of his life copied, and magnified, but the dark side of his nature leaves a still darker shadow on his friend. It thus becomes our duty to receive the reflected sunshine of great lives, and to "make our lives sublime" by being also reflectors, scattering kind words and good deeds everywhere. And the life, which, above all others, we must learn to copy and reflect, is that of the Sun of Righteousness himself. From every act of his earthly existence, from the cradle to the cross, shines the glorious sunshine of perfect patience, of boundless love, of renewed hope, bright with the halo of a perfect human life and brighter still with the glory of Divinity. Nature teaches us to be cheerful; God teaches us to be patient. The united lesson of the sunshine of the soul,

and of the solar system is to hide the shadows. We should learn to rise above the clouds, to look on the bright side of things, and since "every cloud has a silver lining," looking from above, we shall see only the bright side of the clouds of misfortune. Nature in this season of spring-time bids us to be happy and invites us to admit the sunshine into our lives, to say with Bryant, "The sunshine on my path, was to me as a friend." No human being, with all of God's works at their grandest at this delightful season, can afford to be unhappy. Nature is rejoicing with "the high tide of the year," and therefore let man be happy, too, for "one touch of nature makes the whole world kin." Springtime is a synonym of brightness and has been appropriately called "the season of joyful music." The silent voices of the flowers and the musical medleys of the birds are singing the same song in nature's praise. No one could have learned this lesson and caught the inspiration of the season better than Browning when he wrote:

"The year's at the spring,  
The day's at the morn;  
Morning's at seven,  
The hillside's dew-pearled,  
The snail's on the thorn,  
The lark's on the wing,  
God's in his heaven—  
All's right with the world!"

It is estimated that there are 10,000,000 Jews in the world; 4,500,000 are comprised in the Russian dominions and 1,800,000 in the Austrian.

Items Concerning the Society.

Joseph Potts, formerly of Philadelphia, has become editor of the *North Carolina Friend*.

The Yearly Meeting in Ohio to which the proposed "Uniform Discipline" was offered, has declined to accept it. The other Yearly Meetings thus far heard from, while some have provisionally adopted it, have generally deferred conclusion till their next year's sitting.

Mary P. Nicholson having during the present week attended the meeting for worship at Westfield, N. J., and the Monthly Meetings at Haddonfield and Mount Laurel, expects to be at Friends' meeting in Tuckerton next First-day, and at Barnegat the First-day following.

The decease of William White, an ex-Mayor of Birmingham, England, on the 11th ult., in his eighty-first year, takes away from his country the form of another of those eminent citizens, members of the Society of Friends, who have had a national reputation as men of wisdom in a Christian public spirit and service.

SUMMARY OF EVENTS.

UNITED STATES.—The Weather Bureau has received from its local forecast official at Galveston, a report of the great hurricane of Ninth Month 8th.

The report gives a complete scientific record of the great storm, with a succinct account of the damage done. A map of the ruined area of the city, and records of the meteorological instruments at the station, up to the time they were destroyed by the hurricane.

The wind before 8 P. M. reached hurricane velocity, and a record of over eighty-four miles an hour, was maintained for five minutes. When the wind reached one hundred miles an hour the anemometer was carried away. It is estimated that this gust reached a velocity of one hundred and twenty miles an hour.

The map of the area of total destruction, indicates that 3636 houses were totally destroyed. The loss of life is estimated at over 6000. Property damage will exceed \$30,000,000.

Subscriptions forwarded from this city to Tenth Month

1st, \$95,862.21. The Governor announces total receipts have been \$672,476.29.

But little change has taken place in the Anthracite Coal district during the past week. The fear of the riots have somewhat quieted, and a portion of the troops has been withdrawn. The operators have offered an advance of 10 per cent. in wages, and to submit other differences to arbitration, but the miners are slow to accept any proposition that does not recognize the United Mine Worker's Association.

A special to the *Tribune* from Valley City, N. D., says: Judge J. M. Dennett has just returned from the Cascade Mountain district of Washington, bringing samples and news of the location of the vast fields of pure anthracite coal. In company with Professor Burch, a mineral expert of Seattle, Judge Dennett penetrated into the Cascade range sixty miles from the railroad, and after two days of prospecting located veins showing nineteen feet of coal, and located on 640 acres of land. He estimated the quantity of coal in sight at 25,000,000 tons. Judge Dennett first discovered the coal on a prospecting trip in the 60's, but lost track of the location till his recent visit. He will form a company to work the veins. The samples shown are of the same quality, but lighter, than the Scranton product.

The long absence of heavy rains is reported to have caused the Schuylkill river to fall to the lowest point known in more than thirty years, and some of the mills at Manayunk have been obliged to suspend partially their operations for want of water power.

If the drought shall not soon be broken, there is apprehension that the general supply for Philadelphia will be seriously diminished.

The Pennsylvania Steel Company has just been awarded a contract for 6000 tons of steel rails by the East Indian Railway Company, of India. The contract is said to be worth \$250,000.

The production of aluminum for commercial uses began in 1889 with a total output of 47,463 pounds. In 1898 it had reached 5,200,000 pounds, and at present the rate of production is over 7,000,000 pounds a year.

A German syndicate has just made arrangements whereby it secures all the timber on a large strip of land in the mountains in the Eastern Kentucky. It is estimated that the strip contains about 800,000 of the finest specimens of oak trees.

The *Chicago Times-Herald* calls attention to the growth of commerce in America's unique chain of inland seas. The lake trade, it says shows the most marvelous development of any marine commerce in the world.

During last year 20,055 vessels, carrying 25,255,810 tons passed through the Sault St. Marie Canal, which connects Lake Superior with the lower lakes. This was more than double the number of vessels, and more than three times the tonnage which passed through in 1889.

It is also interesting to note the influence of the lakes upon the transportation problem. In 1857, it cost nearly 10 cents to ship a hushel of wheat from Chicago to Buffalo. Now, the rate is a slight fraction over a cent, while for the forty-one years the average rate has been a trifle over five cents.

The report of Commissioner of Immigration of New York, shows that the arrival of foreigners the last fiscal year were 400,482. The immigration from Southern Europe shows an increase, while from the northern countries it is decreasing.

There were 347 deaths in this city last week, reported to the Board of Health. This is 9 less than the previous week and 17 less than the corresponding week of 1899. The new cases of diphtheria, scarlet fever and typhoid fever and the deaths caused thereby for the past two weeks were as follows:

	Ninth Mo. 22nd.		Ninth Mo. 29th.	
	Cases.	Deaths.	Cases.	Deaths.
Diphtheria . . .	101	15	77	10
Scarlet fever . . .	12	2	29	1
Typhoid fever . . .	41	5	70	7
<i>Markets, &amp;c.</i> — U. S. 2's, new, 104½ to 105; 3's, reg., 109½ to 110½; 4's, reg., 114½ to 115½; new 4's, 134 to 135; 5's, 113½ to 114.				

COTTON.—11c. per pound for middling uplands.  
 FLOUR.—Winter, super., \$2.50 to \$2.70; Pennsylvania roller, straight, \$3.40 to \$3.60; Western winter, clear, \$3.35 to \$3.55; do., patent, \$3.80 to \$4.10; spring, favorite brands, \$4.40 to \$4.60; city mills, patent, \$4.00 to \$4.60. RYE FLOUR.—\$3.10 per barrel, for choice Ponna.  
 GRAIN.—No. 2 red wheat, 75½ to 76c.  
 No. 2 mixed corn, 45½ to 46c.  
 No. 1 white oats, 29c.  
 No. 2 white oats, 28c.  
 BEEF CATTLE.—Prime, \$5.85; good, \$5.45 to \$5.85; medium, \$4.50 to \$5.40.  
 SHEEP.—\$2.50 to \$4.12½. LAMBS.—\$4.25 to \$5.40.  
 FOREIGN.—The first step toward a practical realiza-

tion of the plans of the Hague Peace Conference have been taken. A meeting was held at the Hague on Ninth Month 4th of the resident diplomatic representative of sixteen of the nations represented at the original Hague Conference, and a permanent organization effected which took the form of a council of administration. A list of the ministers deposited ratified copies of the various treaties emanating from the conference to which the respective governments had given their adherence.

No case of yellow fever has been reported at Santiago de Cuba, since Twelfth Month last. This is said to be owing to the persistent efforts of the Commander of the Department. One hundred miles of streets are swept daily, and previously infected houses have been ten times disinfected. A house to house inspection is made by the surgeons, and thousands of gallons of carbolic acid and tons of chloride of lime have been used.

There are 75,531 exhibitors at the Paris Exposition 1900, and 42,790 of these received awards in five different grades. Out of 2,829 diplomas given of the Grand Prix, the United States received 218, and out of 8,166 gold medals given, the United States received 486. There are also 6,000 exhibitors from the United States at the Paris Exposition, and about 2,000 of these, or more than one third, received an award in one of the five different grades.

Uruguay's population, according to the census taken Third Month 1st, is about 900,000. For the whole of the republic, except Montevideo, the official returns are Uruguayans, 509,165; foreigners, 90,199, and 8 per cent added to the possible omissions, making 647,813. The present estimate for Montevideo is 252,713.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 74.

Homer Child, Iowa; Milton Stanley, Agent, for Albert Maxwell and Joel D. Carter; John Sharpless, Pa.; Paschall Worth, Pa.; John E. D. nell, N. J.; Wm. M. Parker, Pa.; George Rorke; for Sarah V. Rorke, Canada; Arnoldi Haight, Canada \$14 for himself, Lydia Moore, Lydia Clayton, Frank Starr, Mordecai F. Starr, Albert E. Starr, and J. D. Roland; Sarah L. Smedley, Pa.; Benj. P. Hoop, Phila.; Alice Tucker, Mass.; A. Herford Cool, Pa., to No. 14 vol. 75; Mary E. Whitacre, Pa. to 14 vol. 75.

Remittances received after Third-day noon will appear in the Receipts until the following week.

NOTICES.

An elderly man, a Friend living in a suburban town far from Philadelphia wishes to procure a housekeeper a Friend preferred. Address "M," Office of THE FRIEND.

THE CORPORATION OF HAVERFORD COLLEGE.—The Annual Meeting will be held in the Committee Room of 11th Street Meeting House, Philadelphia, on Third-day, Tenth Month 9th, 1900, at 3 o'clock, P. M.

GEORGE VAUX, JR., Secretary,  
404 Girard Building, Philadelphia

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will run trains leaving Philadelphia 7.17 and 8.19 A. M., and at 4.32 P. M. Other trains are met when required. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, Superintendent

Friends' Library, 142 N. Sixteenth St., Philadelphia

Recent additions to the Library are the following:  
 CHAPMAN, F. M.—Bird Studies, with a Camera.  
 DEARMER, Percy.—Highways and Byways in Normandy.  
 FISKE, John.—Mississippi Valley in the Civil War.  
 GRINNELL, G. B.—Indians of To-day.  
 HARRISON, Frederic.—Tennyson, Ruskin, Mill. \* \* \*  
 LOWELL, J. R.—Impressions of Spain.  
 MOODY, W. R.—Life of Dwight L. Moody.  
 MORLEY, M. W.—Down North and Up Along.  
 ROBERTS, Ellwood.—Plymouth Meeting, Pa.  
 SCHIEL, Edith.—Household of the Lafayettees.  
 Open on week-days from 11.30 A. M. to 2 P. M. and on 3 P. M. to 6 P. M.

DIED, at his home near Coal Creek, Keokuk County, Ia. on the seventeenth of Ninth Month, 1900, DAVID J. [Name obscured] after a severe illness of near four weeks, in the fifty-fifth year of his age; a member of Coal Creek Monthly and Particular Meeting of Friends.

WILLIAM H. PILE'S SONS, PRINTERS  
No. 422 Walnut Street



# THE FRIEND.

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## Quakerism Not Declining.

We have an observation to make on the following, taken from the *Christian at Work*:

In an editorial on "Quakerism" in a recent number of the *London Spectator*, it was asserted as a deplorable fact that this form of faith is slowly dying away." The writer regretted its decadence because, in his view; the Society of Friends is a religious body made up of men and women of the rarest type, whose influence is felt everywhere and counts for the best and noblest things in life and character. In a subsequent number of the *Spectator* appears a characteristic letter from a Quaker reader declaring that the statement as to the declining membership of the Society was an error, so far at least as the United Kingdom is concerned. "Far from the Society of Friends 'hastening to an honored grave,' says the correspondent, 'it is every year increasing. The addition to membership this year is 121, a rather smaller number than usual. Looking over a longer period, we find that the present number in England and Scotland is 17,153, against 13,341 in 1861. The increase is, as a rule, slightly in excess of the growth of the general population. And when its source is examined, it still more clearly contradicts the notion that our recruits do not repair the losses caused by voluntary secessions;' for less than one in three of our new members enter by the gate of birth, the rest come by 'convincement.' There were 100 adult recruits this year (a poor year), against 138 'seceders.' The fact is, we make an annual loss on 'births and deaths,' and only increase by adhesions from outside. This curious phenomenon in natural decrease is due to the fact that our marriages are rather late and imprudent, our families not large, and a rule now present exists by which admission at birth is only granted to children both of whose parents are in membership."

QUAKERISM declining, or not declining? what are the statistics to do with this? Quakerism is not a census of members, but a concensus of principles. An increasing list of members of the Society of Friends may occur with a decline of Quakerism, or a decreasing list be no proof that Quakerism is not advancing. We

have ample evidence of large accessions in membership where Quakerism is very little in evidence, where, indeed, to accommodate a swelling list in numbers, Quakerism is put on the retiring list. The one census-taker possible for Quakerism is not a counter of heads, but the Searcher of hearts.

Quakerism is a dependence on and being led by the immediate witness of the Divine Spirit in the heart. Several doctrines and practices are essentially connected with this root-principle, but this is the one without which Quakerism anywhere would be impossible,—as impossible as the philosophy of lightning with electricity left out.

Though the Society of Friends were wiped out of existence to-day, this would not assure us that Quakerism is not on the increase. That spiritual principle which the name stands for is obviously gaining recognition in the churches of Christendom generally, and its increase is the increase of Quakerism under whatever name. "Names are nothing, Christ is all," said he who was first called "Quaker." And in proportion as Christ becomes practically head over all things to his church and people, will all that immediate and practical headship be Quakerism, whether with or without a name.

Accordingly the census-taker of our profession must look through all the churches, and through as many outside of churches "as are led by the Spirit of God," in order to ascertain an increase of Quakerism. And in doing all this, He will find in the Society of Friends some instances,—we trust some of the best,—of a spiritual right to the name. But our own lists of membership in general carry far too little significance in that respect.

Selected for "THE FRIEND."

WHAT IS CHRISTIAN LIFE?—It is doing faithfully every day what the Lord wants us to do. Some think if they attend to more important duties the little duties can be neglected and it doesn't matter when Sunday is past if they deal unjustly, deviate from truth, lose their temper, speak the unkind word and join the world in pursuit of pleasure. Such are in error. Christian life is serving God in every daily act, and it is our everyday life that reveals exactly what kind of Christians we are. To grow strong in Christian character and experience we should do everything heartily as unto the Lord. The Master whom we serve does not want luke-warm servants. Such will exert no influence for his cause. "I can do all things through Christ, who strengtheneth me," should be the Christian motto. The Christian life is not

only one of working and exemplifying, but of waiting and hoping and looking for better things and running with patience the race that is set before you.—H. L. Jackson.

For "THE FRIEND."

## Changes in the Calendar.

An extract in last week's FRIEND on the names of the months contains some mistakes. In offering a correction it is perhaps not out of place to give a brief narrative of the changes which have been made in the calendar, especially as some points of particular interest to Friends have not, so far as I am aware, recently appeared in print. These facts may have been discussed in the periodicals at the time the changes were made, but they have now been pretty generally lost sight of.

The Roman Calendar, so far as known, never consisted of less than twelve months. Julius Cæsar sought to correct irregularities then existing and adopt a calendar which should be scientifically correct. He called in the aid of an Alexandrian astronomer, and decreed that the year should consist of 365 days of three successive years, and then of 366. The year began with the month now called March, and the intercalary day was added at the end of the year. Quintilis, the name of the fifth month, was changed to July in honor of the reformer of the calendar. The next emperor, not to be outdone, changed Sextilis to August.

It was found that the true length of the solar year was slightly less than 365½ days, so that the vernal equinox gradually shifted its place in the year. Pope Gregory XIII decreed that "October 4th," 1582 should be followed by "October 15th," thus restoring the vernal equinox to the place in the calendar which it had held in Julius Cæsar's time. This change was soon adopted by all Roman Catholic countries, and more slowly by Protestant ones. England was the last to make the change, adopting the Gregorian calendar in 1752. The changes introduced by Pope Gregory included the omission of the years divisible by 100 from the list of leap-years unless they were also divisible by 400. Thus 1700 had been a leap-year in England, but not in Catholic countries. Eleven days, therefore, were dropped in 1752, Ninth Month 2nd, being followed by Ninth Month 14th.

Advices were sent out by authority of London Yearly Meeting, in accordance with which Friends not only dropped out the eleven days, but began the year with the month called January instead of March. In this matter of the beginning of the year there had been difference of practice for a long time, so that events occurring in the months called January and February were given with a double date. Thus on the marriage certificate of Thomas Kite and Mary Brientnal the date is given as "Twelfth Month, in the year of our Lord one thousand

seven hundred and forty-two-three. The year 1751 for Friends contained only ten months, for they had before called March the first month. If the common people in England called out "Give us back our eleven days," how much more might Friends be tried at losing two months beside! In the minutes of one of the monthly meetings on this continent, I find that one meeting was held in "Ninth Month, 1751." The next was held in "December, 1751," and the next in "First Month, 1752." This, I think, is quite positive proof of the fact that Friends had before begun their year with the month called March.

In Russia the Gregorian calendar has not yet been adopted. They are, therefore, now thirteen days behind time, and letters written from Russia are sometimes dated thus:—

"June 27, 1900."  
"July 10,

### Praying, and Saying Prayers.

All sincere seeking after God, under whatever form, is prayer—the effort of the soul to find its rest and peace. The very act of praying is an assertion and expression of our kinship with God.

Any one can "say" his prayers. Any one can repeat beautiful words learned out of a book. But to pray as the Master prayed, to touch the springs of life and quench the thirst of the soul, to talk with God and to know that it is God with whom one is speaking, is no light or easy thing. No habit of the religious life more quickly degenerates into a mere form than this. It is as easy to turn off holy words and set phrases addressed to the divine Being as for a Buddhist to turn his wheel. Every one who reflects, who studies himself, knows the danger to which he is constantly exposed—the danger of making the holiest act of life formal and unreal—and probably nothing else does so much to dwarf and injure the spiritual life of multitudes of good people as this degeneracy in their worship, this failure to feel the solemnity of prayer and the severe demand which it makes upon the soul.

To the sweet and lovely Christian, troubled by no great temptations, assaulted by no dangerous enemies, to the innocent and trustful child, prayer may be the quietest and most restful of acts, simple, childlike, easy. But to him whose very life has been assailed, who feels himself in the midst of mortal foes, whose every victory has been a costly thing, and who knows what it means to suffer the humiliation of defeat, to him prayer is an agony, often a Gethsemane, a wrestling like that of Jacob's, demanding and calling into exercise every energy of mind and heart. Is not that what Jesus meant by importunity, and what Jacob felt when he said, "I will not let thee go except thou bless me?" One such experience as that will do more for the education of the soul, its discipline, development, and power, than years of ordinary praying, and no life is so smooth or passionless that it does not have in it many of these crucial hours.—*P. W. Baldwin.*

"One cannot think once for all and then live thoughtlessly; he cannot choose once for all and then live carelessly; every day and every hour he must make his choice between the narrow path of virtue and the vice which lies all the way on either side of him."—*L. Abbott.*

### Samuel Tuke — His Life Work and Thoughts.

(Continued from page 94.)

The interest which Samuel Tuke felt in providing suitable reading for his fellow-townsmen resulted in a library for the lower classes—in which "everything absolutely injurious was rigorously excluded." He was also a teacher in a newly started adult school during the winter of 1816.

His diary about this period shows much mature reflection; among other entries of this character the following have been selected, viz: "How amazingly does obedience enlarge our knowledge of the true motives and tendencies of our actions, and enable us to know, as by a single perception, rather than a train of reasoning, what that good is which we ought to pursue. "The process may be compound, but it has, like the perception of the visual organs, all the character of intuition."

"They that do the will shall know the doctrine."

"Purity of heart is essential to perfection of understanding."

"There is an evident want of able and willing laborers to dig and prune in the garden of our Society."

"Our remarkable grandfather seems to stand as almost the last relic of a race of worthies, whose like I sometimes fear we are never to look upon again. Yet the Hand that formed them is not less able or less willing to form their successors, nor are the materials less capable. Why, then, are we so degenerate? Are the vessels saying to him that formeth them, 'What doest thou?' We wish to work in our own way, to eat our own bread and drink our own water; but yet to be called by the name of Christ. We wish to be called disciples, but are not willing to be conformed either to the simplicity of our Master's birth or the sufferings of his death. Yet the terms of discipleship remain unaltered. 'If any man will come after me, let him deny himself, take up his cross and follow me.'"

The condition of the prisons in England claimed the frequent thought of Samuel Tuke, and we find him visiting them in different places and not infrequently reading from the Scriptures to groups of prisoners. Forgery and stealing were capital offences at that time, and he mentions a lad of only nine years under the sentence of death.

Lindley Murray's home was a frequent resort for the Tukes, situated as it was near York. Hannah Richardson, the housekeeper, gave them a warm welcome and provided entertainment for the children, escorting them also into the presence of Lindley Murray, whose "grave but very kind face" left a lasting impression upon all who knew him.

"He thought Christian people ought not to use costly things and spend a great deal of money to make themselves grand or even very comfortable"—while so many poor people needed help.

Wm. Tuke passed into the unseen world "without a sigh or struggle, and almost without the appearance of disease," Twelfth Month 6th, 1822, in his ninetieth year. Changes began to appear in the Society of Friends shortly after this time, which have very much affected and in places quite transformed its character.

It was two years after the death of his venerable grandfather that Samuel Tuke first ap-

peared in the ministry. This occurred while accompanying his aunt Ann Alexander and Deborah Backhouse on a visit to the families of some newly received members of their Monthly Meeting. The sense he had of the importance of his high calling is feelingly set forth by himself, "I think nothing but a sense of that woe which attends the dereliction of what we feel to be our duty would have led me to open my mouth in this manner. O Lord, if it be thy will that I should thus advocate thy cause on earth, unworthy as I am, be pleased more and more to subject my will to thy all holy direction and guidance! Oh, simplify, purify and strengthen me." An honored elder wrote about this time, "There is certainly something of zeal spreading amongst the younger part of our large Quarterly Meeting and in no instance of dedication have I felt more comforted than in that of Samuel Tuke who closed the sitting on Fourth-day evening by an offering in thanksgiving and supplication, under a cover of solemnity, equal, I think to any I have witnessed. The effect was very striking and to some, I suppose, rather astonishing. I cannot but think how some whose spirits are now at rest would have rejoiced."

About this time he commenced a compilation of biographical sketches and selected from the writings of early Friends, and in the connection he wrote to Lindley Murray, Ninth Month 24th, 1824, "At a time when the Society is coming more into public notice and when its members are anxious to repel the insinuations of unsoundness of faith, it appears to me important for ourselves to bear in mind and perhaps to be put in mind of that high standard of conduct which the writings no less than the lives of our early confessors maintained."

The death of Priscilla Tuke in her fourth year, brought overwhelming sadness to Samuel Tuke and his motherless children, their aunt Maria doing what she could thereafter to supply their needs.

The establishment of the *Friends' Provident Institution*, was largely due to the interest and efforts of Samuel Tuke, who said, "Industry in business, prudence of expenditure and some restraint in present indulgences, was a view to a moderate provision for future wants of life and for those who are dependent upon us are among the general effects of a sound religious state of mind, and on the contrary, the idea that the pursuit of religion calls for the abandonment of the cares of life or that it is compatible with indolence or with the free expenditure of our money upon what is unnecessary for us when we have made no provision for the probable and almost certain wants of sickness, age and other vicissitudes is utterly at variance with true wisdom and with that godliness which is profitable for all things, for the life which now is and for the life which is to come."

The versatility of Samuel Tuke's mind repeatedly appears in the volume under review, especially in connection with the questions which were agitating the Society of Friends at that time, and his sentiments always having a wholesomeness truly consistent with a spiritually enlightened understanding. He writes to Josiah Foster under date of First Month 24th, 1832: "A great variety is compatible both with harmony and unity, and it is on-

the recommendations of the Society to which belong that there is in it so little of the imposition of the human lines of faith. Indeed, it seems to have been one of the great objects for which the Society was raised to demolish those lines, and to establish again that liberty of the spirit which had been so much lost during the apostacy and so imperfectly restored at the Reformation. That apostacy and the imperfect restoration from it has led, I apprehend, to the present sectionary appearance of the church, which is likely to continue until the Spirit is more abundantly poured upon us from on high, and until under its healing wings, the now scattered and even jarring members of the common family shall be united in the liberty and in the love of the pure and simple gospel of our Lord and Saviour Jesus Christ.

I believe in such a state of things. The views which our Society has taken of the immediate influence of the Spirit will not pass away . . . and I do feel it is my duty to endeavor to support them."

"When the love of churches has become cold they have usually attributed it to the deficiency of past means. We are, I apprehend, just in that position; whilst perhaps, on the other hand, some may be adhering in a sectarian spirit to the very forms of [godliness while denying the power], and considering our late dull and dormant state as the very perfection of the church. The struggle between these opposite parties will generally, in unprejudiced minds, be in favor of the revivalists, and so the simplicity of the truth is spoiled. Never did we, my dear friend, more need to seek for wisdom from on high, that wisdom which the Apostle describes as peaceable, gentle, easy to be entreated, full of mercy and good fruits."

The subject of foreign missions was beginning to engage the attention of English Friends early in the thirties, and it did not escape his discerning mind. Thus he says, "If any amongst us are constrained by the love of Christ to go and proclaim the Gospel to the heathen and the church have unity with their *individual* concern, let them by all means go forth (we may cite Daniel Wheeler was fitted out for his voyage to the South Pacific about this time), and we are provided with an arrangement for all their needful charges." It is interesting to read of one who had lived in India for some years as asked by Samuel Tuke "whether he had observed that there is any sense of right and wrong in those who have not known the Holy Scripture or the moral law which they promulgate. He answered unhesitatingly, 'Yes, there is nothing which we can appeal to with so much effect as the judgment within them of the great issues of good and evil. The only way a Hindu can be met is by an appeal to his moral consciousness and to the seat of judgment within him.'" A petition from two hundred and more citizens of York requesting Samuel Tuke to represent that city in Parliament was evidence of the high esteem in which he was held by his fellow-townsmen.

He declined the honor, but addressed the spectators in a speech which was long remembered for its eloquence and wise counsel. He said "Moral principle is the foundation on which all that is excellent, all that is glorious private or public character is built. It is that, fellow citizens, which truly secures the rights and liberties of mankind. If you act

up to this, you will send men to Parliament of sound principles, men who will think much, whether they speak much or not. You will look to the House of Commons for moral integrity, for uprightness of conduct. I trust, fellow-citizens, this day is but the beginning of a better and a brighter day in our city. If we continue to act on those principles faithfully and fearlessly, we shall be able to do much towards reforming the House of Commons in the most essential particulars." A competent judge said of him "Samuel Tuke's eloquence was delightful; his choice of words singularly chaste, his manner calm and impressive, his enunciation distinct and clear. I never remember a speaker (John Bright possibly excepted), to whom it was a greater pleasure to listen."

(To be continued).

### Fish-Eating Birds.

Nearly all the "killing" of land animals takes place on the surface of the earth. Very few birds are ever killed in the air, except by sportsmen and by a few hawks. In this country, the mole, the shrew and occasionally the fox and rat kill prey at a little distance below the surface. But the ocean is foraged and ravaged in all its coast waters from surface to sea bottom by fifty species of aquatic moles, varying in size from the seal to the sea parrots, swift, active and voracious creatures which abandon the light and land and air temporarily or for the greater part of their lives, and incessantly burrow in the deeps in pursuit of the fish. No form of life escapes them. If any sea creatures could hope to avoid the creatures of earth and air it would be the shellfish, great and small, firmly anchored to the rocks on the sea bottom, and often protected by shells of such flinty hardness that no bird and few beasts could be supposed capable of crushing them, even if they worked above water. It is conceivable that the gigantic walrus should dive down to the sea bed, and raking up the clam shells with his tusks should crunch them for a meal; but it is astonishing evidence of the invasion of the deep by creatures of the air that the scaup duck, the scoter and the elder, birds of swift flight and normal form, should dive fathoms deep to the mussel and whelk beds, and crush and devour these hard-shelled sea creatures with no more difficulty than a thrush breaks and eats a garden snail.

The only special equipment of the scoters and elders is the heavy ridge along the upper bill, which strengthens it when crushing the sea shells, and corrugated teeth or notches, like the "roughing" on the inside of a pair of pinchers, to aid in holding the shells. Yet they will fish and feed for hours in the roughest weather, devouring their food deep down below, where the surface disturbance reaches them not, and only rising for a moment to take breath before descending again to their submarine dinner-table. Equipped with this wonderful power of diving and shell crushing, they fare better than the more ambitious fish-eating birds, which have to pursue their prey in different parts of the sea according to the weather.—*London Spectator*.

THE spirit of God that gave forth the Scriptures is the rule of life and faith unto all the saints.

### The Invention of the Safety Match.

A STORY OF THE LATE ARTHUR ALBRIGHT.

It will be remembered that the firm with which the late Arthur Albright was connected was the first to produce on a commercial scale the substance amorphous phosphorus, used in the manufacture of the safety match. The circumstances under which this kind of phosphorus was introduced into Sweden—the pioneer in the manufacture of safety matches—are interestingly told by Ernest Beckman, himself a Swede. He says:—

A large sample of the new product was shown at the Great Exhibition of 1851. There it attracted the attention of two Swedes, the brothers Lundström, founders of the great match factories at Jönköping, in Sweden. The idea struck them that it might be used for safety matches. They bought some of it and brought it home to Sweden. They had already experimented considerably in this line, but the prepared surface of the boxes, when stored for some time, lost the power of igniting. They now made sample boxes with amorphous phosphorus, and placed them as a deposit in the hands of a third person, with the intention of testing them in twelve months' time.

The whole thing, however, fell into oblivion until the approach of the Paris Exhibition of 1855. It then dawned upon the minds of the brothers Lundström that, in case these boxes were in good condition, no better exhibit from their firm could possibly be shown. Upon inquiry, it proved, however, that the boxes had completely disappeared. At last a vigorous search brought them to light among all kinds of rubbish in the garret of the house where they had first been deposited. F. Lundström has himself described to me their eager expectation when the box was to be opened. "You can be sure this will be useless, like so many of our experiments, so it's scarcely worth while to try them," said his brother, the well-known inventor. A match, however, was produced out of a box, rubbed against the prepared surface, and lo! there leaped before their eyes a bright little flame, the forerunner of untold millions. Upon this, a letter ordering a very large quantity of amorphous phosphorus, was immediately despatched to Arthur Albright, who was then in very moderate circumstances.

The reply to their order was of a rather uncommon character. It ran, as nearly as I remember, thus:—

"Gentlemen,—Amorphous phosphorus in such quantities as stated in your letter, can, to my best judgment, only be used for purposes of war. As I, who belong to the Society of Friends, disapprove of war, I beg respectfully to decline your order."

"When we read this," said Lundström, when narrating to me this incident, "my brother and I had a good laugh, and you may well imagine with what glee we promptly replied to Mr. Albright that he need not hesitate to accept our orders; not for war or destruction, but for peace, and the enlightenment of mankind."—*London Friend*.

"If only we could once try the highest form of Christianity on a large scale in our treatment of the heathen or in the relations between nations, an astounding change might be noticed."—*Christian Register*.

LINES WRITTEN IN MEMORY OF ABIGAIL VAIL, ON HEARING OF SOME OF HER LAST EXPRESSIONS.

"I will praise him forever,"  
 The Lamb that was slain  
 From the foundation of earth,  
 Who has risen again;  
 Dear Lord, I am weary,  
 Thy hand would I hold.  
 Shall I see thy sweet face  
 When I enter thy fold?  
 Shall the loved ones of earth  
 Who have entered thy rest  
 Gladly greet me again  
 In realms of the blessed?  
 Shall all sorrow be past,  
 All tears wiped away,  
 When I clasp their glad hands  
 In blest realms of day?  
 Shall life's toil and pains  
 That wreck my frail bark  
 Be remembered no more.  
 When I am housed in thy ark,  
 With loved ones of earth  
 Washed white in his blood,  
 Who are singing thy praises  
 In the gardens of God?  
 Shall we all meet again  
 And join in thy praise  
 Through eternity's cycle,  
 Through numberless days?  
 By thy grace they were saved,  
 By thy love I shall be,  
 By the blood of the Lamb  
 Shed for them and for me.  
 Yes, Lord, I am weary;  
 But thou knowest best,  
 In thy own blessed time  
 I shall enter thy rest,  
 The loved ones in Heaven  
 I am longing to see;  
 The loved ones of earth,  
 I commend them to thee.  
 Thy counsel I gave them,  
 Thy will may they do:  
 To the God of all grace  
 May they ever be true;  
 Thy bright angel host  
 Are waiting to come  
 Down to this dark earth  
 To take my soul home,  
 And when in great mercy  
 Thou sayest, "Well done,"  
 I will join the glad throng  
 Around the white throne  
 In singing thy praises,  
 For ever and aye,  
 In the home of the blessed  
 Through eternity's day.

D. V.

A WONDERFUL TIMEPIECE. — What is perhaps the most wonderful watch in the world is in the possession of a resident of Prince George County, Md.

This remarkable timepiece, known as the Matile watch, from the name of its maker, was made at Looe, Switzerland, about forty years ago. It formed a feature of the Swiss exhibit at the Centennial held at Philadelphia in 1876, and was purchased on that occasion by its present owner. Mark Twain (S. L. Clemens) thus gives his impressions of the marvellous piece of mechanism:

"I have examined the wonderful watch made by H. L. Matile, and indeed it comes nearer to being a human being than any piece of mechanism I ever saw before. It knows the movements of the moon, and keeps exact record of them; it tells the day of the week, the date of the month, and the month of the year, and will do this perpetually; it tells the hour of the

day, and the minute, and the second, and even splits the seconds into fifths, and marks the division by stop hands, having two of the latter; it can take accurate care of two race horses that start, not together, but one after another; it is a repeater, and musically chimes the hour, the quarter, the half, and the three-quarter hour, and also the minutes that have passed of an uncompleted quarter hour, so that a blind man can tell the time of day by it to the exact minute."

The watch was sold for \$1,400, and it is still performing its complex functions with the greatest regularity. — *Washington Times*.

FOR "THE FRIEND."

Ellen Johnson and the Sherborn Prison.

After the Civil War a band of earnest Massachusetts women urged the establishment of a prison exclusively for women. For seven years they besieged the Legislature for this object. Parlor meetings were held in Boston, petitions were circulated through the State, articles were written for the press, and reformers were brought to Massachusetts to plead for the reform. In 1870 a board of prison commissioners was formed consisting of three men with an advisory committee of three women. In 1874 the prison commission was authorized to purchase a site "and to cause to be erected thereon a suitable prison for a reformatory for women convicts, with accommodations for five hundred prisoners". A farm in the old town of Sherborn was bought, as it was found that it met all the requirements, ease of access, with pure air, sunshine and good drainage. The sum of \$300,000 was appropriated for the building—plans approved in the Spring of 1875 and the completed structure accepted in the Autumn of 1877, having been finished within the amount appropriated.

The buildings face the southeast so that the sunlight reaches both sides during some part of the day. The main structure is four hundred and eighty-nine feet from end to end. The residence of the superintendent is connected with the prison by a covered bridge over an arch-way. The central building has three wings. The four grades of prisoners occupy different parts of the prison, all, excepting the lowest, having rooms with ordinary windows, instead of cells. There are large and well ventilated work-rooms, a fine chapel, a hospital, a cheerful nursery, and four dining rooms for the prisoners, besides those for matrons and assistants. The corridors are so numerous that, in order to make her rounds once, the superintendent must walk a mile, by actual measurement.

The system of treatment was formulated at the outset and has been followed from the time of the organization of the prison, with no interruption. The same spirit has animated the different superintendents and has permeated the prison from top to bottom. In the first place, the prison administration has been absolutely independent of politics; so there have been no changes except for good reasons.

When a woman is brought to the prison by the officer who has her in charge, she is taken to the superintendent and her name, age, nativity and certain other facts are recorded. After a bath she dons the prison dress and the

prison physician makes a physical examination, the results of which are also recorded. She then goes into a probation room for a month, where she sees only the superintendent, the doctor, and the matron in charge. She has books to read, work in her room and daily exercise outside the room in the way of sweeping or scrubbing or similar work, at hour when the other prisoners cannot see her. While she is coming to herself in this enforced quiet, the officers are studying her, so that they may better understand her disposition and the best method of dealing with her.

On leaving probation she is taken to the office, where the superintendent has a plain talk with her, forbidding her to speak of her past life to other prisoners, and encouraging her to keep the prison rules, explaining how such obedience will lead to her promotion in grade. A record card is given to her which shows the number of marks she must earn for promotion to the next division, the number of days it will take to earn them, and the date on which those days will expire provided no marks are forfeited through misconduct.

The schooling in the reformatory plays a small part in the way of discipline, but it is doubtful if any other penal institution in the world encourages reading to the extent that this does. Every woman is compelled to have on her dress skirt a large, strong, flat pocket into which a book can easily be slipped. There is a good library of well chosen books, which is at the disposal of the women, and they carry their library book with them wherever they go. In this way if they have a few moments of spare time the book is always hand inviting them to read; and this is far preferable to gossiping with their mates.

The rearing and maintaining of this reformatory prison for women may be truly credited to the inspiration and patient labor of some of the best men and women of the State. It would be impossible to name all the women who devoted themselves to this work, and we should be ever held in grateful remembrance for what they accomplished here; but after the final history of the reformatory is written, the name that will stand as a synonym for all that is best in connection with prison reform among women will be the name of Ellen Cheney Johnson.

Ellen Cheney was born in New Hampshire about 1829. Her father was the chief friend and companion of his daughter. He taught her to ride horseback till she was one of the most accomplished riders of the time, and she used to say that the most beautiful views she had ever had in New England were from the back of a horse. She learned much about flowers and plants, gardening and farming knowledge that was to form part of her preparation for her life work, though at the time she did not dream of it.

After her marriage Ellen Cheney Johnson's home was in Boston. Both husband and wife were public spirited, hospitable and generous. Their house was always open for parlor meetings in behalf of reforms of different kinds. She was one of the first women appointed on the Prison Commission of the State and devoted much time to visiting the reformatory prison with which she had identified herself from the outset. Upon one occasion she took entire charge of it for some weeks, during an en-

ency, so that she was entirely familiar with the administration before Governor Robinson asked her to become the Superintendent. This position she held for fifteen years, though she had accepted the trust for one year only. In her office were merged several offices, for she never employed a purchasing officer, though the law allowed one, nor a steward. She was herself superintendent, steward, purchasing agent and treasurer; and she introduced many original ways of reaching the minds and hearts of the women under her care. What other warden could dare to say to his prisoners, "It is a beautiful day and the sun shines gloriously on the pansy beds which are in full bloom. I wish you could all see them, for I think it would help to make you better to see how beautiful the world is. It would help you to try harder to obey all the rules so that you may the sooner have your freedom. Believing this and knowing that I can trust you to come in quietly, I am going to let you all go out and file past the pansy bed and then return to your rooms," and the wide hall door was opened, and the superintendent stood beside it, and every woman not in hospital or probation, or engaged in the domestic work that claimed her at that hour, filed out round the pansy bed, and back into the great building to her imprisonment. The highway was but a few rods away, and a fleet runner might easily have made a break for liberty and stamped the rest. There was not a guard, not a matron, to share the responsibility. Finding that it succeeded so well, this was repeated on different occasions, and always with perfect success.

Such experiments were made with the object of helping the women by changing their thoughts, giving them something to talk about during the scant minutes when conversation was allowed, and as rewards for good behavior. To the outside world Ellen Johnson seemed a self-confident woman, perhaps. To those who knew her best she was modest and retiring. She had too little rather than too much confidence in herself. Her whole life was bound up in her prison work. But it was her firm intention to resign soon.

In the summer of 1899 she went to London to read a paper on "Women in Prison" before the Woman's Congress. The paper was admirable, well read, and was received with enthusiasm. On the following morning she was suddenly stricken with great pain in her chest, and before a physician could reach her she had passed swiftly away, just as she had hoped that she might be taken.—*Isabel C. Andrews, in New England Magazine.*

A visit paid to the Sherborn Reformatory with an aged minister, in the time of Ellen C. Johnson's administration, is well remembered. Her answer to our request was, "Well, if you are Friends of the old fashioned kind, you may have a religious meeting with the assembled household; but if you represent the kind I heard in Quarterly Meeting to-day, the way is not open for your service." At the meeting she said: "I was over-anxious in prospect of a Quaker silence in the meeting, which the women were not used to. For if one had turned her head, or shown any business, she would have lost marks. I could not bear to think of one of them becoming degraded in rank, though attending a Friend's meeting. But the solemnity and dignity of the meeting seemed so to cover their spirits, that not a mark had to be given; and I never was more satisfied in my life to confide in the Divine power, where I was left in control."

She learned through another informant, that to a most remarkable woman who had been brought in, who would not in any manner of treatment or means of discipline, one day after much prayer said: "I am about to set

up on our grounds a large poultry establishment, and I want a thoroughly competent woman to superintend this poultry department. "Would you like to undertake it?" The woman promptly said "yes!" and went to work in her new duties with the greatest faithfulness and interest, and seemed to be a new woman. Ellen Johnson had no more devoted and trustworthy friend throughout this prisoner's term, and when the five years had expired, such was the woman's regret to leave that she was allowed to stay several months longer.

A volume could be filled with remarkable anecdotes of Ellen C. Johnson's administration.—EDITOR.]

### Development Through Struggle.

I kept for nearly a year the flask-shaped cocoon of an emperor moth. It is very peculiar in its construction. A narrow opening is left in the neck of the flask, through which the perfect insect forces its way; so that a forsaken cocoon is as entire as one still tenanted, no rupture of the interlacing fibres having taken place.

The great disproportion between the means of egress and the proportion of the prisoned insect makes one wonder how the exit is ever accomplished at all, and it never is without great labor and difficulty. It is supposed that the pressure to which the moth's body is subjected in passing through the narrow opening is a provision of nature for forcing the juices into the vessels of the wings, these being less developed at the period of emergence from the chrysalis than they are in other insects.

I happened to witness the first effort of my imprisoned moth to escape from its long confinement. Nearly a whole forenoon from time to time, I watched it patiently, striving and struggling to get out. It never seemed able to get beyond a certain point, and at last my patience was exhausted. I thought I was wiser and more compassionate than its Maker, and resolved to give it a helping hand.

With the points of my scissors I snipped the confining threads to make the exit just a very little easier, and lo! immediately, and with perfect ease, out crawled my moth, dragging a swollen body and little shriveled wings. In vain I watched to see that marvelous progress of expansion in which the wings swiftly and silently develop before our eyes; and as I traced the exquisite spots and working of divers colors, which were all there in miniature, I longed to see these assume their due proportions, and the creature appear in all its perfect beauty, as in truth it is one of the loveliest of its kind.

But I looked in vain; my false tenderness had proved its ruin. It never was anything but a stunted abortion, crawling painfully through that brief life which it should have spent flying through the air on rainbow wings.

The lesson I got that day has often stood me in good stead. It has helped me to understand what the Germans call "the hardness of God's love." I have thought of it often when watching with pitiful eyes those who were struggling with sorrows, suffering or distress, and it has seemed to me that I was more merciful than God, and I would fain have cut short the discipline, and given deliverance. Short-sighted fool!—how know I that one of those pains and profections could be spared? The far-sighted, perfect love of God, which seeks the perfection of its object, does not weakly shrink from present transient suffering. Our Father's love is too true to be weak. Because He loves his children he chastens them, that they may

be "partakers of his holiness." With this glorious end in view, He spares not for their crying. "Made perfect through suffering," as Christ was, the sons of God are trained up to obedience, and brought to glory "through much tribulation."—*Written by one laid for years on a couch of suffering.*

### Clara Barton in the Relief Work in Galveston.

Out of the wreck and ruin of Galveston a woman has arisen as the central figure in the work of relief. Into the hands of Clara Barton, President of the American National Red Cross, the Mayor and Citizens' Relief Committee of Galveston have given the distribution of all supplies arriving there for the survivors of the hurricane.

With the first confirmation of the news of disaster, Clara Barton summoned a dozen experienced relief workers and hastened to Galveston, where she quickly established Red Cross headquarters and began her ministrations of mercy among the destitute, the sick and the suffering.

Like a company of well drilled soldiers, the Red Cross staff fell to work, orderly, systematic, practical. Business men watched curiously, for a woman was in command. In less than a week leading citizens of Galveston said to one another: "This woman knows more about this sort of thing than we all. Let us give the entire work into her hands." It was done; and to-day Clara Barton, known to her closest friends as "Our Lady of the Red Cross," is directing the relief distribution in Galveston.

In this prompt recognition of her skill, experience and executive ability, the Mayor and Citizen's Relief Committee of Galveston have followed the precedent set by the business men of Charleston and other places where tidal waves, floods and various calamities have made necessary Red Cross relief during the past nineteen years.

Clara Barton thus describes her work in Galveston:—

"We are feeding the hungry, clothing the naked, and caring for the sick. We cannot restore the dead; but the living can have their homes restored to them in some small measure at least. They cannot continue long in temporary quarters which they have found in the few remaining dwellings and business buildings; in the tents that are being erected, or under improvised shelter from the wreckage of their former beautiful homes. They have nothing left. The temperature has been warm and the weather fair since the hurricane, but rain and inclement temperature are likely to come at any time. Money should be immediately forthcoming with which to build temporary dwellings.

"The number of homeless, and, in many instances, utterly destitute persons, is very great. It is impossible to make an accurate estimate as yet; but it is likely that there are from six to eight thousand homeless persons in the city of Galveston to-day, many of whom have lost not only their homes and all of their worldly possessions, but have lost their employment as well. The destitute throng our warehouse from morning until night.

"The indescribable anguish of thousands of persons who have lost members of their families and their dearest friends is a suffering

which cannot be removed even by generous contributions, but may be made lighter by partly restoring their lost property.

"Among the homeless sufferers of the hurricane are many orphaned and destitute children. For those waifs of the storm we have fitted up a temporary asylum on the upper floors of our large warehouse. For the care of these orphans money is urgently needed. I hope that the generous-hearted people of the United States will contribute promptly to their support."

Contributions for this work should be sent to the Red Cross Texas Relief Fund, 156 Fifth Avenue, New York City.

FOR "THE FRIEND."

### Narrations from Memory.

BY JAMES KITE.

#### I. JUDGE NOT.

A group of idlers were standing in the public square of the city of Warsaw, near the statue of the Polish hero, John Sobieski, at the foot of which divers women had stationed themselves for the purpose of supplying refreshments for passers-by. When an elderly man, dressed in coarse garments, stopped at one of the stalls and purchasing two loaves of bread put one in his pocket and went down the street eating the other, the company gazed after him until they saw him enter the imperial palace. "Do you know who that man is?" said a bystander to his companion. "I do not, but judging from his dress and mournful countenance I should suppose him to be an undertaker." "Wrong, my friend; that is Stanislaus Stazzic." "What! can it be possible that a man appearing like this can be rich and powerful?" "It is even so; under that unpromising exterior is concealed one of the most penetrating minds as well as one of the greatest geniuses of Poland." "Times have changed," said an old man whose gray hair and beard recalled the days of Sigismund. "Times are changed. It used to be that when a Palatine traversed the capitol it was in a coach and six, preceded by out-riders to clear the way. What respect can possibly be felt for a minister who has not the heart to afford himself a carriage, but dresses like a mechanic and eats a piece of bread in the streets just as a beggar would do?" Among the listeners was a young man whom Stazzic had placed and maintained in the university. Grieved to hear one who had ever been to him the kindest and truest friend spoken slightly of, he could not forbear pleading in his behalf. "What does it matter to us how he dresses or what he eats so long as he makes a noble use of his fortune?" "And what use does he make of it, pray?" said a priest with a supercilious air. "The academy of sciences needed a building to contain their collections. Did not Stazzic bestow a magnificent palace upon them?" "Yes; because he is as covetous of praise as he is of money." "Poland considers it as among her crowning glories that the discoverer of the sidereal system was one of her children. Who was it that raised a noble monument to his memory and called the chisel of Canova to perpetuate the fame of Copernicus?" "Yes, it was Stazzic, and for this all Poland honors the illustrious senator; but, my dear friend, it is not by a few splendid actions that a man

should be judged; it is the whole course of his life which should witness for him. This man in the books he has written deplores the sad fates of the peasantry, while at the same time on his great estates five hundred miserable serfs toil daily. Ought not this pompous giver of palaces and builder of monuments to regard the welfare of his own serfs, especially when he professes to be so concerned for those controlled by others? Besides it is in the privacy of domestic life that one's true character is shown. Go some day to his house and there you may see a proud, stern man refusing a poor woman who appeals in vain for aid." The young man would have spoken further on behalf of his friend, but no one would listen to him. Every one had something to relate concerning the minister's parsimony. "He sits on the floor to keep from wearing out his chairs," chimed in a saucy-looking lad, and all joined in a mocking laugh. The young man turned away distressed, for the last remark of the priest had made some impression. He would watch and see if it could be true, and at night having access to his benefactor's home he beheld with his own eyes such a scene as had been depicted. His resolution was at once taken. It was Stazzic who maintained him at the university. Now he would no longer receive the bounty of one who could look unmoved on the tears of his own sister. With a heavy heart he made his way to the palace. The powerful premier seeing his favorite pupil enter did not desist from writing, but as he stood silent at length spoke: "Well, Adolph, what can I do for you to-day? If you want books take them out of my library, or instruments order them and send me the bill. Speak freely, and tell me if I can assist you in any way." "On the contrary, I have come to thank you for what you have already done, and to say that henceforth I must decline receiving your help." "You have become rich, then?" "I am as poor as ever." "And the college?" "I must leave it." "Impossible!" starting up. "You are our most promising pupil; it must not be. Tell me what this means." "Ah, sire, you wish to heap favors upon me at the expense of your suffering family." The eyes of the powerful minister filled with tears, and he grasped the youth's hand warmly as he said: "My dear boy, always take heed to this injunction, 'Judge nothing before the time;' ere the close of life the purest virtue may be soiled by vice or the blackest calumny prove to be unfounded. I cannot now explain my conduct. It is the secret of my life." Seeing he still hesitates he added: "Keep an account of the money I give you, and some day when through study and labor you are rich, repay the debt by educating some poor and deserving young man; and as for me, wait for my death before you judge my life."

Of humble extraction, Stazzic owed all his advancement to his own unaided exertions, but when did ever genius raise itself to its true bent without mediocrity revenging itself by calumny? For 30 years did Stazzic allow himself to be misrepresented and his motives called in question. He knew that the time would come when all Poland would do him honor, and he was content to wait. On—a date I cannot remember—30,000 mourning Poles flocked around and sought to touch, as if it was some precious and holy relic, the bier on

which the mortal remains of Stanislaus Stazzic lay; even the Russian soldiery wondered the interest manifested. His will had explained all his purpose and aim in life.

Writing from memory I cannot enumerate all his benefactions to the poor of Warsaw only this I recall, his great estate was divided in five hundred farms, each the property of a free peasant, his former serf, subject to a light rental designed to go toward purchasing the freedom of others. As for his sister, she inherited merely the same sum he had given her yearly through life, for she was a person of vain mind who lavished her means on personal adornments.

(To be Continued.)

### Christianity and Childhood.

Not till Christianity had begun to affect with beneficent force the Roman Empire, touched with subtle, invisible energy even those who were quite unconscious of the fact—as the currents of the Gulf-stream clothe with heat the very rocks which repulse them, in the Hebrides, or within the Norwegian fiords—till then did affection for children find expression in literature, and care for children become the custom of the great. Then Trajan tempted to give an unpurchased freedom to the children of free parents, deserted, but preserved. He even established a fund for the maintenance of poor girls and boys, and they were portrayed on coins and monuments raising from the ground women kneeling with their children. Pliny, with no doubt other citizens of generous opulence, followed at a distance the example. Hadrian increased moderately the bounties for this purpose. Antoninus Pius augmented them still further; and Marcus Aurelius put such endowments under the charge of consular officers, and set apart fresh funds for the purpose—while he wrote to his friend the teacher Fronto of his happiness in the hearing of his little girls, and Fronto in turn sent kisses to "their fat little toes and tiny hands" and recalls the merry sound of their prattle. Aurelius appointed a prætor to watch closely over orphans, and required a registration of births. A bas-relief at Rome is believed to show the *puellæ Faustianæ* cluster around the figure of the Empress, from which the name had been derived.

There was not improbably a new tendency shown here, as Renan insists, springing directly from Christianity, but by a reaction from the shocking and savage preceding cruelties. I think such a tendency does appear having source in part in the Stoical ethics, preparing the way for the gospel to tread opening men's hearts, in a measure at least its superlative lessons and force. But it seems to me almost as indisputable as is the independence of the city around us to commerce its growth, that to the new Christian atmosphere, ever more widely although imperceptibly diffused through the empire, even such partial and imperfect recognitions of the rights of childhood must be fairly in some part ascribed. The Hebrew faith, preceding Christianity and supplying the base on which its spires and pinnacles arose, had at least involved a widely different view of childhood from that which prevailed outside of Palestine. It had given great authority to the father, but it had imposed also strict obligations; while to

ther had been trusted an authority which nowhere else had equally possessed. While anticidism was common and was justified elsewhere, it was no more permitted among the Jews than was the murder of the High Priest. The large number of children in a household was regarded as a token of Divine favor. Mothers nursed their own children, and the time of the weaning was signalized in the family. The instruction of children in the history of the nation, and in the precepts and principles of the law, was early, solemnly, and repeatedly prescribed. The whole community guarded the infant child; and the independent will of the mother was not supreme, under the restraining patriarchal legislation. If he judged his son even worthy of death, as stubborn and rebellious, intemperate and a drunkard, the mother must die with him, and together they must bring their bodies before the whole city, for lawful punishment. The prosperity of the city was then only conceived as perfect, when, with old men and old women dwelling in it, it should be "full of boys and girls playing in the streets thereof." The hope and prayer of the father was, that "their sons might be as plants grown up in their youth, and their fathers as corner-stones, polished after the similitude of a palace."

It was only natural, under such a religion, that children should be accounted the heritage of the Lord; that for them, at different stages of their growth, the language should furnish only general names, of a tender significance; that they should be presented with thank-offerings in the temple; that it should be afforded even the son of the concubine that he had "heard the voice of the lad;" that some of the most touching and memorable passages in the Hebrew literature should be devoted to recounting the grief of parents when their infant of days had died; and that the noblest and grandest thought, one may almost say, which prophecy itself ever delivered, that which came from the sublimest of the new seers, that the fierce and warring elements on earth should be subdued in the name of the Messiah, that the wolf and the lamb should dwell together, and the leopard with the kid, and that "a little child shall lead them." That word is like the point of light in the eye of a portrait, illuminating the scheme of the prophetic economy.

Even the preparatory Hebrew system is thus only distinguished from the State regulations and the social economies prevailing around it. But Christianity surpassed it, here at least, in the light of the sun the pale lustre of the moonbeams. Transcendent in its doctrine, robust in its law, robust and masculine in its developments, never sentimental and never effeminate, it yet came to the docile obedience of childhood as a priest to consecrate, as a king to enthrone it. It made at any intervals spaces of quietness amid the tumultuous motions of the world, in which infancy should be sheltered, and its mysterious glory felt. It was when they who believed in the Father not only saw in each human soul an appropriate object for his Divine mission, but looked back with venerating wonder to his own cradle—when they [understood] that angels had sung above his birth, and had proclaimed this the sign of the world's redemption—when they conceived that kings had

come from out the dim and distant East, rich in gold, aromatic with spices, bringing to him on his mother's breast frankincense and treasure—it was then that the sense of the sacredness of Infancy took its secure possession of the world. For childhood, at least, the new age dawned when He whom men thought a celestial Person came, according to their apprehension, from the heavens to the earth, not in the fulness of power and supremacy, but amid the very humblest conditions which ever invest a human birth. As the light from the babe, in Correggio's Holy Night, illuminates all surrounding figures, so the light of that birth shed an unfading lustre on the minds of the disciples. To them it was only natural that afterward, in the perfect fulness of his energy and wisdom, the Lord should take children from the street in his arms, and lay his hands on them in supreme benediction; that He should say, "Of such is the kingdom of heaven;" that He should announce that their angels do always behold the face of Him before whom the seraphim bow; that He should declare, in words whose echo never ceases in the world, "Whoso shall receive one such little child in my name, receiveth me."

That was, for the world, the coronation of childhood; and from that time not only the cruel abandonment of it by parents had been made impossible, but the shelter of its weakness, the culture of its delicate but prophesying power, have been chief ends in all the societies into which the inspiration of Jesus has entered.

The same strong current of governing influence which thus was revealed breaking into history, has flowed on in it ever since, and it is not needful that I even remind you how richly it is manifest in the Christendom of to-day. The assiduous and affectionate training of children—it may not be always accomplished as it should be, but it certainly is honored as a primary duty, not of the household or church alone, but of the state. The protection of the child is as general and careful as of the adult; and no infant can suffer disastrous injury, by permission of the law, even though it be inflicted by the parent. The wrong is avenged, and the babe is protected. Not merely to the children of cultured households does such watchfulness extend, but to the destitute and the orphaned. Institutions of beneficence, for their shelter and nurture, such as had not been known in the world till the power of Christianity began to be felt are now common in the countries which Christianity has blessed; while the Church, inspired by the words and by the action of him whom it accepts as Master, regulates its worship, constructs its buildings, invests or applies new forms of art, creates a new literature, to minister to children. The ancient prophecy is fulfilled. The little child does lead the household, and lead the state. The deepest fountains of affection are unsealed with its advent in the household. The first faint cry, laden with the ever new mystery of life, seems a voice appealing from the eternities, as it breaks into time. And the subsequent solicitude of the state for its future citizen is not wholly from motives of expediency. The parental love in those who form and who govern the state inspires here its administration. The one consecrating spiritual function which secular commonwealths still

retain, after severing themselves from every office of religious instruction—that which more than all else gives them moral elevation, and a charm for the heart—is this of securing to all children within them the instruction of knowledge, and a quick communication with the best and largest thought of the world.

If no other change had followed the coming of the religion of Jesus, this change in the attitude of civilized society, with its multiplied instruments, its vaster enterprises, its prouder hopes, and its bolder ambitions, toward the weakness of childhood, is surely one to impress and delight us. It seems to me to repeat the example of the Master himself, and to bring the Christendom which now honors, blesses and consecrates that childhood, nearer to Him than all cathedrals ever builded.—*R. S. Storrs—Divine Origin of Christianity.*

THE *Congregationalist* says: "Marked changes in the direction of popular religious interest are evident. Nice theological distinctions receive little attention. The transformation of individual character, the purifying of society and the christianizing of nations are the objects most earnestly sought."

THE *Pacific* says: "Force resides in the spiritual realm. An unspiritual church is a powerless church; no matter what its material equipment or its social environment. It simply cannot do the work it was appointed to do."

Notes from Others.

The new pulpit in the new era will, like the kingdom of God, be not in word, but in power. The disciples were to be endued with power from on high, a power which becomes life and spirit, and then clothes itself in words.

Shall the lament at the close of the eighteenth and the beginning of the nineteenth century be repeated? "Beloved friend, where is the refuge of peace, of freedom? The century ended in murder, and the new one opened with murder."

What wonder if the pulpit loses its power if we so use or abuse it that men have come to think of it, not as the sacred place from which one authorized to speak for God gives the message of God, but where men exhibit their learning or eloquence, ventilate their theories of philosophy or criticism, and express their own opinions on the questions of the day. When the pulpit speaks God's word it will have the Divine power promised of God; when it speaks man's word it must suffer from man's weakness.—*William Paret, in the Church Standard.*

In *Zion's Herald*, C. H. Parkhurst of New York thus criticises Archdeacon Farrar's article in the *North American Review*, justifying war and pretending that Jesus did not condemn it:

"It is a cruel indictment, next to blasphemy, to affirm that Jesus in any way, by any act or expression of spirit or purpose, approved of war. In trying to justify war by the Scriptures, Canon Farrar is wholly wrong and dangerously misleading. The lust for colonial acquisition and martial glory for the Briton has blinded him and made him a blind guide."

It is related of a minister of great ability and of great modesty that, having received the honorary degree of Doctor of Divinity, he was congratulated by a friend upon the honorable distinction he had received. He replied he presumed he was thus

honored on the principle laid down by the apostle: "Those members of the body which we think to be less honorable, upon these we bestow more abundant honor." This is very suggestive to all who have received the degree, and as well to those who have not.—*Herald and Presbyter.*

SUMMARY OF EVENTS.

UNITED STATES.—The report of the Census Bureau states, there are in the United States three cities with a population in excess of 1,000,000. These are Greater New York, Chicago and Philadelphia. Eleven cities have reached the 100,000 class since 1890, and there are at present thirty-nine cities, with 100,000 inhabitants and more. As examples of wonderful growth, St. Joseph and Los Angeles may be accepted. Each of them have doubled their population within ten years. In 1880 Spokane had only 350 inhabitants: In twenty years it has grown to be a city of nearly 37,000.

GAINS IN TEN YEARS.

The following is a complete list of State capitals in the Union having a population of 25,000 and upward by the present census, with an additional column showing their population in 1890, and a third one their aggregate gain in the ten years:

State Capital.	1900.	1890.	Gain.
Boston, Mass.....	560,892	448,477	112,415
Providence.....	175,597	132,146	43,451
Indianapolis.....	169,164	105,436	63,728
St. Paul.....	163,632	133,896	29,736
Denver.....	133,859	106,713	27,146
Columbus.....	125,560	88,150	37,410
Albany.....	94,151	94,923	*772
Atlanta.....	89,872	65,533	24,339
Richmond.....	85,050	81,388	3,662
Nashville.....	80,865	76,168	4,697
Hartford.....	79,850	53,230	26,620
Trenton.....	73,307	57,458	15,849
Des Moines.....	62,139	50,093	12,046
Salt Lake City.....	53,531	44,843	8,688
Harrisburg.....	50,157	39,385	10,782
Lincoln.....	40,169	55,154	*14,985
Little Rock.....	38,307	25,874	12,433
Springfield, Ill.....	34,154	24,936	9,218
Topeka.....	33,608	31,007	2,601
Montgomery.....	30,846	21,833	8,513
Sacramento.....	29,282	26,386	2,896

\* Decrease.

The "East Side" of New York has generally been considered the most congested centre of population on the face of the earth. The new census, however, reveals that another spot further up-town is entitled to this unenviable reputation, says the *New York Journal*. The most populous block now in New York runs from Tenth to Eleventh Avenues and from West Sixty-first to West Sixty-second Street. By actual count 6,888 people live in that one city block. This is more than the entire population of many good sized towns.

The North German Lloyd steamer *Bremen*, which was almost destroyed by fire in Hoboken in Sixth Month last, is bound for this port to load 5,000 tons of bituminous coal for Dantzic, Germany, where she will be refitted for passenger and freight service.

The monthly statement issued by the director of the Mint, shows that during Ninth Month the coinage executed at the Mints of the United States amounted to \$6,440,938—gold, \$2,293,335; silver, \$3,932,185; minor coins, \$215,418.

At the annual meeting of the Peabody Education Fund recently held in New York, interesting statistics of the educational development of the work in many of the southern states were presented. In Arkansas the conditions are improved. In Louisiana there would be no normal and industrial school for negroes but for the Peabody fund. In Mississippi there was less being done than could be desired. In North Carolina education was considered a secondary matter to party success. South Carolina conditions are more favorable, but in Georgia the outlook is gloomy. The report from Texas is favorable. Alabama reports that the State is under lasting obligations to this fund. West Virginia reports favorably of the good work of the Hampton Normal and Agricultural Institute. The yearly income of the fund amounting to \$84,055.61 in accordance with the conditions under which the bequest was made, has been distributed among educational institutions in the southern and southwestern States.

The present attitude of some of the Governments in reference to the troubles in China, gives hope for diplomatic negotiations. The United States, in the note delivered on the 4th inst., accepts, practically without modification or conditions, the line of action proposed by Germany,

This embraces the following programme: The Powers will at once arrange to proceed to negotiations for peace without reference to the punishment of those who are guilty. The foreign Ministers in Peking are to unite in a careful statement in the nature of an arraignment showing who the guilty men are and whether they are the identical persons named by the imperial edict as deserving degradation and punishment. The ministers will also decide whether the penalties to be imposed by the Chinese Government are such as justly fit the crimes for which they are indicted. Assuming that this agreement among the Powers will be acted upon without delay, instructions were telegraphed to Minister Conger by the Secretary of State directing him to make a thorough investigation and report whether the officials named by the Emperor Kwang-Su are guilty of the crimes imputed to them and should be selected for punishment, either for their individual acts or for complicity of any sort in the attacks on the foreigners. It is assumed by this Government that there will be no opposition to the course of action indicated, and that Austria and Italy, whose assent was given to Germany's first proposition, will acquiesce in the amended policy with regard to the punishment of the Chinese officials.

In reference to the strike in the anthracite coal district, a despatch from Hazleton says: "The end of the strike is not far distant. It is certain that President Mitchell and the National Executive Board of Mine Workers will not hold out against such general concessions as were announced to-day by independent operators. From remarks let fall to-night by a member of the Board the offering of such terms by both the company and individual operators will justify the calling of the miners' convention.

It is estimated that the damage to cotton, caused by the recent floods and high water in Texas, will reach 400,000 bales, worth at least \$20,000,000. The receipts of Klondike gold at the San Francisco Mint, and Seattle Assay Office, from Seventh Month 1st to Ninth Month 30th aggregated \$16,047,555, and of Cape Nome gold \$2,311,801. The total of all deposits at both offices, during the three months was \$33,234,816.

A New York syndicate, headed by H. S. Hinkle, has purchased 2,000 acres of coal land in the southeastern part of Indiana county, on the line of a proposed railroad, for \$30 an acre. Three English coal operators have purchased 50,000 acres of coal land in Greene County, Pa., and Wetzel County, W. Va., at a figure close to \$45 an acre. One of the agents who handled the deal, said: "They propose to haul the fuel to tidewater and then ship it abroad. The same operators are negotiating for 13,000 additional acres in the same locality."

There were 334 deaths in this city last week, reported to the Board of Health. This is 13 less than the previous week and 94 less than the corresponding week of 1899. The new cases of diphtheria, scarlet fever and typhoid fever and the deaths caused thereby for the past two weeks were as follows:

	Ninth Mo. 29th.	Deaths.	Tenth Mo. 6th.	Deaths.
Diphtheria . . .	77	10	97	14
Scarlet fever . .	29	1	30	0
Typhoid fever . .	70	7	99	6

Markets, &c.—U. S. 2's, new, 104 to 104½; 3's, reg., 109 to 109¾; 4's, reg., 114¾ to 115¼; new 4's, reg., 134 to 135; new 5's, 113 to 114.

COTTON.—Market quiet, closing on a basis of 11c. per pound for middling uplands.

FLOUR.—Winter, super., \$2.75 to \$3.00; Pennsylvania roller, clear, \$3.20 to \$3.40; do., straight, \$3.40 to \$3.60; Western winter, \$3.60 to \$3.75; spring, straight, \$3.75 to \$4.00; city mills, patent, \$4.00 to \$4.60. RYE FLOUR, \$3.10 per barrel.

GRAIN—No. 2 red wheat, 76½ to 76¾c.  
No. 3 red wheat, 73½ to 73¾c.  
No. 2 yellow corn, 48c.  
No. 2 mixed, 46½ to 46¾c.  
No. 2 white oats, 28¾c.

BEEF CATTLE.—Extra, 5¾ to 5½c; good, 5¼ to 5½; medium, 4¼ to 5c.

SHEEP AND LAMBS.—Extra, 4¼ to 4½; good, 4¾ to 4c.; common, 1½ to 2½. Spring lambs, 3½ to 6c.

FOREIGN.—The British Government has followed in the footsteps of the United States in the Chinese negotiations. It has authorized Sir Claude MacDonald, the British Minister at Peking, to enter into relations with the Chinese officials, just as the United States Government did in the case of minister Conger. It has left to its Minister discretionary power to pass upon the sufficiency of the credentials of Li Hung Chang, Prince Ching and the other Chinese envoys. The Government has been informed that Sir Claude MacDonald will be instructed to make the same inquiries relative to the punishment of the Chinese ringleaders that have been committed to minister Conger.

The first practical outcome of special commission Rockhill's investigation has been an instruction to him by the State Department to co-operate with Minister Conger in the inquiries with which that official is now charged relative to the character of the Chinese envoys and punishments.

The British Parliamentary elections were continued on the 8th. It is believed the ministerial majority in the new Parliament will be about 150.

The *Standard* has the following from Tien-Tsin dated on the 5th: "A German force came into collision with 8,000 Chinese, described as 'Boxers,' a few miles south Tien-Tsin this morning. The Germans were checked and compelled to retire on Tien-Tsin. There is reason to believe that the Chinese in this case were not 'Boxer' but were Li Hung Chang's veterans, who had been ordered to wait near here in view of the possibility that the foreigners would bar his progress to the capital."

The Shanghai correspondent of the *Morning Post* in despatch dated yesterday says: "All the foreign troops here are held in readiness against a possible attack of 8,000 Chinese troops now advancing along the Grand Canal."

The British Consul at Smyrna recently made the following report to his Government. During the past decade, the preponderance of Manchester in the cotton exports of Smyrna has been substantially shaken. In cloth, American competition, which supplies more durable goods, has supplanted the English manufactures. Shirtings the Americans have also acquired the greater part of the market. America is likewise supplying principally the people of the Levant regarding with high favor its goods from that country.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 70.

Mary Hasket, O.; Wm. H. Pennell, Pa., to No. George Rhoads, Pa.; Anna H. Tierney, Gtn., and Bertha H. T. Ufford, Mass. to No. 27, vol. 75; Jose E. Maule, Phila.; Sarah R. Harmer, Pa.; M. M. Child; Samuel L. Whitson, Phila.; Thos. H. Wilson for Joseph Bringhurst, M. D., Pa.; Lydia Moorman, Iowa; Watson W. Dewees, Pa.; Lewis H. for Thos. Dewees, O., to No. 14, vol. 75; George Blackburn, agent, for Catharine Fawcett, O., to No. 14, vol. 75; Mary T. Evans, Del.

Remittances received after Third-day noon will appear in the Receipts until the following week.

NOTICES.

A FRIEND wishes a position as housekeeper or companion or near the city. Address "R," office of THE FRIEND.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the General Committee will be held in Philadelphia Sixth-day, the 19th inst., at 10.30 A. M.

WM. B. HARVEY, Cleric

WANTED.—A young Friend, having a thorough knowledge of electrical engineering, desires a position with a Friend. Address "V," office of THE FRIEND.

WESTTOWN BOARDING SCHOOL.—For convenience of sons coming to Westtown School, the stage will run trains leaving Philadelphia 7.17 and 8.19 A. M., and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, Sup

DIED, in Quincy, Ill., on the seventeenth of Seventh Month, 1900, HENRY WARRINGTON, son of the late H. and Margaret Comfort Warrington of Westfield, N. J. His forty-fourth year, a member of the Northern District Monthly Meeting of Friends of Philadelphia.

—, in New Garden, Chester Co., Pa., on the twelfth of Sixth Month, 1900, ELIZA LARKIN, daughter of R. Henry and Rebecca J. Thomas, a member of New Garden Monthly Meeting. She bore a long suffering illness with much patience, and during this time she was evily under the preparing hand of her heavenly Father pressing a poverty of spirit; but as the end drew near her faith became firm that a mansion was prepared for her, and before the close expressed herself as seeing angels about her. She desired her dear ones not to be so fully and quietly and we reverently believe that through her adorable mercy she has been permitted to enter those blessed mansions she believed was prepared for



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## Isolated Meetings.

There are closed meeting houses in neighborhoods where a remnant of membership still lives, in which we believe the meetings might not only be kept up, but also grow, if but a single worshipper would persevere, at every appointed hour, to sit in the house, and faithfully wait on the Lord and love his appearing. Though the faithfulness of one, meetings are thus revived and been regathered, and would do so again, especially in localities where few of where sufficient number of members remain to gather in to a meeting, but there are also numbers of reasonable excuses which seem allowed to overmatch the more reasonable service. What if one meets with the minister alone,—is it not a privilege? Why, then, do you try to explain thy non-attendance by another who does not meet with thee, or perhaps another who would? The grace of worship is not in meeting with people, but in meeting with the Shepherd and Bishop of souls. But it is precious and helpful, as we are members one of another, to meet Him with only two or three who are gathered in his name. Yet if they be absent, the public testimony singly borne for a meeting that is in spirit and in truth is a divine service that will not go on without his blessing upon us and others.

Sometimes committees are suggested for occasional encouragement or revival of all or isolated meetings. These have their proper place in their seasons. The Head of the Church sometimes details this messenger or minister to visit them. And these who heed their calling become a committee authorized the Lord. But these committees are by no means a substitute for the permanent committee already placed in each locality for the life and prosperity of its meeting. By the providence of birth and of other means of being held together in a neighborhood, one is designated to cooperate with the Master of assemblies in the presence of his brother's keeper and his meeting's

keeper in that very locality to which he or she is committed for service. A committee for each meeting is already appointed, and its home members are that committee. Let them also consent to be anointed.

JUSTICE AND PEACE.—While all candidates for the presidency who accept the principle of War, must in that respect be ranked in the same category, we are compelled in justice to recognize a difference, in that it has been brought to our knowledge, since an exhibit of the natural war-spirit towards Friends appeared in our columns week before last—that a discrimination in degree, if not in kind, should be made regarding the attitude of some of them. In the case of one who strongly commends the arbitration of differences, and of his colleagues, who is said to have delivered a discourse specifically against war, due credit must be accorded. So that our apprehension that all who stand on the war principle somewhere, could in substance have written the extract quoted, seems too sweeping. Though any, however, be just over on that side of the line, we wished to indicate that it is a side which represents that source in the heart of man which breathes forth, in divers manners, the spirit and substance of that language.

And are all we as peace-professors clear in which of the two kingdoms we are standing? Inasmuch as some have undertaken to denounce that extract, we would warn any that fulminations, tirades or personalities against it when spoken or written in the same spirit, serve only to irritate and spur on the spirit which could write it, and to convince the writer that it is justified, and to make the oppression of Friends, as possibly martyrs for a principle, harder in some coming day of trial.

Carnal warfare for peace is carnal still, whether conducted with sword or pen, with tongue or spirit of the natural man. Ardent spirits quench no fire, nor is evil overcome by anything but good, nor the spirit of war met successfully by aught lower than "the Peace of God which passeth understanding," and "shall keep our minds and hearts by Jesus Christ."

Grief banished by wine will come again,  
And come with a deeper shade,  
Leaving perchance on the soul a stain  
That sorrow hath never made.  
Then fill not the tempting glass for me,  
If mournful I will not be mad;  
Better sad because we are sinful,  
Than sinful because we are sad.

—H. a' Becket.

For "THE FRIEND."

## Ohio Yearly Meeting.

The meeting of ministers and elders convened in the meeting house at Stillwater, near Barnesville, Belmont County, Ohio, on Sixth-day, 28th ult. Minutes of ministers in attendance viz.: Benjamin Vail, of Philadelphia; Elwood Carter, of Plainfield, Indiana; Debbie E. Cope, of West Chester, Pa., were read, and also one of Mary Ann C. Scattergood, of West Chester, companion to the latter. Several Friends from a distance without minutes were present. This meeting was owned with a precious feeling of solemnity, under which several weighty testimonies were borne. The fact that the qualifications for both ministry and eldership proceeded from the same source, viz.: the immediate revelation of Christ in accordance with his declaration that upon this he would build his church was pointed out, and the blessed unity and harmony of exercise which flowed from this among his dependent children.

A concern also spread over the meeting for the welfare of the children and rising generation, that they might be helped both by the example and silent exercise of the parents on their behalf, and the belief that the injunction to one formerly "Take this child and nurse it for me, and I will give thee thy wages" would thus be fulfilled, and successors from among such raised up who would be as judges and counsellors in the church.

Seventh-day, Ninth Month 29th. The Yearly Meeting was opened with Nathan R. Smith and James Walton acting as clerks. Epistles were read from each of the five Yearly Meetings with which Ohio Yearly Meeting corresponds. These each contained evidences that they were penned under an earnest concern for the strengthening of each other in the Truth, and expressions in some of them met a cordial response in the hearts of those to whom they were addressed. A committee was named to prepare replies.

In the report sent up from Hickory Grove Quarterly Meeting the attention of the Yearly Meeting was called to its anomalous situation as a Quarterly Meeting located within the limits of Iowa Yearly Meeting with which Ohio Yearly Meeting is in correspondence. After consideration a committee was appointed in which each Monthly Meeting was represented by two or more of its members, excepting those belonging to the Quarterly Meeting sending up the subject for consideration.

This committee submitted to a subsequent session an address directed to the members of Hickory Grove Quarterly Meeting, which was adopted with great unanimity by the Yearly Meeting—and the clerk was authorized to have it printed in the Extracts from the Minutes of the Yearly Meeting. In numbers it is understood that Hickory Grove Quarterly Meet-

ing is probably somewhat larger than Iowa Yearly Meeting, to which it has been proposed to attach it.

The meetings on First-day were seasons of Divine favor, in which many testimonies were borne to the precious truths of the Gospel of Christ, and the fundamental principle of the appearance of the grace of God which bringeth salvation, purchased for mankind by the offering of Christ, and its blessed effects when received and submitted to, were clearly enforced.

The attendance on each occasion was as large as the house could comfortably accommodate, and is estimated to have been from 1000 to 1200 persons. A large number of visitors, actuated apparently mainly by curiosity, assembled on the grounds during the day near the meeting-house, who could not have found seats in the house even if they desired it, and whose presence on such occasions has long been an annoyance which Friends of the Yearly Meeting have patiently borne.

This congregating of such numbers of people on the meeting-house grounds was brought to the notice of the Yearly Meeting on Third-day, and a large committee of men and women Friends was appointed to consider the subject, who subsequently made certain recommendations which were adopted.

Second-day, Tenth Month 1.—Nathan R. Smith and James Walton, who served the meeting last year as clerks, were reappointed. The reading of the Queries and Answers was proceeded with, in the course of which many observations were made tending to encourage those present to faithfulness and for the removal of these things which hindered a progress heavenward.

The reports from Quarterly Meetings on the education of the youth showed that there were 515 children of school age, a considerable portion of whom were sent, in the absence of schools under the care of Friends, to the public schools. This, though felt to be a cause of great weakness in various places, appears to be unavoidable. Two hundred and nineteen children included in the above number are members of Hickory Grove Quarterly Meeting.

The reports from the Quarterly Meetings showed that three Friends in the station of Elder had died during the year.

Third-day the report of the Book Committee showed that it had been engaged in circulating our approved writings in many neighborhoods, and an appropriation of \$100 was made to continue its efforts.

The report of Boarding School Committee showed that about 56 scholars had attended the school during the winter and 17 during the summer session. A new frame building had been erected to accommodate the chemical laboratory, and for other purposes, without expense to the committee. The financial statement showed a small balance in favor of the school. The committee on primary schools had expended the greater part of last year's appropriation of \$250, in assisting in the education of children unfavorably situated, and an appropriation of the same amount was made for its use during the year. The minutes of the Meetings for Sufferings showed that the subject of exempting the funds used for benevolent purposes had claimed its attention. A memorial of Abigail Vail, a minister de-

ceased, a member of Pasadena (Cal.) Monthly Meeting, was read and directed to be printed with the Extracts from the Minutes of the Yearly Meeting.

Fourth-day the public meeting for worship was held in the morning, and an appointed meeting for the young and middle aged in the afternoon.

Fifth-day a minute was read embodying some of the exercises expressed in the meeting when the Queries and Answers were under consideration, which was directed to be sent down to subordinate meetings and members in the printed extracts.

Essays of replies to the Epistles received at a previous sitting from New England, Canada, Western, Iowa and Kansas Yearly Meetings were produced. The reading of these was attended with a tendering and cementing feeling, which increased until the meeting closed under a precious solemnity.

### Did the Ark of Noah Contain a Pump?

An old shipbuilder sat on the beach, talking with a stranger. The excellencies of the Bible was the subject of conversation, and the old builder said that the proportions of the ark, length, depth and beam, lay at the foundation of all specimens of perfect naval architecture in sailing ships.

The stranger asked, Did the ark contain a pump?

"I think not," said the builder.

"Are not pumps an essential part of the outfit in every ship?"

"Yes."

"Then the ark was not a perfect ship."

"It is true that no ship is sent to sea without a proper outfit in pump gear, because of the liability to spring a leak, but the plans of that great ship did not include the possibility of sinking. The crew was too small to man the pumps had there been any. She was made to float and not to get damaged and so be lost.

And herein is a great lesson for thee and me. Men now-a-days build for speed, for commerce, for pleasure, for war. One thought, and one only, controlled the builders of the ark. Noah builded for the saving of his house. The point of the lesson is, the ark is a type of Salvation. "Come thou and all thy house into the ark." Come to Christ and be saved.

But ecclesiastics often cry the "church is in danger," and there is a great rattling of pump gear! Friends let us be calm! The real church is not in danger. Pumps form no part of her furniture. Men come on board to confide in the Captain of their salvation, whom they obey. "So he bringeth them unto their desired haven." \* \* \* H. T. M.

FACE ABOUT.—It had been one of those days on which everything goes contrary, and I had come home tired and discouraged. As I sank into a chair, I groaned, "Everything looks dark, dark!" Why don't you turn your face to the light, auntie, dear?" said my little niece, who was standing, unperceived, beside me.

"Turn your face to the light!" The words set me to thinking. That was just what I had not been doing. I had persistently kept my face in the opposite direction, refusing to see the faintest glimmer of brightness. Artless little comforter! She did not know what healing she had brought.—Selected.

### Virginian Friends and Slavery.

HOW A FRIEND WAS CONVINCED.

About the time Friends of Virginia Yearly Meeting thought proper to change their Discipline, requiring Friends to liberate their slaves, Clark Moorman, of Carolina County Virginia, was a young married man with three small children. He had commenced the world poor, and by industry had got hold of considerable means, which he laid out in the purchase of slaves for his growing family. His slaves were his principal property, and to liberate them would be depriving himself and family of nearly all he had; so he concluded not to do it, but to suffer himself to be disowned before he would liberate them.

After a time a committee was appointed by the Monthly Meeting to visit him, and, if possible, convince his mind of the evil and inconsistency of slavery as incompatible with the Christian religion. The committee visited him from time to time, I think for more than year, without effecting any change in his mind, he being determined to retain his slaves. He requested Friends to disown him, and not to trouble him any further on the subject. Friends at length made an unfavorable report to Cedar Monthly Meeting, of which he was member, stating that he was not in a disposition of mind to liberate his slaves. The Meeting being about to appoint a committee to prepare a minute of disownment, Catlett Jones, young minister, rose and observed he thought there might be some use in continuing the committee a month longer with some addition and pay him another visit, which was agreed to, and Catlett Jones was added to the number.

The information reached Clark Moorman he felt tried with it, and told his wife not to call him if Friends came while he was out, if he did not intend to see them. Some time passed before Friends visited him, but at length they went. He was out in the field. Friends took their seats and said nothing.

Dinner being ready he was called, and finding Friends there, "Well," says he to himself "Friends are come again to try me on the subject of slavery, and I am determined to give them as good as they send. I'll not let the slaves go; they are the hard earnings of my youth, and may as well be my support old age."

Friends met him pleasantly, inquiring after his health, etc. After dinner was over, Catlett Jones observed: "Well, Clark, we have come to pay thee a little visit, and wish to have a private opportunity with thee, if thou hast no objection." He replied he had not, so they all sat down together, as he said, with his mind braced against anything they might offer. They sat in silence about an hour; when Catlett Jones observed, "Well, I reckon thou had as well ride." They then said "Farewell," without saying one word on the subject of their visit, to his surprise and mortification.

After this Clark Moorman's mind was much taken up with the visit Friends had paid him, and after revolving it over concluded that they must surely have had a clear sense of the state of his mind, or they would have had something to say to him. He soon after became deeply exercised on the subject, and had a dream in which it clearly appeared to him that himself, with some Friends, were taken up to Heaven.

to the Pearl Gate, which was opened for their entrance by a little black boy; and while his Friends were entering he made several attempts to go in, but the little black boy always presented himself in the way, so that Friends entered, the gate was shut, and he was left on the outside. Just at that time he awoke, much distressed, and told his dream to his wife, and said, "If I live until morning I will go to the office and liberate every slave I have; I am determined I won't be kept out of Heaven by a little black boy."

Accordingly he rose early, went to the office and liberated all his slaves; and then to his friends, to tell them what he had done. He often said he never had any cause to repent the act, but believed it had been blessed to him and to his family through life.

[From a private letter to the late Benjamin Seebohm, written by the grandson of Clark Moorman, from memory, of the story as related by his grandfather.]—*London Friend*.

### A Scientist's Convictions.

There is a light "that lighteth every man that cometh into the world," an inward voice that testifies to the conscience the truth of God, and his eternal power and Godhead. Against this voice men can close their hearts and resist its utterances, until they lose their power. But this does not prove that God has never spoken to them, nor that they have had no convictions of the truth.

Perhaps no one has more carefully traced out the evidences of design, contrivance and skill in nature, than the late Charles Darwin; and yet the facts he ascertained contradicted his theories which he held, and his convictions at times almost overpowered the fancies which he promulgated.

In a Glasgow lecture the Duke of Argyll said: "In the last year of his life Mr. Darwin did me the honor of calling upon me in London, and I had a long and interesting conversation with that distinguished observer of nature. In the course of conversation I said it was impossible to look at the wonderful processes of nature which he had observed, without seeing that they were the effect and the expression of mind. I shall never forget Mr. Darwin's answer. He looked at me hard, and said:

"Well, it often comes over me with overpowering force, but at other times (and he shook his head) it seems to go away."

"It seems to go away." Light rejected becomes darkness, and conviction resisted leaves the soul unconvinced and hardened in unbelief. If the light that is in you becomes darkness, how great is that darkness."—*The Christian*.

"COMMIT all unto the Lord; it is only for a little while till the seven sealed rolls of the mystery of God's providences will be explained to me. And so sure am I that to all eternity I shall praise and give thanks for each EVENT in life, that I have vowed to spend my span of time here in doing the same. Then I see so many who are in as bad a humor with the Lord as Jonah was when things did not go as he had understood the Lord they were to do. I feel like saying, 'Father, I want to be one of the new children in thy family who are not constantly finding fault with thee in their heart, charging thee with folly.'"—E. LEWIS.

For "THE FRIEND."

### Personal Observations of the Doukhoborts in Canada.

BY JONATHAN E. RHOADS.

An interest in the Doukhoborts which was first aroused by hearing of their persecutions through an English Friend who had travelled in Russia, having continued with me during the time that the care of Friends has been extended to them, led me to look towards visiting them when a favorable time should present to discharge a religious concern for their spiritual welfare. This opportunity seemed to come in the early part of the summer just past. A minute of my Monthly Meeting granting liberty to engage in religious service among others, as well as among them, was procured; and my friend, Joseph S. Elkinton, whose experiences with them gave him many advantages as a representative of our Yearly Meeting, kindly agreed to accompany me.

Arrived in Canada we called on several officials of the Canadian Pacific Railway and of the Dominion government in Montreal and Ottawa, by whom we were treated with genuine kindness and furnished with such conveniences for our journey as greatly facilitated its prosecution.

The administration of the Canadian Government is more paternal, not to say charitable, in its care of immigrants seeking homes on its lands than is ours of the United States. Not only are free homesteads given them, but money is appropriated for their help where needed, and advice and protection are bestowed while making their settlements; and employment found as far as practicable for the able-bodied men, by which to win the means of subsistence until land can be brought under cultivation and a remunerative business established.

Frederick Leonhardt, who was born in Russia, but of German descent, is employed as a government interpreter. He is furnished with a pair of horses and spring-wagon in which to travel among the Doukhobor settlements to advise and assist them in business matters. He has a home in Yorkton, to which town the Doukhoborts are frequently coming to buy supplies and to sell their senega root. Frederick Leonhardt and his wife extend much kindness to them, and he aids them in dealing with the merchants.

William F. McCreary, Immigration Commissioner, gave us the use of the team and wagon with Frederick Leonhardt's assistance as interpreter and driver. Doukhobor teams were employed to carry our luggage and provisions from village to village, while Gregory, a Doukhobor boy, accompanied us in the trip through the Yorkton and Swan River colonies to assist in care of the horses, preparing meals, etc. A stock of oats for the horses was part of the outfit, while bread and butter, tea, coffee and sugar, canned fish, meat, fruits, vegetables and milk made a substantial variety for ourselves, the Doukhoborts often adding from their provisions eggs, fresh milk, pan cakes and butter. Wild strawberries were finely flavored, and the wild gooseberry stewed was refreshing.

Their bread is made of coarse flour and is dark in color, heavy and somewhat sour. They cut it in thick slices and place it beside one's plate at the table. Radishes and green onions

were offered us early in the journey; fine new potatoes fried in butter came on the table before our travels ended.

The lands assigned to the Doukhoborts are parts of the great prairie country which extends from the borders of Texas far north into the British territories. Scattered over these are belts and clumps of timber, largely composed of a poplar, which serves a useful purpose for houses and fences, while its quality would compare unfavorably with our oak and chestnut. Tamarack grows in swamps, and is a solid and durable wood, but not abundant. Occasionally the plains are treeless as far as the eye can see. Their vast expanse is an impressive scene. The routes of travel over them on leaving a railroad are trails formed by the wheel-tracks of wagons which, if long used, become widened sufficiently to form good paths for a pair of horses; except that the badgers often choose to burrow in the compacted earth, and even an experienced horse will occasionally set his foot in the wide aperture. New trails, of which we found not a few between the villages, are rough by reason of gopher mounds and other inequalities which keep a vehicle rolling and pitching almost constantly.

The wagon journey began on the twenty-fifth of Sixth Month, one week after leaving home; the first stage being a ride of thirty miles from Yorkton to the village Terpenie, which name means "patience" or "suffering."

Frederick Leonhardt was accustomed to lodging in the houses when out on his trips, and we adopted the same plan, dispensing with a tent altogether. This brought us into close contact with our friends and gave better opportunities to observe their habits. On arriving at a village we would be quickly directed to a house, perhaps of the head man, or one more commodious than the average. If we had been travelling for some time, Frederick Leonhardt would ask for the indulgence of a nap, when fresh beds would be arranged for us. At other times we would enter at once on a house-to-house visitation, during which any sick or feeble persons would be discovered and some pecuniary aid given to procure for them comforts that the ordinary provision would not afford.

As we passed from one family to another the people were asked to assemble for a meeting, by which their attendance was generally secured. The gatherings in the day-time were often out of doors, and if the weather or time of day made it desirable to meet under a roof the window sash would be removed for ventilation. Smudge fires were much used to drive away mosquitoes from people and cattle. A small one smouldering near the door of a house prevented their invasion of the interior.

When a permanent site has been chosen for a village a wide avenue or green is laid out with building lots on each side of it; houses are built with gables to the street, and generally with the entrance facing south. Gardens around or near them are frequently fenced separately; the fence at times formed of upright posts or stakes interwoven with large twigs in wicker-work that look tasteful. One fine village of the South Colony was inclosed by a strong fence, which included spacious gardens, and abundant room for green, door-yards, houses and out-buildings. As much con-

trast in good management and thrift among the different communities is evident, as is noticed between individuals with us.

The houses in a given village may differ in size, but are similar in plan, with little exception. Seventeen feet by thirty feet may approximate the average inside measurement. Entering by a low door at the side of the house, an outer room of smaller capacity is used for storing flour and other goods, and generally contains a bed. Back of this there is frequently a kitchen having the brick stove or oven opening into it. The large living-room is between these two rooms and the street. The stove may be built in this, though its mouth should open in the kitchen. Berths for sleeping on extend from the side of the stove to the end of the room. Seats run along the end of the room and the other long side. These seats can be widened by placing benches alongside of them for additional beds when needed. A table two feet by three feet stands in front corner of room. Stools and occasionally a chair or two are added to the furniture. Copper cooking vessels have been brought from Russia, including the grand samovar or tea urn, which is to be met with here and there. Dwellings are built of logs and plastered with clay. Ridge poles supported by posts bear the higher ends of closely placed rafters, over which is spread coarse brush, and the whole topped with sods. Where timber is scarce the walls of houses have been built of sods alone. Out of them may be seen the prairie vegetation still growing. Women make bricks of well-trodden clay, baking them in the sun, to be used in building stoves. Windows closed by home-made sash and glazed with small panes are common. Floors are universally of earth and are sprinkled and swept daily. But little hardware goes into the composition of a house, the whole cash outlay not exceeding three and a-half to five dollars.

Certain Asiatic ways imported by the Doukhoborts are interesting to notice. An ox-yoke and a threshing implement similar, we may believe, to those used by Araunah the Jebusite, with the hard-trodden earthen threshing-floor arouse the recollection of primitive times. Their scythes are good as a tool for easy hand-work, but are being displaced by mowing machines now to be found in many villages. Steel ploughs, disc harrows and seed drills are adopted by them, as they have the means to buy. Spinning-wheels still do good work, and a simple home-made hand-loom will answer well for long winters when little can be done abroad. With increased means will come advanced ideas of comfort and ease, when the spinning-mule and power-loom will supplant the old laborious processes. A few wagons built in Russian style had the appearance of serviceable strength, but "Bain" wagons, bought of local dealers, were much more common. Blacksmiths and joiners showed a fair degree of skill. Some pieces of wood-work suggested the thought of cabinet-making being followed in the winters for local trade.

Gloves and stockings knit from yarn, spun by themselves, were among the gifts bestowed on us by the women as evidence of their gratitude for the help they have received. Here it may be the place to say that emphatic expression of deep thankfulness was given from village to village for the "gifts" that have

come to them through Friends. This expression often took the form of a whole company bowing down to the ground. The obeisance we could reject as having no personal reference to us.

The ceremonial part of their worship includes much bowing. At sunrise on the first day of the week they gather in a company that is apparently somewhat select, clad in their best, the men having checked or striped sashes; the women silk kerchiefs on their heads. They arrange themselves in two ranks, men in one and women in another, standing face to face. A leader is at the head of each, while others stand according to age or position in the community. Beginning with the men, the two at the head clasp hands, make two low bows, kiss each other and bow again; the second man turning to the women makes still another bow, which is returned by them. This is repeated all down the line except the bow to the women. In the meantime the third man has taken up the same form, and each in turn, until all have gone through it. The women then repeat the same with each other. Reciting and singing of psalms or prayers follows, in which the women take a prominent part. All is done with a seriousness and solemnity that did much to redeem the formality. We witnessed no preaching from a Doukhobor, except by Ivan Makortoff, the ancient patriarch, who accompanied us in the tour through Assiniboia, and frequently spoke with much fervor and some eloquence.

For want of ready communication by conversation it was difficult to learn precisely much of their doctrinal belief, and there may be some differences among them in the degree of their conformity to Bible teaching. But so far as the expressions of such men as Ivan Makortoff and Peter Verigen were understood their conception of spiritual Christianity corresponds in many points closely to that of Friends. Their confession of the Three who bear record in Heaven, of the sensible guidance of the Holy Spirit, and the spiritual nature of saving baptism and of the true communion are believed to coincide closely to the belief of Friends. They also agree with them in the rejection of sacerdotalism in worship and the marriage covenant. Community of goods does not form a religious tenet; while taking the life of animals has a strong hold on the conscientious scruples of the great majority. Purity of life and integrity in dealing are among their marked characteristics.

In our religious communications to them there was at times enunciated Christian doctrine with which it might be supposed they would not be familiar, owing to their limited acquaintance with the Bible, due to general illiteracy; but in the responses frequently made at such times no aversion was shown to the sentiments expressed. Their earnest intention to keep the faith they have held was many times expressed in connection with our exhortations.

That there are to be found persons less spiritual and less cross-hearing than the majority is a condition corresponding with other societies of men that is to be observed in all Christian communities. Among them, on the other hand, are men and women whose hearts have responded to the love of Christ and who are prepared to example and counsel their fellow believers.

Schools and teachers were the subjects of conversation on one occasion, when we were given to understand that they are unwilling to accept any as instructors in whose religious principles they could not have full confidence. That they have a desire for school education is not to be doubted; and it is a field into which Friends may well enter. To assist them in preparing some of their young women for teachers appears to be the most feasible plan for inaugurating a system of primary schools in the villages, and to put them on the way to more advanced learning. It is thought the department of public instruction in Regina would be willing to assist in a well-designed scheme for education. Should any Friends who are well settled in their religious principles have a call to this work, they may find a sphere of usefulness, in which the Divine blessing will repay any sacrifice of the Society and comforts that the service shall involve.

Questions which interest Friends much are these: What are the prospects for the Doukhoborts becoming self-supporting? Will they need help during the coming winter? Information gathered and observations made, lead to the belief that at the rate of progress already made, many of them will be in good circumstances in the near future; that with the exception of a small proportion of them, their crops and wages for labor will enable them to pass the winter comfortably. Some individuals will probably need assistance, and possibly a village less prosperous than others will require aid as a community. Looking back to previous experiences it is hoped the means to meet any requirements will be forthcoming without difficulty.

It is desired to place a small flock of sheep in every village as being among the most promising means of profit in a business point of view. Measures have already been taken to buy a limited number of these, the money to pay for which is now in our treasury.

Statistics gathered at every village show a total population of seven thousand four hundred and forty-nine souls. The number of births exceeds that of deaths by fifty-five.

JONATHAN E. RHOADES.

Confirmation has been received of the report that twelve of the exiled Doukhoborts are about to be released from imprisonment in Siberia. The London Committee of Friends have sent £125 to Irkutsk to aid in paying their way to British Columbia; and an arrangement was made with the Canadian Pacific Railway Company for transportation to the Colonies at half-fare.

A LITTLE girl, as she lay dying, looked up into the face of her mother, who was standing at her bedside, and said, "Mother, I cannot see you very well; it is growing dark." Then she closed her weary eyes, and there was silence for a brief space. Presently she opened them again. There was a glad light in their heavenly blue, while a celestial smile illumined her pallid countenance, as she added, "But I can see Jesus!" And so with us as we toil along though the way be dark and lonely, and our eyes heavy with weeping, yet we may still "see Jesus," who is our sun and shield, and very present help in every time of trouble and distress.—*Union Gospel News.*

### Some Account of the Early Experience and Subsequent Travels of Ruth Newlin.

I have had it on my mind for some years to leave in writing a sketch of my life and the merciful dealings of my Heavenly Father with me. I was born in Wayne County, Indiana, the 17th of First Month, in the year 1826, of honest parents, Abner and Rebecca Lewis, members of the religious Society of Friends, near New Garden Meeting House, and not far from New Port, now called Fountain City. I was the oldest of nine children. My parents had but little of this world's goods, and neither of them had a strong constitution, yet they endeavored to take us to meeting as much as circumstances would admit. I recollect very well what a stillness with something of a seriousness came over me when in meeting before I was six years old, and when a minister would speak the tears came into my eyes, although I was too young to comprehend much of what was said. Sometimes I felt so sad I did not want any one to speak to me when meeting closed. I feel thankful to this day that I was brought up to going to meeting. I do believe it had a good effect on my tender mind; and in after years, when the whole responsibility of the training of my children rested upon me, I labored many times early and late to keep them prepared for school and for meeting twice a week, for we had a great deal of poverty to struggle with after their dear father's death. I often felt with my poor health I could not keep up much longer. Sometimes I was tempted to leave them at home, it would be so much easier for me. Then my own experience in childhood would come to my remembrance, and I would be animated afresh to press through surrounding difficulties, and often thought I was helped, to my great admiration, and sweet peace was my reward that I had not left one lamb at home; and if I was favored with a crumb I had a great desire they might be visited by the Holy Spirit to the stilling of their wandering thoughts. Although they were too young to understand it, I hoped they, like myself, might know Him in after life.

In the spring of 1833 we moved to the State of Ohio, Warren County. When I was in my ninth year I became a wonder to myself. While other children around me were so restless in meeting, and so merry and playful after it broke, I did not want them to look me in the face, for I knew my eyes would betray me, and I feared they would laugh at me for crying. One day, after we got home, I asked my mother why I cried, and could not be lively like other children. She told me it was Jesus tendering my heart and visiting me with his love; and she encouraged me not to be ashamed of myself, nor to suppress my tender feelings so as to prevent my growing up to be a thoughtful girl. Oh! how different it might have been if I had always heeded her advice! While I did heed it I had peace of mind, and tried to be careful not to do anything that I thought would be wrong. But as I grew older I became less watchful, and my mind was more on the things of the world. I wanted nicer clothes, like other girls of my age, and as my parents were not able to get them for me, I took in all the work I could do to obtain means to supply my wants. I worked hard also to favor my dear afflicted mother, whose health was very poor. I often

suffered a great deal of anxiety for fear she would be taken from us before we could care for ourselves. My father's business called him much from home for four years, so from the time I was ten years old until I was fourteen, our instruction every way rested mostly on our dear mother, who felt the responsibility to be very great.

She would often tell us of her desire concerning us, and would relate some of her youthful experience,—what great struggles she had with the enemy at times, and how at other times she was given to feel that the mercy of the Lord was toward her. When in her fifteenth year she was taken with a severe illness, during the time being blind for several days. While in this outward darkness she was brought into true submission of soul and could say in truth, "Not my will, but thine be done." One day her mother asked her if she felt ready to die. She felt no hesitation in saying she did. Sometime afterward she said to her mother, "I have asked for a further confirmation. Now get the Bible and turn to the first and second chapters of Job, and if I can repeat them it will be a confirmation to thee and to me, for I never committed them to memory or read them more than any other portion of the Bible," which she did without making any mistake; at which their hearts were contrited together at the goodness and mercy of God to a poor worm of the dust. It was afterward given her to see that her life would be spared for several years, and the path she would walk in was marked out to some degree. In these latter days we have heard the parents spoken against because they were never seen on the bended knee or heard in vocal prayer. I have a vivid recollection of our dear mother seating us around her and reading a portion of Scripture, then remaining long in silent waiting with tears running down her cheeks. I was too young then to understand the meaning of her tears, but have since believed she was imploring our Heavenly Father for more grace to sustain and wisdom to direct us all through this vale of sorrow. Yes, I am a firm believer in silent prayer.

While in Ohio we lived most of the time in rented houses, and sometimes they were very scarce and hard to get. My father's health failed, so that he had to give up a good situation he had at a mill. So we moved into a house for a short time until father could look about for another. He had agreed to give possession in the Fourth Month. For some time he went every day that was suitable for him to be out, but not a house could be found for rent. The last week had come that we could stay. On Second-day evening on his way home, not knowing what to do, he passed a place where the woman was out milking. She called to know if he had found a place. He replied "No; and I do not know what to do." She answered, "Don't get discouraged. I think there will be a house for you by the time you have to leave." She was taken dangerously ill that same evening, and died and was buried on Fifth-day morning before meeting. Her husband came to my father and gave him an offer to move into a part of his house, which he did. The fire in the fireplace had not gone out when we moved in. Father soon went into business that called him from home, and we were to pay our rent by doing chores. So this fell to my lot a

great deal of the time. I had a singular dream while we lived at this place, which I penned down. [She was only ten years old at that time]. I dreamed I was up in the hay-mow getting hay for Henry Hawkins' horses, when I saw his wife in the corner of the mow. She said she watched me every time I came to feed, and once I was going to give the horses shatterings off the barn floor, but concluded that would be dishonest, and did not do it. She said "I want thee to tell thy mother to have a care over Mark and Noah, my too oldest sons. They have to die sometime, and I am anxious about them. Henry can teach them to hoe corn and potatoes, but I want them taught something better." She said there was something going on in the neighborhood, "and has been a long time, that is terrible. It will come out before long, may be next year." Then she left me and I awoke, and it was a dream. I was sad for several days, but said nothing about it till mother found what I had written. It seemed to impress her mind, and she tried to extend what care she could over the boys. The circumstance of haying the horses had happened a short time before. I was cowardly, and was afraid to go in the mow for hay. A very sad circumstance of domestic trouble in one of our neighbors' families was divulged in about a year afterward.

When I was in my fourteenth year it pleased the Lord to take home my little sister Rhoda, whom I had cared for a great deal. This was the first death in my father's family.

The following night, as I was meditating on the death of my little sister, the Lord was pleased to show me my condition—a poor, miserable sinner, and if I died as I was I could never go to heaven. I saw very clearly that I was not living as near Him as I once did—not as much concerned to please Him. I had lived too much in forgetfulness of the vows I had made in days past.

(To be continued.)

### Narrations from Memory.

#### II. EUDOSIA.

(Continued from page 102.)

A certain Grecian philosopher who had a daughter born to him named her Athene, in honor of the tutelary goddess of his native city. The girl was beautiful and highly talented. Now at the father's death her two brothers resolved to retain all his property, leaving her without any share, and this by way of balancing things, they holding that as she had monopolized the wit and beauty of the family they would take the material advantages as their fair share. Being a young woman of spirit she was unwilling to submit to this injustice, and as they had the means of bribing the officials to whom she made application, she could not hope for redress in Athens, and so resolved to go to Constantinople and lay her wrongs before the emperor, who at that time was Theodosius the younger. Her native grace and courtesy made friends for her as she traveled, nor when arrived at the capital did she fail to find those who interested themselves in her behalf, and at length they obtained for her an introduction to the emperor's sister, Pulcheria, who finding her protegee not to be a Christian was disposed to turn away from her as from a defilement; but the poor girl telling her that her being a heathen was not her

fault—she had been so educated—but if Christianity was anything better she would gladly embrace it, upon which in the hope of making a convert, Pulcheria took much interest in her and allowed her to come often for instruction. Upon profession of faith and baptism she renounced her heathen name of Athens and took the Christian one of Eudosia. After this, way was made for her appearing in person before the emperor and pleading her cause. So impressed was Theodosius with her charms that when she had finished he said, "However great may be that portion of your father's estate of which you have been unjustly deprived, I presume it is not equal to that which I am prepared to offer you," and thereupon proceeded to tender her his hand and a share in his throne. The poor girl was so overcome by unspeakable surprise that she had to be carried from the presence in a fainting fit. On coming to herself there was Pulcheria standing over her, who said, "Rise, Eudosia, empress of the east, and embrace your sister." The coronation soon followed, and her first act as empress was to send an officer to Athens with orders to bring the delinquent brothers before her for judgment. They, scarcely less astonished than she at what had come to their sister, began, as guilt will, each to try to throw the blame on the other, and wondered how they could have been so unkind to their now dear sister. Regrets were, however, unavailing. They must answer for themselves before her who had power to punish as she pleased. Falling at her feet they begged for mercy. All she said to them, however, was to repeat the words Pulcheria had addressed to her. She said, "Rise and embrace your sister."

In looking up some years ago historical reference to verify this story of my boyish days, I was much pleased to find with what Christian equanimity Eudosia bore trials that came upon her after her husband's death, because of her resolution to do right in opposition to a powerful faction at court.

### III. HETTY MARVIN.

When the British and Tories attacked New London, Connecticut, during the Revolution, and set a price on the head of Governor Griswold, the latter fled to the town of L——, where a cousin named Marvin hid him for some days in an outhouse. At length his retreat was discovered, and he was compelled to flee, as an officer and troop were coming to search for him. His only chance of escape lay in his reaching the river, where he had a boat ready to use in case of emergency. It was two miles by the road, but a by-path would bring him to the water and save near half the length of his fearful run for life. Where the by-path entered the road sat Hetty Marvin attending to the family wash of linen. Thus was she employed when her hunted cousin sprang past her on his race to the river. Hetty was a timid child of 12, but wise and thoughtful above her years. She was frightened at the headlong haste with which the Governor rushed across the meadow. She arrested his attention, and a scheme occurred to delude his pursuers. "Hetty," he said, earnestly, "I am flying for my life, and unless I can reach my boat before they overtake me I am a lost man. You see the road forks here, and you must tell them that I have gone up the road to catch the mail

wagon, which will soon be along, then they will turn that way." "Oh, cousin," said the little girl in an agony of distress, "I cannot tell a lie, indeed I cannot. Why did you tell me which way you were going?" "Hetty, dear child, you certainly would not betray your cousin to death? Hark! I hear them coming. Tell them I have gone up the road, and Heaven will bless you." "Heaven never blesses those who speak falsely, but run as quickly as possible, and I will not tell them which way you go, even if they kill me." "It is no use; unless I can deceive them I am a dead man." "Cousin, cousin, hide under my web of clothes. They will not think of looking there. Come, get down as swift as you can, and I will stand sprinkling it." "It's my only chance, and I'll get down as you say." Angry at their disappointment in not finding their prey in the house, the six mounted Tories, headed by a British officer, dashed down the road in swift pursuit. At sight of the girl in the meadow the leader halted. "Child," he said sternly, "have you seen a man running hereabout?" "Yes, sir," said Hetty, trembling. "Which way did he go?" "I promised not to tell, sir." "You must tell, or take the consequences." "I said I wouldn't tell if you killed me," sobbed out the frightened girl. "I'll have it out of her," said the furious officer with an oath. "Let me speak to her," said the Tory guide. "Your name is Hetty Marvin, is it not?" he said, pleasantly. "Yes, sir." "And the man who ran by was your mother's cousin, wasn't he?" "Yes, sir." "Well, we are friends of his. What did he say to you?" "He said he was flying for his life." "Just so; I hope he won't have far to go; where was he going to hide? You see we could help him if we knew his plan." Now Hetty was not a whit deceived by this smooth speech, but she wisely thought that frankness would serve her purpose better than silence, so she answered, "My cousin said he was going down this way to the river, where he had a boat, and he wanted me to tell you that he went up to catch the mail wagon." "Why didn't you do as he told you when I asked?" thundered the officer, fiercely. "I couldn't tell a lie," was the tearful answer. "Hetty," began again the smooth-tongued Tory, "you are a nice child. What did your cousin say when you told him you couldn't tell a lie?" "He said, 'you wouldn't betray me to death, would you?'" "And then you promised you wouldn't tell which way he went if we killed you?" "Yes." "Well, that was a brave speech, and so I suppose he thanked you and ran on down the road?" "I promised not to tell which way he went." "Oh, yes, I forgot: well, tell us the last word he said and we will not trouble you any more." "He said, 'It is my only chance, child, and I will get down as you say,'" and overcome by fright and the sense of her kinsman's danger should they rightly interpret her words, she covered her face with her hands and sobbed aloud. Her tormentors did not stay longer, but supposing they had the information desired dashed off down the road. Meantime the hunted fugitive lay safely where the simple shrewdness of his little cousin had hidden him, until time for her to return to her home, when bidding her to tell her mother to send some supper and his valise out to him, he safely made his way—after the coast was clear—to the river, and when he re-

joined his father in a place of security he named a little daughter which had been born to him "Hetty Marvin," that he might be daily reminded of the cousin whose shrewdness had saved his life.

### IV. THE PIRATES.

A famine prevailing among the Cape de Verde islanders in the early part of last (18th) century, some benevolent persons freighted a ship with flour for their relief. She sailed out of the port of Boston. Her commander gave in substance the following account: He said that in the grey dawn of the 18th day out he was aroused by a call from his watchful mates that there was a suspicious sail in sight. In a moment he was on deck, but the first glance almost dispelled the vague fear which the mate's words had occasioned.

"She is a Portuguese lugger, and she can't sail," was the remark. "She looks like that build, but she is not an honest vessel, for all that." "She may be a slaver, for we might expect to meet with slavers in this latitude." "She is no slaver, captain." "Why not?" "Because she has cannon on her deck instead of water casks." Taking the glass from the officer's hand he saw that it was even so. But now they had been sighted, and the stranger was shaking out his sails for the pursuit. This looked alarming, but all doubt was soor ended by the running to the mast of the pirates' dread ensign, the skull and crossbones. The vessel was now slowly overhauling them coming on like a panther, who, secure of his prey, is in no haste. When within hail an order came for the captain to come aboard. "Let me go," said the officer of the deck. "I will see if the mate will not do as well." At the same moment the boat left a launch was swung over the side of the pirates, and twenty cut-throats, armed to the teeth, sprang into her and were soon climbing the sides of the captured vessel. While the men were busy breaking open the main hatch and searching their prize the commander of the party, a short, thick-set, dark-featured man in whose deep-set eyes cunning and cruelty were mingled, approached the cabin hatch, where the captain was standing, and inquired with some civility if he was the commander, when a dialogue to this import ensued: "Where are you from?" "Boston." "What are you loaded with?" "Flour." "Where are you bound?" "To the Cape de Verdes." "Why, they are all starving there." "Yes; and the flour in this ship is the gift of our people to those who are starving." He said something to his mate which the captain could not understand, but which stopped their work and caused them to crouch down in a corner, from which the looked at him in curious amazement. "You Americans are all heretics; why should you send bread to feed Catholics?" "Because they are our fellow-creatures, and because their Saviour is our Saviour." He crossed himself and bowed his head at the Name. "You lie to me," he exclaimed, with a fierceness that almost startled: "If you lie to me I will nail you to the deck. Is the flour in this vessel the free gift of your countrymen to those starving people?" "I will prove it by my papers." "I don't want to see your papers. Swear it by the name of the Saviour you have just pronounced." "I swear

the Holy Trinity." He said something to men which caused them to skurry over into their boat, but he remained gazing at the deck as if one might moderately count fifty. When he looked up his whole expression was changed. His eyes, late so full of cruelty, were now calm and clear in their depth. "Captain," he said, reverently, "Could you spare me a couple of buckets of water?" The order was given and he was lowered into the boat, but the man still remained as if loath to go. At length extending his hand, "God bless you, and send you to those who are praying for bread," and he was gone.

This has always seemed to me a very remarkable narrative, but I forbear comments, which every reader can make.

### Items Concerning the Society.

David Scull finds himself obliged to remain in bed through the winter, on account of the death of his son.

Death unto sin, an hourly salvation, a true liberation from the world, a conformity to Christ, — constitutes us Friends. "Ye are my friends who do whatsoever I command you."—*N. C. end.*

The last resident member of the former Nantuxet Meeting of Friends, Eunice Paddock, has lately departed this life. One household from Pennsylvania now remaining the year round on the island, still observes at home Friends' manner of ship.

Besides the Friends named as attending the Ohio Yearly Meeting with minutes, Zebedee Haines, Benjamin P. Brown, and Henry T. Outland were present as ministers. Lloyd Balderston, Jr., of Mount Pleasant, delivered an address before the Pennsylvania Association of Barnesville Boarding School.

The fourth annual meeting of the Westtown Scholars' Association has been announced to be held in Fourth and Arch Street Meeting-house, Philadelphia, on Sixth-day evening, the 19th inst., at 6 P. M., the social part including refreshments, beginning at 6 P. M.—various interests of the Association being presented by selected speakers.

There are three hundred and sixty-four acknowledged ministers within the compass of the London Yearly Meeting; the number is steadily increasing, and probably twice as many take vocal part in our meetings. Some meetings are asking for more silence rather than for more speech. Our membership as a whole, through the great advance in the character of the public schools of our Society, enjoys a much better mental equipment, and a much larger number are qualified to give clear expression to their thoughts.—*London Friend.*

### Short Extracts.

It is not until we have passed through the furnace that we are made to know how much dross is in our composition.

If you want to be miserable think about yourself; if you want to be happy, think about what you want, what you like, what respect people ought to pay you and what people expect of you.

Certainly it makes a great difference whether we work for God or whether we let God work through us.

It is always best to avoid controversy with two classes of people; those who cannot understand you and those who will not.

"We need not go far to find God, for He is everywhere; but we may have to go very far to find the ear that hears his voice, the heart that responds to his touch, and the life that embodies and expresses Him."

**THE MINISTRY OF SUFFERING.**—Few women have suffered more than Elizabeth Barrett Browning. One who knew her well said that her face reminded her of the face of mighty mountains deeply scored by spent torrents. From the age of fifteen till her thirty-seventh year, she suffered almost continually, and lay in a darkened chamber. When she was yet a girl, her brother was suddenly swept from her by a yachting accident; leaving her, she says, to perpetual nightmare. And so she wrote to her husband, saying,

"A heavy heart, beloved, have I borne from year to year, Until I saw thy face; and sorrow after sorrow Took the place of all those natural joys."

After her marriage, her father would not permit her name to be spoken in his hearing, would open none of her letters, and did not mention her in his will. But do you think that she could have comforted tens of thousands of women, or written "The Cry of the Children," or inspired Robert Browning to write the poetry which is being increasingly woven into the texture of our times, unless she had gone through this for others' sake?—*F. B. Meyer.*

"Calling—that is a word to be kept. It is a higher, better word than trade or handicraft or profession, for it suggests that the true man, whether he labors with brain or with biceps, and the true woman, whether she sweeps in dignity through a drawing-room or sweeps industriously in a drawing-room, is occupied with a vocation, not just an avocation, and hears a Voice from heaven summoning to that work."—*Observer.*

### Notes from Others.

Majorities are seldom right till a minority is first right. Had it not been for the courage to stand with a minority, there had been no reform in history.—*The Morning Star.*

The devil, like death, likes a shining mark. Hence He apparently lays out his best endeavors to cast down those who are prominent in the work of God.

A German proverb tells us that every great war leaves a country with three armies—one of invalids, one of mourners, and one of idle persons ready to commit crime.

**BE SILENT BEFORE HIM.**—The mind wants steady- ing and setting right many times a day. It resembles a compass placed on a rickety table; the least stir of the table makes the needle swing around and point untrue. Let it settle, then, till it points aright. Be perfectly silent for a few moments, thinking of Jesus; there is almost Divine force in silence. Drop the thing which worries, which excites, which interests, which thwarts you; let it fail like a sediment to the bottom, until the soul is no longer turbid, and say secretly: "Grant, I beseech thee, merciful Lord, to thy unfaithful servant pardon and peace; that I may be cleansed from all my sins and serve thee with a quiet mind."—*Bishop Huntington.*

**THE DELIVERANCE OF THE RACE FROM SIN.**—A long time ago there was in Scotland a chain bridge famous for its massive strength. A French engineer came over and took its dimensions, and in due time built a similar structure on the Seine at Marly. It was, however, much lighter and airier than its prototype. When its gates were opened to the multitude it began to sway to and fro ominously beneath their footfall, and presently gave way. The trouble with this bridge was that its

architect had omitted the middle bolt, thinking it but a clumsy feature at best. There are those who are making a similar mistake in these days in their eagerness to press the application of the Gospel upon the temporal wants of the people. The middle bolt of the whole Gospel fabric is the cross of Jesus Christ—God's [provision] for the deliverance of the race from sin.—*David J. Burrell, in Spirit of the Age.*

**GOD MUST HATE SIN.**—God would not be a holy God if it were all the same to Him whether a man were good or bad. As a matter of fact, the modern revulsion against the representation of the wrath of God is usually accompanied with the weakened conceptions of his holiness and of his moral government of the world. Instead of exalting, it degrades his love to free it from the admixture of wrath, which is like the alloy with gold, giving firmness to what were else too soft for use. Such a God is not love, but impotent good nature. If there be no wrath, there is no love; if there were no love, there would be no wrath. It is more blessed and hopeful for sinful men to believe in a God who is angry with the wicked, whom yet He loves, every day, and who cannot look upon sin, than in one who does not love righteousness enough to hate iniquity, and from whose too indulgent hand the rod has dropped to the spoiling of his children. "With the froward Thou wilt show Thyself froward." The mists of our sins intercept the gracious beams and turn the blessed sun into a ball of fire.—*Alexander Maclaren.*

**THE DECREASE OF MEMBERSHIP IN THE CHURCH.**—Indeed, losses in a single year, occasioned by a careful and close revision of church records, may be an evidence of good housekeeping and spiritual vigor. Quality is better than quantity, if much of that quantity is a positive hindrance to the spiritual life of the membership. There is no doubt that the Church is often burdened with the accumulated rubbish of years of neglect. In such a condition the only remedy is the pruning process, by which the removal of the worthless and dead portion may increase the vigor and growth of the remaining branches. But the most serious and alarming condition that can befall the Church is spiritual stupor and indifference in the work of soul-winning and spiritual culture. We refer to the Church in general, and not to any particular denomination.

If the Church does not feel keenly its spiritual barrenness and loss of winning power, it is in a perilous condition. There is need of alarm. If the cause is removed, then the temporary losses may be retrieved. But if the conditions which lead to decline shall continue, then there is no hope for the future.—*The Religious Telescope.*

**YALE'S WORKING STUDENTS.**—The action of the authorities of Yale University in opening a labor bureau for the advantage of students who have need to earn the whole, or a part, of the cost of their education, is, we believe, a novel one. It is likely also, to prove useful in a successful degree. Already it is said there are more applications filed for students' services than the bureau probably will be able to supply. Some of them, not unlikely, are for such services as a student cannot well perform and keep up his studies. It is an interesting statement that is made in connection with the inauguration of this enterprise, that, in the class of three hundred and twenty-seven men who were graduated last year fifteen paid all their expenses by their own labor, fifteen others paid nearly all their expenses, and sixty-nine paid a large proportion of their expenses. Statistics compiled by classes for their own information and use show that for a period of ten years, about one of every five men graduated has paid a large share of his expenses by his own labor, and one out of every twenty has earned the entire cost of his col-

lege education. It goes without saying that men who purchase education by such toils and sacrifices do not believe that it is an incumbrance instead of a help in their future career. President Hadley, by his course in this matter, shows a determination to prevent Yale from acquiring the reputation of being an institution especially for rich men's sons.—*Boston Herald.*

#### SUMMARY OF EVENTS.

UNITED STATES.—The reply of the State Department to the French note relative to the basis of Chinese negotiations has been made public.

It contains the following clauses: 1st. The punishment of the guilty parties who may be designated by the representatives of the Powers at Peking. 2nd. The continuance of the interdiction against the importation of arms. 3rd. Equitable indemnities for the Governments, corporations and private individuals. 4th. The organization in Peking of a permanent guard for the Legations. 5th. The dismantling of the forts at Taku. 6th. The military occupation of two or three points on the road from Tien-Tsin to Peking.

In accordance with a request, Minister Conger has cabled a list of prominent Chinese whom he regards as the responsible authors of the outrages on foreigners, and has made recommendations as to their punishment. It is understood that the minister has named some who were not included in the recent imperial decree when Prince Tuan was degraded.

It is understood that the final disposition of the silver, some \$275,000, taken by the American marines at the capture of Tien-Tsin, may be determined by Congress. In the meantime, the silver is being treated as a trust fund. Washington reports speak of the anxiety of the Government authorities to bring about negotiations for peace as the only means to prevent further outbreaks in China.

Houghton County, Michigan, which is in the heart of the Lake Superior copper mining region, is said to have the highest assessed valuation of property per capita of any county in the United States. The total valuation for the county is \$120,000,000.

The convention of anthracite coal miners on the 13th at Scranton, voted to accept the operators' proffer of a ten per cent. wage increase, providing the operators will continue its payment until Fourth Month 1st, 1901, and will abolish the sliding scale in the Lehigh and Schuylkill regions.

The treasurer of the Galveston local relief fund acknowledges receipt of contributions to Tenth Month 12th of \$979,595.

During the year over 30,000,000 pounds of relief supplies have been distributed in Porto Rico by the Quartermaster's Department. It has been found impracticable to use the native cattle for subsistence, and the refrigerated beef from this country has been generally acceptable. The cost of the relief supplies in aid of the hurricane sufferers was \$824,828; 796 schools are open under American control, a gain of 180 over last year; while 35,000 children attend an American system of schools, a gain of 10,000 over last year.

It is believed the wage-earners of the United States are to-day enjoying a higher standard of living and a larger measure of well-being than wage-earners have ever before enjoyed in the history of the world. The wage-earners in the United States have on deposit in cash in the savings' banks subject to call, two thousand five hundred millions of dollars.

The north half of the Colville Indian Reservation in Washington, about equal in size to the State of Delaware, has been opened for settlement.

Yellow fever in Cuba is believed to be due to a poison conveyed by parasitic insects, like fleas and mosquitoes.

It is estimated that the orange crop in Florida this year will amount to 1,000,000 boxes. In 1894 it was upwards of 5,000,000, and the orchards are now recovering from the effects of the severe cold weather which occurred shortly afterwards.

The statement is made that the greatest distance over which electrical power is now being transmitted by wire is eighty-five miles, being carried from a waterfall at Redlands, Cal., to the city of Los Angeles, to run a street railway, to light the city and to furnish power for several municipal undertakings. The plant was set up in 1897. It has a capacity of 100 horse power and 33,000 volts.

It is said that over 3,000,000 of our population are in annual need and actually receive some kind of charitable assistance. In New York city there are on an average more than 100,000 unemployed persons.

A bulletin issued by the Commissioner of Labor gives a summary of data on the rate of wages paid in various occupations for a period of ten years past. It shows that for six years following 1892 there was a decline in wages,

but the rise in the last two years has carried the rate above the average prevailing in 1891.

A Washington despatch says it is understood that the President has selected Judge Gray, of Delaware, to represent the United States, with ex-President Harrison, on The Hague permanent arbitration tribunal.

The average wealth per inhabitant in the United States is said to be \$1,050.

The Tri-state Medical Society, of Tennessee, Alabama and Georgia, has taken steps to secure medical legislation in those three States for the purpose of regulating or prohibiting the marriage of habitual criminals, persons afflicted with incurable diseases, drunkards and victims of harmful drugs.

Massachusetts, it is said, uses more postage stamps per capita than any other State.

There were 338 deaths in this city last week, reported to the Board of Health. This is 4 more than the previous week and 144 less than the corresponding week of 1899. Of the foregoing, 180 were males and 158 females: 55 died of consumption; 22 of inflammation of the lungs and surrounding membranes; 16 of cancer; 16 of diphtheria; 10 of typhoid fever, and 3 of apoplexy.

COTTON closed on a basis of 10 $\frac{1}{4}$ c. per pound for middling uplands.

FLOUR.—Winter, super., \$2.50 to \$2.70; Pennsylvania roller, straight, \$3.40 to \$3.50; Western winter, straight, \$3.50 to \$3.65; spring, straight, \$3.75 to \$4.00; city mills, straight, \$3.50 to \$3.70. RYE FLOUR.—\$3.10 per barrel for choice Pennsylvania.

GRAIN—No. 2 red wheat, 74 to 74 $\frac{1}{4}$ c.

No. 2 mixed corn, 46 $\frac{1}{4}$  to 46 $\frac{3}{4}$ c.

No. 2 white oats, clipped, 27 $\frac{1}{2}$  to 28 $\frac{3}{4}$ c.

BEEF CATTLE.—Extra, 5 $\frac{1}{2}$  to 6c.; good, 5 $\frac{1}{2}$  to 5 $\frac{3}{4}$ c.; medium, 4 $\frac{3}{4}$  to 5 $\frac{1}{4}$ c.

SHEEP AND LAMBS.—Extra, 4 $\frac{1}{2}$  to 4 $\frac{3}{4}$ c.; good, 4 to 4 $\frac{1}{4}$ c.; common, 1 $\frac{1}{2}$  to 2 $\frac{1}{2}$ ; spring lambs, 3 $\frac{1}{2}$  to 6 $\frac{1}{4}$ c.

HOGS.—Best Western, 7 $\frac{1}{2}$  to 7 $\frac{3}{4}$ c.

FOREIGN.—The Empress of China and the court are now, it is supposed, fully 600 miles from Peking, and it is too late in the season for them to undertake the long, slow journey back to the Province of Pe-Chi-Li. They can communicate easily by wire with the envoys at Peking or Tien-Tsin, but that will be slow and unsatisfactory, and after all the important point is the restoration of some sort of government at Peking.

Military activity on the part of the allied forces in China, notably the sending of troops to Pao-Ting-Fu, has served to arouse an anti-foreign sentiment in the Empire that may delay the beginning of negotiations for a settlement of the troubles.

A rebellion quite unconnected with the Boxer movement, and, presumably, directed against the Government of China, instead of against the foreigners in that country, has appeared. If it should prove to be a serious uprising, it will add very undesirable complications to the already greatly involved situation of the allies in China. In one battle the Imperial troops were routed, and 200 killed.

Li Hung Chang has transmitted the reply of the Chinese Emperor to the demand of Germany, in which it is ordered that three high Chinese officials are to be decapitated, others to imprisonment and Prince Tuan is to be banished to Siberia. The sincerity of these statements is doubted. It is said that 2000 Japanese, 8000 German and 1500 Russian troops will pass the winter in Peking.

The International Peace Congress lately meeting in Paris, epitomized its work in an appeal to the nations, in which the Congress condemns the refusal of the British Government to agree to arbitration or mediation in South Africa, and expresses keen regret that the majority of the Governments who might have offered mediation abstained from so doing in spite of their pacific declarations at The Hague.

Regarding China, the Congress, after recognizing and pointing out the primary causes of discontent upon the part of the Chinese, urges that the solution of the conflict be just and equitable and in conformity with the inalienable right of the populations to freely dispose of themselves.

The Congress points out the moral and material injury resulting from formidable armaments and recommends the Governments to study these questions on the solution of which it is asserted depends the prosperity and the very existence of the nations.

The Congress recommends international arbitration, and urges the conclusion of treaties making arbitration permanent and obligatory.

Since the discovery of argon in the atmosphere in 1894, four other hitherto undiscovered gaseous elements have been separated from liquid air by fractional distillation, viz: Helium, Neon, Cypton and Xenon. The latter is the heaviest simple gas yet discovered, being about four and a half times heavier than the air we breathe. The English cloctions are practically ended. The rela-

tive strength of the Government and the Opposition force in the House of Commons remains about as it was before the dissolution of Parliament. The Government song and has received the popular approval which usually follows a successful war, yet the Government majority in the House will not differ materially from its majority in the last Parliament. The balance of parties remains unchanged.

Miniature Bibles are worn as watch charms in Russia. They are each one inch long, three-fourths of an inch wide and three-eighths of an inch thick, and contain the five books of the old Testament. The text is in Hebrew and can be read with the aid of a magnifying glass.

The Viceroy of India reports: "The general condition of the crops is excellent, and, except in a part of Bombay, famine conditions are disappearing. The total number on the relief list has fallen to 2,746,000."

According to reports from St. Pierre, seventeen fish vessels that were operating on the Grand Banks during the gale of Ninth Month 12, are still missing, the crew aggregating over 200 men.

The British War Office has issued orders that the bulk of the militia regiments called out for service during the South African war are to be disbanded. This will affect about 50,000 men.

English statistics show that of late there has been large and rapidly growing importation of tomato. Tomatoes were but a short time ago an article of luxury in Great Britain, only used for the rich; but now they have become a common dish on the table of the work classes.

Dr. Robert Koch, an eminent German bacteriologist, announces to the medical world that his investigations in Dutch West Indies and East Africa have convinced him that his cure for malaria is positive. He also wants it known that he has found a way of ridding countries of the malarial parasites, the mosquitoes. On his arrival in Berlin he will present his official report to the German Government, and will recommend that measures be taken at once to introduce his method of exterminating the parasites and his cure for malaria, which, he claims, can be manufactured at once in all countries.

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 74.

Sarah A. Holmes, N. J.; Pelatiah Gove, Vt.; F. E. Haines, N. J., 50 cts. to No. 14 V. 74; Jos. Brantingham, agent, O., for Jonathan Brown; Susan W. Worrell, Pa., to No. 14 V. 75; Casper T. Sharpl N. J.; Ashbel Carey, O., to No. 40 vol. 74; Lars Wick, agent, Iowa, \$10, for Axel Melberg, Lars T. Andrew Tow, Anna Tow and Ole G. Sevig; William Abel, Neb., \$1, to No. 27, vol. 74; Zenaide M. Ha Phila.; Thos. W. Fisher, Pa.; John S. Kirk, I. Joseph B. Kester, Pa.; Alexander C. Wood and Edward S. Wood, N. J.

Remittances received after Third-day noon will appear in the Receipts until the following week.

#### NOTICES.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the General Committee will be held in Philadelphia Sixth-day, the 19th inst., at 10.30 A. M. The Commission on Instruction will meet at 9 o'clock at the same place. WM. B. HARVEY, Cler.

WESTTOWN BOARDING SCHOOL.—For convenience of sons coming to Westtown School, the stage will leave Philadelphia 7.17 and 8.19 A. M., and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, Westtown Station or West Chester, Phone 85. EDWARD G. SMEDLEY, Sup.

A FRIEND wishes a position as housekeeper or companion in or near the city. Address "R," office of THE FRIEND.

WANTED.—A young Friend, having a thorough knowledge of electrical engineering, desires a position with a Friend. Address "V," office of THE FRIEND.

MARRIED, at Friends' Meeting House, Twelfth St. Philadelphia, Tenth Month 4th, 1900, HENRY DU ALLEN, of Philadelphia, and FRANCES ARMITT WOOD, daughter of Paschall and Lydia Worth of Chester Co. Pennsylvania.

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# THE FRIEND.

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## Then and Now.

Having given heretofore in this column publicity to reflections on the Society of Friends by Governor Roosevelt fifteen years ago, seems but fair that he should have the benefit of an equal place for his language delivered at Plainfield, Indiana, on the 12th inst.

Understand that this community is composed of members of the Society of Friends, who for social and industrial virtue in a way that respects them to the respect of all people. That virtues and righteousness which they practice the foundation of good government cannot be had, and without them we should never have been able to make the republic what it is and must be. I am glad to address the members of the society that stood by President McKinley and gave influence toward international arbitration at the Peace Conference at The Hague.

It is impossible yet, for we have not advanced enough, to settle all our difficulties peaceably by arbitration; but in every case we should avoid going to arms where possible, for we, as a party, are pledged to peaceful settlement until war becomes a last resort."

The *Friends' Intelligencer* of last week contained the following extract from a recent letter of Governor Roosevelt to William E. Walling of Baltimore, Md.

"Sincerely, my dear sir, I need hardly say that I am in your love for peace and desire for arbitration. I heartily agree. The sentence of mine which you complained of, and which was written fifteen years ago, was intended to express my disagreement with the man who acts on inadequate provocation, and of the man who on adequate provocation fails to act.

It would be untrue to say that I have altered my convictions in the matter, but were I now to write the sentence, I should certainly so phrase it that it could not be construed as offensive to the Society of Friends, a body whose social virtues and righteousness justly command universal re-

## "Whom to Attract."

We have long united in the view that "Friends' principles are not confined to the stated Friends' meetings," and that such Friends are recreant to them who would conduct a meeting for worship or devotion under any different principle. The word "mission" does not release a Friend from being a Friend. We have believed that Friends have a mission, namely to commend by consistent practice a worship conducted livingly and purely "in spirit and in truth" before the face of the world, whether in our regular or in appointed or "mission" meetings; and that a right concern to hold meetings among people of any class would be blessed with better results by a living consistency with the principle of a waiting worship and a waiting ministry.

The class among the people to whom our mode and principle would, if brought before their attention, especially appeal, is thus brought to view by John William Graham in the *British Friend*:

"I believe that in most towns and in many country districts a minority of people exists, now, as it did in the seventeenth century, who are sufficiently adult in their spiritual manhood to be happier without the clergyman, the singing, and the creed. They have heard the calling of the Inward Voice; they see the light on their path, for they are lantern bearers. They breathe fresh air and priesthoods choke them. They are rebels against clericalism; and they often bear with weary patience the round of mechanical routine which seems to help the weakness of others. They are mostly of two classes, those who are fairly active members of other congregations; and those who, having been such, have abandoned the religious bodies they had known.

"For a generation,—time moves so fast that one might almost say for two generations,—the most widely prevalent method has been to adapt Quakerism to popular taste by undertaking mission work on very much the ordinary Nonconformist lines, so far as unprofessional workers can. By hymns, by Bible reading, by addresses not aspiring to the type known as called and anointed ministry, the dread vacancy of silence has been kept at bay. Then, in full recognition of the fact that this is not so pure a form of worship as a proper Friends' meeting, and in the earnest wish to lead converts to what is felt to be a better training for the soul, attempts have been made to assimilate the mission meeting to Quaker form, or, on the other hand, to alter the regular meeting for worship to suit the needs of new members or attenders. But these attempts to put in the banner of distinctively Quakerism have, though

continued or at least desired for many years, been generally not very successful, and have been largely given up as impracticable. That mission meetings breed mission meetings is found to be the general rule.

"This is but natural, for we began by attracting the people who like to have something always going on, and are uneasy if no one is conducting. That is their inborn, inbred temperament, to change which is among the hardest of tasks. Meantime we have quite ignored our inborn Quaker. He is still in the street or the church. Why should he go to our mission meeting? He has been to many already, not conspicuously different, to outside seeming, from ours.

"Had we not better try to attract him to begin with; and even if he be not a multitude, yet by getting hold of him we are doing our proper work, and hitting our mark. This is a truly catholic, truly unsectarian view. We are a specialized weapon; we are only one of many; we do not pretend to compete in the competition of the churches for the many-headed multitude. But we offer a home to those who are attuned to our low quiet note, who have in them the makings of the Quaker temperament. Incidentally, how much we should be spared in the way of ministry in some suffering meetings, where good people with an uneasy wish to keep up consecutive utterance have large scope. Never mind the grammar or the pronunciation; how little they matter. Talkativeness is the truly fatal thing. If we found our real brethren to begin with, that would generally cure itself. How, then, shall we try to do so?

"Begin boldly with a Friends' meeting pure and simple. This requires only a warm, clean room; and it is desirable not to have fewer than two people. Anyone likely to begin a Friends' meeting is likely to have some little nucleus about him of some kind; or some few people whom he can associate with him to begin with.

"Let Quakerism be prominent from the beginning. Make no secret of it. After you have gathered a few attenders, your course is plain. You have compromised no ideal; your edifice is stable, if not extensive. The curious question whether you ought to take people into membership and try to make them Friends afterwards—a dangerous extension into the religious world of the practice of long credit—never troubles you. You do all you can to send the children to Friends' schools."

OPEN-MINDEDNESS.—The editor's confidence in the pure concern of heart and the sound intentions of a contributor to add her mite to the upholding of the distinctive doctrine of the Early Friends, perhaps suggested his sug-

pecting that her view of open-mindedness to the truth everywhere was open to any construction differing from William Penn's exhortation, "Be universal in your spirits;" meaning, as we have apprehended, an openness to the universal and saving light of Christ from day to day for our spiritual progress. We are aware that human language by its imperfection, especially where "philosophy" is touched upon, seldom does justice to the thought of a writer or of a responder, who may both at heart be in agreement. And so a discussion, if permitted, could ensue indefinitely. But our columns are perhaps responsible more for what they have seemed to others to say, than for what the writers meant to say. Accordingly in case anything has appeared in them that would convey to the general reader the view that the apostles, the early Christians and George Fox and many eminent Friends could not be expected to comprehend the principles of Christianity as well as the learned of the present day who are "open-minded;" or that if we were only open-minded we would comprehend the things of God by our intellectual faculties;—we would repudiate such a sentiment, and we believe the writer of the former article on "Quakerism and the Individual" would join with us in doing so.

For the clearing of any concern which may have arisen in this respect, the following communication should have had place long since, but for preventions apparently beyond our control. In order that its writer also may at one point be justly understood, we would ask that those who would question the language: "What Christianity will require in the future it requires now; what it unfolds to succeeding generations, it unfolds now to all the Lord's humble, obedient children,"—would judge its meaning and intention by the sentence immediately preceding, and the one immediately following it.

### Quakerism and the Individual.

We must not wander from the simplicity, purity and sweetness of the blessed and unchangeable truths taught and exemplified by our Lord and Saviour Jesus Christ. If the words of Christ, "I have many things to say unto you, but ye cannot bear them now," mean that the disciples could never attain the fulness of gospel light, then our early Friends and many of us their successors have been laboring under a delusion. "Ye cannot bear them now;" but they were further taught not only by Christ while in that prepared body, but the Comforter which He promised to them after his resurrection and ascension, was to continue to enlighten them. They were to tarry at Jerusalem until endued with the power from on high; but they did become endued with this power as declared by Peter in the great day of Pentecost when all of whatever language "heard them speak in their own tongue."

However learned the present and succeeding generations, I cannot admit that the past

or present may not attain unto the same light which "enlighteneth every man." What Christianity will require in the future it requires now; what it unfolds to succeeding generations it unfolds now to all the Lord's humble, obedient children. Because mankind turn away from the light it does not follow that the light is not given. George Fox and his faithful co-laborers did not introduce any new doctrine—they simply revived primitive Christianity. How beautifully and cleverly did Isaac Pennington and Stephen Crisp and other faithful Friends write on these subjects. Other Friends, like John Woolman and John Barclay, were equally clear, and how joyful and triumphant was the setting of the sun of these and many more who might be named. As a people the Society of Friends have believed that the teachings of Jesus were clear and easily understood; and learned essays may only mystify, obscure and darken, instead of helping the dear seeking children of God who "hunger and thirst after righteousness" to come directly to the Great Teacher himself, that they may hear the gracious words that proceed from Him who still "teaches as never man taught." As these draw near to Him in silent introversion of spirit, in patience and humility, they are often instructed in those deep mysteries which are hid from the wise and prudent of this world, and revealed unto babes in Christ. In Him and in Him only are "hid all the treasures of wisdom and knowledge."

"Open-mindedness" to all that proceeds from the Divine teacher is very essential, but open-mindedness to the delusive teaching of some of the learned men and women of the present day often leads to infidelity.

There is such a flood of reading matter constantly pouring from the public press that the time of many is so largely occupied in the perusal of it, that little leisure is left for reading the deeply instructive history and biography of Friends. I commend to the readers of THE FRIEND, who have not already perused them, Daniel Wheeler's, Thomas Shillito's and John Barclay's Journals and letters, also John Wilbur's Journal and Correspondence. These dear, faithful Friends were taught in the school of Christ, and their varied experience, their depth of spiritual insight enabled them to become way-marks to others, and many brethren and sisters were helped through their instrumentality to a closer walk with God.

JOHN W. FOSTER.

WESTERLY, R. I.

AMID all this confusion, how comforting the Scripture that says, "Nevertheless, the foundation of God standeth sure, having this seal, *The Lord knoweth them that are his.*" He knows his own, wherever they are. They may not be filling the public eye, nor causing any special comment, but in due time they will be revealed and honored. These are they who know the Shepherd's voice and follow only Him, and who in meekness and self-denying service are concerned only for his approval, and to whom He says, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."—*Charles C. Cook.*

CONTINUAL unfolding is essential to man's relish of life.

### The Insane in Palestine.

Extracts from a letter from Fareda a Theophilus Waldmeier, dated Asafuriyeh, Nih Month 12th, 1900.

. . . . You will of course have heard about the opening of our asylum which took place on the sixth of last month. The mingled feelings of joy, happiness and gratefulness toward the loving hand of our dear Heavenly Father which was upon this work from its very starting, no pen can describe; neither can any human heart perceive, the joy when we could take a very first patient in, a girl of sixteen years who was put in iron chains by her own parents and beaten. Oh, it was a terrible condition in which she was brought to us! and kept saying, "Don't beat me; don't put me in chains!" And now if you could only have peep at her! She has quite changed. I have lost that restlessness in her eyes, and her behavior. She does not tear her clothes, she looks quite happy; smiles so sweetly when we go to see her and gives us her hand. Do our dear Friends, who have and are so kindly helping on this most needed work, what the Lord has done through them. He will reward his faithful followers. Dr. Wolff, a specialist on mental diseases, a German, thirty-two years of age, is, I am sure, also sent and chosen by our Heavenly Father, for he is just the suitable person for Asafuriyeh, and has won already the love and esteem of everybody and also of our patients. We have in the "American Cottage" besides the above mentioned patient, five women patients, one from Tripolis, another from Damascus, three days' journey. She was brought by her husband, who is engaged in evangelic work in the Scotch Presbyterian Mission at Damascus. The three others are from Beirut. They are all on the way of recovery. One is already sent away.

The "Men's" or "Swiss Cottage" is rapidly full, and we had to order four more beds. Dr. Wolff is taking only acute cases in, as we would have filled the two hospitals with chronic patients; for these latter ones we ought to have a cottage built, also for epileptic patients. It is heartrending to hear the story of each of our patients, for all of them have been taken to that fearful cave in the Convent Kuzh. You have heard enough about it. It is described in the first appeal for the Lebanon Hospital for the Insane. We have among our patients Jos. Abdemur, "a Friend," (from Beyrouth, who was the first "Friend" and attended the meetings at Brumana so regular) a Mohammedan, a Jew, a Mennonite, a German Christian, a Druse—all denominations are represented. We are expecting a Turk, who is coming from Aleppo. The gratitude and love of all people, I would express in this sentence which a Mohammedan said the other day: "God himself is pleased with this establishment; may He reward those Friends who are helping us in caring for those dead who cannot be buried!" We are indebted to your dear Friends everywhere. Keep on praying for us and helping us to carry on this most Christ-like work. The books which the Philadelphia Friends have been so kind to send reach us daily. They are piled up still, till we find some one who will give us a bookcase for them. . . . Will you kindly give our love to our dear friends?

The Confidence of the Ends of the Earth.

The following article was sent to us enclosed in a letter from a New York physician, a member of the Dutch Reformed Church, who during his summer residence in West Falmouth, Mass., habitually attended Friends' meetings there. He says:

"Please accept of the enclosed, that shows the same beautiful spirit manifested in the message of the W. F. Friends. It comes from one of our Dutch Church clergymen whose local body has three or four thousand members in South Africa. It is good to get news from there.

Sincerely,  
EPRRAIM CUTTER.

WAITING UPON GOD.

BY ANDREW MURRAY.

What can be the reason that so many of our beloved children complain continually, in various circumstances separate me from God; trials, temptations, character, temper, friends, enemies—anything can come between God and me." Cannot God so take position that He can be nearer to me than anything in the world? Must riches, or poverty, sickness, or sorrow, have a power over me my God has not? No. Why is it then we so often hear God's children make complaint? There can be but one answer, "They do not know their God." If there is trouble or feebleness in the church of God, this is the reason. And this is why, in addition to the promise, "I will be thy God," the promise is so often added, "And ye shall know that I am your God." If I know that, simply through man's teaching, nor with the aid of mind, or imagination, but in the living presence which God gives in the heart, then I know that the Divine presence will be so wonderful, and my God himself will be so beautiful and so near, that I can live all my days and all my strength, a conqueror through Him that loved me. What is that life that we need?

Why do not God's people know their God? For this reason: They take anything but God—ministers, and preaching, sermons, books, and prayers, and work, and effort, the exertion of human nature, instead of waiting until God reveals himself. That is one of our great weaknesses. Ah, brothers, no teaching can put us in possession of this blessed light of God, but only all, to your soul. I would to God that one of us would ask his heart whether he is saying every day, "I want more of God." Do not speak to me only of all the beautiful things in the Bible. That cannot satisfy me. Wait on God." In our inner Christian life, in our prayers, in our churches, in our fellowships, in our conventions, God must always be in the first place. If that be given Him will take possession. In a meeting every eye is fixed upon the chairman as the man who will say who shall read, and pray, and speak, and keep order. Oh, if in every meeting our hearts were set upon the living God, crying, "My soul thirsteth for God," what power would that blessings and what presence of the ever-living God would be revealed. When a man is giving a lecture with a map or illustrations, he often uses a long pointer to indicate the places or illustrations. Does the audience look at that pointer? No. It might be made of fine gold, but the pointer cannot sat-

isfy them. They want to see what the pointer points at. The Bible is nothing but a pointer, pointing to God; and Jesus Christ came to point us, to show us the way, to bring us to God. I fear there are many people who love Christ and trust in Him, but who fail to see the one great object of his work; they have never understood the Scripture. "He died, that He might bring us unto God." There is a difference between the way I am going, and the end I have in view. I might be traveling amid beautiful scenery, in delightful company, but if I have a home I long to reach, all the scenery and company around me cannot satisfy me. And God is meant to be the home of our souls. Christ came to bring us back to God and unless we take Christ for what God gave Him, our religion will always be divided. What do you read in Hebrews VII.? "He is able to save to the uttermost." Whom? "Them that come to God by Him." In Christ we have the graciousness and condescension and tenderness of God, but we are in danger of being content with that, and Christ wants to bring us to rejoice as much as in the glory of God himself, in his righteousness, his holiness, his authority his presence and his power. He can save completely those who come to God through Him.

How can I come to know God as the God above all circumstances, filling my heart every day? The one thing needful is, "I must wait upon God." You know the original is, "My soul is silent unto God." What ought to be the silence of the soul conscious of its littleness and ignorance, its prejudices and dangers from passion, from all that is human and sinful, and saying, "I want the everlasting God to come in and take hold of me, and to take such hold of me that I may be kept all my life long in the hollow of his hand; I want Him to take such possession that every moment He may work all in all in me." That is what is implied in the very nature of our God. How ought we to be silent unto Him, and wait upon Him.

He is to be the light and the life of creation, the source and power of all existence. The beautiful trees and green grass, and the bright sun, God created that they might show forth his beauty, and wisdom, and glory. When that tree one hundred years old was planted, God did not give it a stock of life in which it could carry on its existence. Nay, verily. God clothes the lilies every year afresh with their beauty, every year He clothes the tree with its foliage, and its fruit, every day, and every hour; it is God who maintains the life of all nature. God created us, that we might be the empty vessels in which He could work out his beauty, his will, his love, and the likeness of his blessed son. That is what God is for—to work in us by his mighty operation, without one moment's ceasing. When I begin to grasp that, I no longer think of the true Christian life, as a high impossibility and an unnatural thing, but I say, "It is the most natural thing in creation that God should have me every moment, and should be nearer to me than all else." Think what folly it is to imagine that I cannot expect God to be with me every moment. Look at the sunshine! Have you ever had any trouble as you were studying in the light which the sun gives? Have you ever said, "Oh, how can I keep that light and be sure that I shall

have it to use while working?" God had taken care that the sun itself should provide you with light without your care. Has God arranged that the light of the sun which will one day be burned up can come to me unconsciously, and abide blessedly and mightily; and is God not willing or not able to let his light and his presence so shine through me that I can walk all the day with God nearer to me than anything in nature? Praise God for the assurance; He can do it. Why, then, does He do it so seldom and in such feeble measure? There is but one answer: You do not permit it. You are so occupied and filled with other things, preaching and praying, studying and working, so occupied with your religion that you do not give God time to make himself known, and to enter and take possession. Listen to the word of the man who knew God so well, and say, "My soul, wait thou only upon God."

This life of dependence on the Father is the very glory of the Creator, the very life Christ brought into the world and to which He wants to lift us. The secret of the Christ-life is this: Such a consciousness of God's presence that whether Judas came to betray Him, or Caiaphas condemned Him unjustly, or Pilate gave Him up to be crucified the presence of the Father was upon Him, and within Him, and around Him, and man could not touch his spirit. That is what God wants to be to us. He first says to Moses, "I will bring you out," and then, "I will bring you in." Ah, God be praised! He has brought many of us out of the unconverted state; but has He brought us into the life of abiding communion? I fear not. Does not all that anxious restlessness, and all that futile effort prove that we have not let God do his work? Do not think that this desire is the stirring of your own heart; that everlasting Divine Magnet is drawing you. These restless yearnings and thirstings, remember, are the work of God; come, be still, and wait upon God; He will reveal himself.

How am I to wait on God? First of all, in your times of prayer; you must take more time to be still before God, without saying one word. In prayer, the most important thing is to catch the ear of Him to whom I speak. Do not offer one petition until you are fully conscious of having secured the attention of God. You need to have your heart filled by the spirit, with the holy consciousness that the everlasting, Almighty God is indeed come very near you. Be still before God; wait, and say, "Oh, God, take possession. Reveal thyself not to my thoughts, or imaginations but by the solemn, awe-inspiring soul-subduing consciousness that thou art shining upon me. Bring me to the place of dependence and humility."

Prayer may be indeed waiting upon God, but there is a great deal of prayer that is not. Waiting on God is the first and the best beginning for prayer when we just all bow in the humble, silent acknowledgment of God's glory and nearness. Then, ere we begin to pray, there will be the very blessing that we often only get at the end. From the very beginning I come face to face with God; I am in touch with the everlasting omnipotence of love, and I know my God will bless me. God help us that nothing may stand betwixt us and Him;

that we may never be so occupied with hearing and listening that we forget the presence of God.

### Some Account of the Early Experience and Subsequent Travels of Ruth Newlin.

(Continued from page 109.)

Oh! the pangs of sorrow that took hold of my mind that night, I felt that I would be willing to do anything that would bring peace of mind. I could not feel the dear Saviour's love, but only great condemnation until all was brought down and I was ready to renew my covenant with Him. If He would only forgive me I would strive to live a better and more watchful life. And just as the light of another day began to dawn in my room I felt the Saviour's love in my heart beyond describing. I felt that all my sins and transgressions were removed as far as the east is from the west. My joy was to the full. I had a hope I never would stray so far from the Saviour again. I believe I was helped in great measure to keep my good resolutions throughout that winter, and was favored with peace of mind. In the spring of 1840 we moved to the State of Indiana, Hendric Co., on my grandfather's place, very remote from meeting, or, with a very little exception, from Friends. My associates were all of other denominations, yet I did not feel that it would do for me to be anything else than a Friend. I did not feel that it would do for me to use the plural language—no, not one time. They sometimes did not know what I meant until I would explain it to them, which often brought peace for faithfulness in this respect. When we first settled there I thought some seemed rather shy of us. But when they saw we used all alike and kept to our profession, they became very friendly and often inquired about our principles and would sometimes say "they are good," and seemed to have a respect for us because we endeavored in some measure to live up to what we professed.

I worked by the week in different families in the neighborhood, and as there were no meeting-houses near, and the school-houses very indifferent, the country being new, they agreed to hold a union meeting alternately at their houses every week or two, on week-days or night. Consequently it often was held where I was working. I never had attended but one meeting except Friends' meetings, and that one I did not enjoy. I thought it might do for some, but it was not my place of worship. So when I heard of these meetings to be held there I was seized with fear and trembling.

My work was spinning wool on a big wheel, and it occupied the largest room in the house. So when the hour for meeting arrived I had to put by my wheel and sit down with them or withdraw entirely. As the weather was unfit for the latter, I spent the time of meeting in fear and trembling, so much so that I was sometimes noticed by others. I did not feel the peace and quietness I did in our meetings. The contrast between the two seemed very great to me. I did not understand why it was so, but believe I have understood since. If I had not been thus distressed I might not have sought the Lord to know what his will was concerning me, what I was to do or leave undone, and would have been drawn into for-

bidden paths and not have filled the place in the Militant Church that was designed by my Heavenly Father that I should fill. I believe the Lord has a design in everything He does; praises be to his holy name forever.

Thus it was with me during the summer of 1840. In the fall I went to work for Moses Mendenhall; his wife was a great sufferer at times. I stayed with them over five months. It was the first family of Friends I had ever worked for. It was very congenial to my tried mind to be with such a heavenly-minded woman and to have the company of so many dear old Friends as came to see her. She had three little children. When I had been in the family six weeks the youngest one died suddenly. It was quite a trial to me, for I was getting very much attached to it. But its mother said, "I have not a tear to shed. It is a little angel in Heaven now, and I may not be far behind it." I did not feel happy as she did, but could not think of much else during the day and night but the uncertainty of time and the certainty of a never ending eternity with the Saviour, Son and Sent of God for man's salvation, or to be cast into eternal woe where is weeping and wailing forever and ever. Very earnest were my petitions that I might be helped, a poor erring creature, to be prepared for the hour of death, which might come in an unexpected moment, as it did to that little innocent babe.

To relieve me of so much care a kind relative had taken the baby home with her and said she would care for it three or four weeks. When one week had passed its mother said, "I want to see little Johnny so bad I wish they would bring him to-night." So he was sent for and when he came, she was so rejoiced over him and said she did not feel like giving him up to go away any more. She asked for him several times during the following day, which was unusual for her to do. The next morning she inquired about him and said, "I think there is something the matter with him." I took him up immediately and found there was. He died in two hours. I looked upon the whole circumstance as rather an unusual one.

While I have been writing this I remembered the peculiar conduct of my little sister, previously mentioned. On the morning of the day that she was taken sick, at two o'clock in the afternoon, I had some business that called me from home a few hours. When I returned she seemed unusually glad to see me and wanted me to hold her and was not willing for me to put her down, not even to eat my dinner. Yet I did so, much against her wishes, and then went to my work a short distance away. In less than two hours a messenger came, saying, "they think Rhoda is dying." I was overwhelmed with sorrow that I did not stay with her. Although she lingered a week she never seemed to recognize any of us again. I marked this down as a lesson never to be forgotten by me. I believe we might save ourselves much sorrow if we would only obey the gentle monitions we are often favored with. In the winter of 1840-41 I felt it to be a duty incumbent upon me when I retired for the night to take a review of how I had spent the day and in the morning to ask my Heavenly Father to help me to

watch over my words and actions through the day, and was preserved in great measure just so long as I kept to the practice. It was quite a trial to me, young as I was, to be such long time away from home. The poor invalid was very loath to spare me, and help was hard to get. She repeatedly told me that if I would stay until some other way turned for them she believed I would not lack for some one to care for me when in need. This has verily been the case.

My youngest brother eight months old was taken very sick and I was sent for. I had been in the house only fifteen minutes when I gently ceased to breathe. I now felt at liberty to stay at home, a while at least, to comfort my dear mother, feeling also my health impaired by steady nursing and so much care for one of my age, only fifteen years old (The woman died a short time afterward, peaceful triumph, leaving the request that Ruth Lewis should divide her things among the relatives.)

(To be continued.)

### Nuts as Food.

In European countries, particularly France and Italy, chestnuts and other such tree-seeds are consumed in immense quantities by the masses of the population, largely because they are inexpensive, and there is no reason why they should be looked upon in the United States merely as a luxury for occasional use. During the year 1899 we imported 9,957,400 pounds of almonds, valued at \$1,222,580, as well as \$625,789 worth of cocoanuts, and \$879,166 worth of various other nuts.

Thus it appears that even the nuts we eat are largely brought from abroad, though nearly all of them might be produced very easily in this country. It will not be long before all of the cocoanuts we consume are grown on our own native land, inasmuch as plantations of them have been set out in Florida within the last few years, and already there are 250,000 of the growing trees in that State, about ten per cent of them being in bearing now. Naturally, Porto Rico will furnish large quantities of cocoanuts for use in the United States, where the demand for the fruit is steadily increasing.

Dried and shredded cocoanut is a very important article of commerce, and a very large amount of it is already used in this country. The meat of the fresh fruit is both palatable and nutritious, while the milk, iced, is a most delicious drink. Grated, the meat enters into the composition of the famous East Indian condiment, curry, while from the oil is made a beautiful butter which is finding its way to the tables of the poor, as a substitute for olive-margarine. When small and green, the nuts are powdered for medicinal use, being mixed with the oil of the ripe nut for a healing ointment. The milk contains about half as much fat as cow's milk.

Chestnuts are cultivated on a great scale in Europe, particularly in France, where they are the chief morning dish for a large part of the working classes is a preparation made by steaming the shelled nuts and cooking them with milk and salt, the mixture being sold on the streets. Also, these nuts are dried and ground to flour, which may be kept for quite a while, and which, when mixed with water, and baked

thin sheets, affords a sweet and nutritious cake. An excellent soap is made from chestnuts, which are likewise utilized as a stuffing for birds, and sometimes boiled and dipped in syrup for a conserve. There is a German dish of chestnuts baked with raisins, and by the well-to-do they are utilized for various side-dishes esteemed as luxuries. In Italy they are substituted for corn-meal in a kind of porridge called "polenta," of which the poorer class are extremely fond, and among the Appennines at cakes of the flour, simply mixed with water, are cooked between hot stones.

Experiments made by the Government experts point to the conclusion that nuts, generally speaking, are not indigestible, despite the popular impression to the contrary. They are apt to be munched at odd hours and on top of hearty meals, when the digestive organs have already been sufficiently taxed, and in this way they have acquired an undeserved reputation for unwholesomeness. Most nuts contain very little water, much fat, and only a small percentage of starch, but to this rule the chestnut is a notable exception, being nearly one-half water and about 43 per cent. of starch, with less than seven per cent. of fat.

Enormous quantities of pecan nuts are now raised in this country, though chiefly by confectioners. This is a species of hickory nut, native to this continent, and not found anywhere else in the world. The finest pecans come from Louisiana, though the bulk of the crop is produced in Texas. They are shipped to New York by the carload, and are there "shucked" by ingenious machines which separate the kernels from the shells in the neatest way imaginable, preserving the former entire. The "meats" sell for from thirty to fifty cents a pound, and one firm disposes of no less than 10,000 pounds of them per annum. Pecan oil makes a very good table oil, and as a lubricant it is used by clockmakers and gunsmiths. It is a fine illuminant, the kernel being so rich in oil that it will burn for a few moments brightly when lighted with a match. Thousands of acres of pecan trees are already under cultivation in the Gulf States, and it is said that an orchard will yield a fortune and a big income for anybody who has patience to wait ten years, until the trees come into full bearing. One full-grown tree will yield two barrels of nuts each season, which will fetch fifteen dollars a barrel at wholesale.

Almonds, while recognized only as a luxury for dessert, find a great market in this country. As already stated, we imported nearly 1,000,000 pounds of them in 1899, and in the same year California produced more than 1,000,000 pounds. One man out in California has two square miles planted in almond trees. They don't do well east of the Rockies, and most of those we get from abroad come from France, Italy and Spain. The almond is a good food, containing as it does twenty-one per cent of "protein," which goes to make good and muscle, together with fifty-five per cent of fat and seventeen per cent of starch. One might live for quite a while on these nuts and retain health and strength. Of course, fat and starch are fuels that keep the body machine going.

The experts say that, speaking roughly, one pound of nut-kernels furnishes one-half as much muscle-making stuff and about the same

amount of fuel as one pound of wheat flour. One could live pretty comfortably for some time on English walnuts, which contain sixty-six per cent of fat, sixteen per cent of starch, and seventeen per cent of "protein." They are raising these walnuts on a great scale out in California, last year's output of that State being 8,000,000 pounds. They ought not to be called English walnuts, because they are really derived from Persia, the original home of the peach and apricot. The ancient Romans knew them, and called them "Jupiter's acorns," but they did not reach England until the middle of the sixteenth century. The nuts are dried in the sun, or by artificial heat, great care being used in the process, so that they may keep well and not turn rancid. On Staten Island, English walnuts are grown for pickling and catsup, being picked green for those purposes. Chopped fine and mashed, the ripe kernels make delicious sandwiches. One hundred pounds of them yield eighteen pounds of oil, and it is said that half the vegetable oil used in France is walnut oil—three times the entire quantity of olive oil consumed in that country. A large variety with little meat is prized for its beautiful shells, which are utilized for glove-boxes.

Hazelnuts, otherwise called filberts, are not much used in this country, but in England they are widely cultivated, the county of Kent alone producing 100,000 tons of them per annum. It is thought that they would grow well in the Puget Sound region, and it has been proposed to cultivate there a valuable species, recently found wild in Washington, which though a tree, is so slender as to run along the ground like a vine, each pod containing two nuts instead of the usual one. In parts of Europe filbert kernels are ground to flour, which is used for making bread, and a valuable oil, of which they contain sixty-five per cent, is expressed from them. Along the Black Sea shore of Asiatic Turkey the culture of hazelnuts is most important, the production in the neighborhood of Trebizond amounting to 40,000,000 pounds per annum.

Efforts are being made, through cultivation, to increase the size of various native American nuts, and notable success in this line has been obtained with the "shagbark" and the chestnut. A new kind of black walnut has been found out in Ohio, which is a veritable freak, one-half of the shell being not developed, nor yet the kernel on that side, so that the pear-shaped nut contains only a single "meat." Ordinary black walnuts have a partition dividing them into two compartments, so that it is almost impossible to get the kernels out whole—a point which militates against the usefulness of the nut for market purposes. The freak nut is being tried in cultivation, and it may prove valuable some day.

There is no reason why the Brazil nut should not be extensively grown in the United States, where its cultivation has already been tried successfully. The demand for it is shown by the fact that we imported about \$250,000 worth of these nuts last year. Already the pistachio, which is utilized considerably by confectioners, is produced widely though not extensively in the Southern States and in California. The kernel is greenish, and has a peculiar flavor. It is a native of Syria, and has long been cultivated in southern Europe,

whence comes the bulk of the product brought to this country.

Butternuts, which are most plentiful in the Ohio River basin, have not the vogue they deserve. They are prolific, single trees often yielding fifteen or twenty bushels. A good many of them are picked half ripe and pickled. Also to be recommended are the "pine nuts" which are a wild crop on the Pacific slope, as well as in Colorado and New Mexico, most of them being harvested by Indians, who roast the cones until they open and release the kernels. Some varieties of these nuts are well adapted for use with dessert or by confectioners.

Peanuts cannot be omitted from a discussion of the food value of nuts, though in reality they are not nuts at all, but a kind of pea. The Government experts find that a quart of peanuts contains as much muscle-making stuff as a pound of rump steak, though costing only one-third the price. The peanut is the cheapest of all foods relatively to the amount of nutriment it contains, having forty-nine per cent. of fat and twenty-nine per cent of protein. The oil, which is one-half the weight of the kernel, is sweet and palatable, and is widely used as a substitute for olive oil. Lower grades of the oil are employed in the manufacture of soap and for lubricating purposes. Ground and added to bread, peanuts make a delicious stuffing for ducks, and they are otherwise utilized in the composition of croquettes, meringue, salad, soup (made like dried pea soup), jumbles, griddle-cakes, muffins and wafers. Peanut butter is already a well known article, and a poor grade of the kernels is converted into "burnt almonds" and peanut candy.—*Boston Transcript*.

FOR "THE FRIEND."

### Samuel Tuke—His Life, Works and Thoughts.

(Continued from page 99.)

We come now to a period in the history of the Society of Friends which called for the wisest action on the part of those entrusted with the conduct of its affairs.

The separation in America (1827-8) produced a reaction on both sides of the Atlantic, which for a time seemed likely to imperil the very foundation of Quakerism in an opposite direction; as the doctrinal pendulum has so often swung—from the days of the apostles to the present time.

"The Beacon," edited by Isaac Crewson, was the organ of a considerable number of Friends in England, who practically held the view that the Holy Scriptures were "The Word of God," and the only divinely authorized rule of faith and practice for the Christian church—contrary to the teaching of Fox, Barclay and all true Friends, who, nevertheless, have ever highly esteemed those writings as of Divine inspiration. At such a critical time, 1832-8, Samuel Tuke was clerk of London Yearly Meeting, and by "the exercise of calm judgment, self-possession and impartiality" prevented the most serious consequences which seemed likely to result from trying discussions.

His minutes were frequently "sketched in such perspicuous and sometimes stately English," and with such a just regard for the truth in its various phases, that "men of different lines of thought found their views ex-

pressed better than they could have expressed them themselves."

The Yearly Meeting of 1835 appointed a committee to visit Lancaster Quarterly Meeting with a view to restoring harmony. Samuel Tuke was one of this committee, who labored most earnestly and wisely in the interest of peace and unity, but without the desired success, as quite a number separated from the Society in Manchester and other parts of England in 1836.

His letters, during this distressing period, contain some choice expressions, indicating much depth of perception and largeness of vision, e. g., "It is beyond man's power to lay down, as is so often attempted, the true theory of the Divine conduct to man, except in a very general manner. Our circle of vision on earth is far too limited to take in anything like the whole of the grounds of action towards man on the part of Omnipotence, and it is most evident that the Bible affords us no encouragement for this theorizing and systematizing spirit. . . . What is the precise sense in which men who speak the same words respectively use them, what may be the essential agreement between men who use different expressions, and what may be the variety of human understanding in the comprehension of definitions and deductions, it is impossible to ascertain; but the men who love the holy law of God, who walk in his fear and hope in his mercy, are of one faith and serve one Lord.

"This is greater proof and evidence that these men love the Lord Jesus Christ in sincerity, than can be given by all the fair words respecting Him which the mouth can utter." What could be more appropriate to the present time! Each generation can best express its thoughts and convictions in its own own language and uniformity cannot insure unity—the individual growing spiritually, as in every other way, by the free exercise of all the faculties in their proper time and place. Much that is now agitating the religious world, if viewed in the light of history, may be explained as an honest effort to express fundamental truth in the language of to-day, and in harmony with a more comprehensive and tolerant outlook.

The distinctive views of Quakerism have an abiding service in this connection, and are being recognized, with increasing appreciation, beyond our pale; the whole trend of modern thought, in its best expression, being strikingly toward the position so ably defended by Robert Barclay in his "Apology for the true Christian Divinity." Samuel Tuke writes to a friend, "There is a true unity of judgment with the early Friends which is compatible with some diversity of sentiment or expression, and there is a blind acceptance of every opinion and word which they have uttered, which is more out of unity with their spirit and with their great testimony to Christ's teaching than are the doctrines and conduct of some who make no profession with us at all."

"The early Friends were men of like passions and infirmities with ourselves, and though largely enlightened by the Spirit of Truth, they would not, if they were now with us, call on us to depend upon *them* and *their* words, but upon *Christ alone*, as He reveals himself to our understandings and as He is plainly testified of in the New Testament.

"Those who were livingly united to each other in early days did not all see eye to eye in every particular.

"It has been very instructive to me to observe how much of liberty, united with great condescension and decision also there was among them. In imposing no creed or articles of union they did not express indifference to opinions or doctrines, as if they were merely united with each other by a secret sympathy; but relying on the public declaration of their doctrines and practices, in connection with which many of them had been drawn into society with each other, and declaring their hearty acceptance of the Holy Scriptures words of God to man, they left room for as those differences of administration and various measures of natural and spiritual understanding which really exist in the true church of Christ. All the churches of the land had bound themselves by articles, creeds and confessions of faith, by which they tested one another; in refraining from this procedure the early Friends acted in full accordance with the Spirit and conduct of the primitive church.

"The first disciples of the Lord Jesus, though united in one faith, did not exactly accord in all matters; and even the apostles—though so manifestly baptized with the Holy Spirit—did not see alike as to the degree in which the law, or old covenant, was superseded by the new.

"And how teaching is it to our natural dogmatists to read of the conduct of the great apostle Paul towards a weak brother, who did not see the liberty of the Gospel with respect to meats which had been offered to idols."

Under date of Second Month 8th, 1836, in writing to his sister-in-law, S. T. says: "Our little Society is indeed shaken to the root; and the strength and health of its root fibres must be tried. I should not fear at all the storms of this windy day if we were spiritually healthy. The firmest bond of early Friends was not mere doctrinal agreement, but a practical knowledge of the efficacy and comfort of the truth they held. They found a virtue in them which could keep the heart warm in the coldest dungeon, and sustain the body and mind under the severest sufferings. Their search was for peace with God and they found it; and their doctrine arose out of this search and this finding.

"For my own part, I acknowledge that when looking speculatively at religious doctrines, I have often found ample room to cavil with Quakerism; but when my heart has been most deeply in search for the saving knowledge of God and Jesus Christ whom He hath sent, then the accordance of its primary views of Holy Scripture and the dependence of the chief subordinate ones upon these, has appeared fully satisfactory to me.

"The Bible is said to be a very plain book, and so it essentially is; it does not need great human learning or great talents to learn its great truths. Yet it is a deep book, not understood by superficial observers, nor penetrated by mere intellectual power; . . . for the true understanding of it, there is I believe, no platform but that of a lowly humble, earnest, prayerful mind, and no organ by which to discern it but the eye touched by Christ's own finger. . . . I am sick of religious controversy. Would that our earnestness to be

like Christ—conformed to Him—bore any considerable proportion to our earnestness on these matters." When reviewing that trying period in after time, we find this memorandum: "When I call to mind the wide diversity of our mental characters and habits, the considerable differences in our views of some parts of Divine truth, the difficult and often painful position in which we found ourselves placed, I cannot but admire the large amount of patience and self-control, of condescension and brotherly love, of uprightness and truthfulness, of candor and fairness, which was exhibited throughout our deliberations, more, am inclined to think, than has often been anywhere seen in the Christian church under like circumstances; and such as would unquestionably have given to any candid spectator a highly favorable impression of the practical influence of Quakerism upon the character and conduct of its adherents."

(To be continued.)

FOR "THE FRIEND."

### Am I His, or Am I Not?

This is a query which the young disciple often puts to himself, and which at times cause him anxious thought. I will not, nor could say, having had a little experience of the pilgrim's path, that it is the enemy of souls who always thus disturbs the serenity of the young believer; for Jesus after He had risen, addressed Peter, who once protested his allegiance to his Lord, and as foretold so soon denied that he even "knew the man;" now the Lord thrice queried, "Simon, son of Jonas, lovest thou me?" "Lord, thou knowest a things; thou knowest that I love thee."

Where then shall I turn for proof to my anxious soul that I do indeed love Him after all? Shall it be to my own faltering steps and my stumblings? If Peter had done this, would he have correctly answered the Lord's query? No! The Lord Jesus had once taught him not to look to himself, nor too intently on his surroundings, when on Galilee's Sea, looking unto Jesus at the word of his command, he fearlessly walked on the stormy water, but his wandering eye gave place to fear. Our watchword is "Praying always," "Looking unto Jesus the author and finisher of our faith" (Heb. xi. 2). We cannot keep ourselves from evil, but kept we must be if we would be his.

A query to the soul identical to this is, "Am I born again into the kingdom of heaven? There are but two spiritual kingdoms, that of God, and that of those out of God, a kingdom of darkness, wherein Satan rules. Kingdom implies, law, rule and power. A man is the servant or subject of whichever power he obey. And subjects love and obey their king or ruler and keep his laws. He who obeys sin, reaps its wages, death. He who obeys righteousness reaps life and glory. The first are the children of disobedience, which all are at first, for "God hath concluded all in unbelief or sin. What for?—that "He might have mercy upon all."

If then I now hate the sin, which once loved, and love the light or grace which it proves the sin, I love the giver of that grace. I truly love God, love his Son, and love the Holy Spirit; and as I obey these reproofs and admonitions of God's spirit, I obey God as Christ and come into the Divine will; and "sin Christ Jesus gives this promised Holy Spirit"

all those who obey him" (Acts v: 32; Heb. v: 1), as I am faithful under trial I receive the more, and God seals his children to himself by his Spirit, and this "witnesseth with our spirits that we are the children of God" (Rom. viii: 6); and the apostle John records for our encouragement, "he that believeth hath the witness in himself." The psalmist, like Peter, appealed to God omniscient, saying, "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. cxxxix: 23, 24).

I may, by the leading of the spirit be poor and weak and empty; were I as I feel myself to be, would not my enemy take advantage of my state to tempt me and draw me into evil? It says Paul, "when I am weak, then I am strong" (2 Cor. xii: 10), and how is this? because those brought into this state are the special objects of God's loving kindness and care, and are purposely brought here to teach them not to trust in themselves as Peter did and fell, but trust alone in Him who only is able to save, and "will save to the uttermost all those who come unto God by him."

God is love, and God is light. Were we not in his, we should not be sensible of his love. Had we not his light and did we not love to see it, we should not see the things we do, nor could we resist the evil, nor would such relief be ours when we slip in word or deed. By this I know that thou favorest me, because mine enemy doth not triumph over me" (Ps. xli: 11).

How simple, short, yet full is Jabez' prayer, "Jabez called on the God of Israel, saying, Oh, that thou wouldst bless me indeed, and enlarge my coast, and that thy hand might be with me, and that thou wouldst keep me from evil, that it may not grieve me." "And God granted him that which he requested (1 Chron. iv: 10).

Be not then anxious over-much. Ever pressing forward, feeling God's preserving power, thy heart warmed in love to Him and to thy fellow-man, more especially towards those who have received the like precious faith; the Lord with thee, He is thy Lord and thou art his, and patiently abiding under every dispensation of His will, the Lord will speak peace to thy soul. "Trust in the Lord. Do good." Dwell in the portion which He has allotted to thee, "and verily thou shalt be fed."

W. W. B.

### oiding Bloodguiltiness in Essayng to Fulfil Political Duty.

In volume I. of Theodore Roosevelt's large book "The Winning of the West," after referring to the Christian Indians who had come under the tutelage of the Moravians and who, in 1771, moved out to the then wilderness, northwest of the Ohio, and settled on the Muskingum, where a large body of them were massacred at Madenhutten in 1872, the author continues:

It is a bitter and unanswerable comment on the workings of a non-resistant creed when reduced to practice, that such outrages and massacres as those committed on these defenceless Indians were more numerous and frequent in the colony the Quakers governed than in any other; their vaunted policy of peace, which forbade them to play a true

man's part and put down wrong-doing, caused the utmost possible evil to fall both on the white man and the red. An avowed policy of force and fraud carried out in the most cynical manner could hardly have worked more terrible injustice; their system was a direct incentive to crime and wrong-doing between the races, for they punished the aggressions of neither, and hence allowed any blow to always fall heaviest on those least deserving to suffer. No other colony made such futile, contemptible efforts to deal with the Indian problem; no other colony showed such supine, selfish helplessness in allowing her own border citizens to be mercilessly harried; none other betrayed such inability to master the hostile Indians, while, nevertheless, utterly failing to protect those who were peaceful and friendly."

Then referring to their neatly kept villages, with orchards and grain fields on the Muskingum, T. Roosevelt proceeds: "But the missionaries who had done so much for them, had also done one thing which more than offset it all; for they had taught them not to defend themselves, and had thus exposed the poor beings who trusted their teaching, to certain destruction. No greater wrong can ever be done than to put a good man at the mercy of a bad, while telling him not to defend himself or his fellows; in no way can the success of evil be made surer and quicker; but the wrong was peculiarly great when at such a time and in such a place the defenceless Indians were thrust between the anvil of their savage red brethren and the hammer of the lawless and brutal white borderers. The awful harvest which the poor converts reaped had in reality been sown for them by their own friends and would-be benefactors."

The foregoing expressions it will be observed, are altogether in line with the position held by the same author in a passage taken from his "Life of Thomas H. Benton," quoted in "The Friend" of Tenth Month 6th, wherein ruffianism in a community is defended as preferable to the prevalence of a non-resistant policy, i. e. the non-use of deadly weapons in effecting the settlement of alleged grievances. In the matter of Indian retaliations, the author appears to have ignored the essential ground of the red men's wrongs (notably the wicked Walking Purchase) with which Friends had naught to do except to testify against them.

In the Eighth Month of 1898, a letter was received by the writer of this from a valued member and elder of Philadelphia Yearly Meeting, expressing a great deal of concern relative to the moral laxity prevailing in the political world, not more on the part of officeholders than of those who, by a singular surrender of manliness and conscientiousness, lift the corrupt and self-seeking ones into place and power. Serious and urgent words of warning needed to be sounded, he believed, against the abounding selfishness and trickery that so made the matter of politics a by-word and reproach against the blind, weak, inconsiderate or conscienceless "acting and voting according to party spirit and feeling, instead of according to the pure dictates of Truth." He queried what Jonathan Dymond may have said upon this subject, that might be helpfully revived at this time.

The subject of the foregoing communication

has not been forgotten by its recipient, and, indeed, in the intervening two years, when we consider the low status of public affairs, city, state and national, there seems reason for the apprehension that the political conscience, taken as an entirety, has retrograded in the direction of sensitiveness and of corresponding good endeavor. One extract only from J. Dymond, in which he refers to the abuse of political patronage, I give here as appropriate to the subject of the stimulation of the war spirit which has just been considered: "As to the State, when we consider," he remarks, "how much of patronage in all nations results from the vicious condition of mankind—especially for military and naval appointments—it will appear that much of this class of patronage is accidental also. Take away that wickedness and violence in which hostile measures originate and fleets and armies would no longer be needed; and with their dissolution there would be a prodigious diminution of patronage and of influence. So if we continue the enquiry, how far any given source of influence arising from patronage is necessary to the institution of civil government, we shall find, at last, that the necessary portion is very small. We are little accustomed to consider how simple a thing civil government is—nor what an unnumbered multiplicity of offices and sources of patronage would be cut off, if it existed in its simple and rightful state."\*

As a ready illustration, consider the matter of pensions, the result of warring over differences, instead of settling them by the straight forward elimination of wrong, by conciliation, or the process of a pacific tribunal. Here is field for patronage embracing a not inconsiderable army of secretaries, clerks, attorneys, paymasters, etc. Take the government's alliance with the liquor traffic, a traffic involving a direct outlay, it seems safe to say, of not less than a thousand millions of dollars per annum, and opening the way to patronage in the Treasury Department, politically influencing another army of clerks, of internal revenue receivers, deputies, detectives, etc. Reflecting upon the stupendous amount of money involved and the millions of our fellows more or less evilly affected by the business, one is ready to conclude that William Windom, who was Secretary of the Treasury under President Arthur spoke the unrepresed desire of his heart, and from a knowledge of the awful burden of the unholy traffic, when he frankly declared: "Considered socially, financially, politically or morally, the licensed liquor traffic is or ought to be the overwhelming issue in American politics, and that the destruction of this iniquity stands next on the calendar of the world's progress."

JOSIAH LEEDS.

### Items Concerning the Society.

Eliza H. Varney, on her return from visiting the Doukhobors in Canada, has been attending meetings in and near Philadelphia and in New Jersey.

The Fourth Annual Reunion of the Westtown Old Scholars' Association was held at Friends' Meeting-house, at Fourth and Arch Streets, Philadelphia, on Sixth-day evening, the 19th inst., between the hours of 6 and 9.30 p. m. Refreshments and social

opportunities being most pleasantly enjoyed until eight o'clock, the meeting was then called to order. Reports of committees on the various interests undertaken by the Association were presented in a manner that attracted lively attention, and enlarged the encouragement felt by the friends of the School. These reports were from the Membership Committee, the Treasurer, the Board of Managers, the committees appointed to expend the Old Scholars' Fund in the interests of the Playgrounds, Science and the Museum, the Green-house and Lawn, the Shops and Manual Training, the Scholarships, the Improvements not designated; and the final report from the Centennial Memorial Fund Committee, announcing a total of seventy-two thousand dollars thus far subscribed. These were followed by an address for the Westtown Faculty by William F. Wickersham, the principal; for the Undergraduates, by Lucy M. Leeds, of the Class of 1901; for the Old Scholars, Albert T. Bell; and for the Committee, by one of its former members.

The inward ideal of Westtown life and training received just and discriminating treatment in these addresses, and a truly high and thorough standard of scholarship was upheld, subject to the one overmastering concern of all,—a guarded and faithfully inculcated religious education for our membership, as an important factor in the maintenance of our religious Society on its right foundation, and of the future Philadelphia Yearly Meeting in particular. The effect of the whole occasion seemed to be to bind all in a solid degree of enthusiasm for the good of an institution, of which each Old Scholar was encouraged to feel that he was a constituent and needed part.

#### SUMMARY OF EVENTS

**UNITED STATES.**—A message from the Chinese Emperor to the President, delivered to him on the 17th inst., contains the following: "We are extremely grateful to your Excellency for taking the initiative in the withdrawal of troops (from Peking) and for consenting, in the interest of friendly relations, to use your kindly offices between China and the friendly Powers who have been offended on account of the recent unexpected uprising in China. We beg that your Excellency, in the interest of peace and international good relations, will exert your friendly influence with the other Powers toward the complete effacement of all ill-feeling and the speedy determination on their part to negotiate for a peaceful settlement. For this we shall feel unbounded gratitude towards your Excellency, whose good offices we are now earnestly beseeching."

The President's reply to this on the 18th stated: "It has afforded me much pleasure to receive your Imperial Majesty's telegraphic letter of October 14, which has been delivered by your Majesty's Minister in Washington. I cordially share your Majesty's wish that there may be a peaceful settlement of all questions between China and the Powers whose interests and nationals have so grievously suffered wrong in your Majesty's dominions, and that the outcome may be the complete effacement of ill-feeling between them. The desire of this Government that such a settlement may be brought about speedily has been made known to all the Powers, and I trust that the negotiations may begin so soon as we and the other offended Governments shall be effectively satisfied of your Majesty's ability and power to treat with just sternness the principal offenders, who are doubly culpable, not alone towards the foreigners, but towards your Majesty, under whose rule the purpose of China to dwell in concord with the world has hitherto found expression in the welcome and protection assured to strangers."

Russia's determination to pursue a policy independent of the other Powers in China is regarded by Washington officials as a most important development.

The enumeration work of the Twelfth Census is completed and the enumerators are practically all paid. There were 53,000 enumerators and 297 supervisors. The cost of the enumeration will be about \$1,200,000. The whole force of the Census Bureau is being concentrated on the work of tabulating the statistics already gathered. The report of the Census Bureau when completed will occupy eight volumes of 1,000 pages each.

The exploration party which went north on the steamer *Corwin* has returned, and reports the discovery of an immense field of coal near Cape Sabine, on the Arctic coast of Alaska. The grade is what is known as semi-bituminous.

Further conferences between the anthracite coal miners and their employees have taken place, and a satisfactory settlement of the question of wages is hoped for.

A notable feat of modern engineering is the driving of the Great Northern Railway tunnel through two and a half miles of solid granite in the cascade range. Boring was started at each end toward the centre, and so accurate were the engineers' calculations that at the meeting point the difference of alignment was scarcely one inch. This cutting through refractory material was accomplished in forty-five months by 800 men.

The position taken by the United States in reference to China has been in the highest degree gratifying to Russia. A prominent Court personage says: "His Majesty, the Emperor, never omits an opportunity of commenting upon the good spirit of Americans upon all matters in which we have come in contact. Then our relations with the United States Embassy in St. Petersburg are of the pleasantest, and his Imperial Majesty appreciates it very much."

Enormous contracts have been placed in the United States for locomotives, armor plate, warships, tubing for the Baku oil districts, agricultural implements and many products. All such trade is fostered by the friendly spirit which Russia feels toward the United States.

At the national election to be held on the sixth of Eleventh Month 10 parties will be represented by candidates for the offices of President and Vice President, viz., Republican, Democratic, Populist, Silver Republican, Middle-of-the-Road Populists, Prohibitionist, Union Reform, United Christian, Social Democrat, DeLeon Socialist.

The question of spontaneous combustion of hay has recently been investigated by one of the officials of the United States Weather Bureau, who states that fermentation within moist hay may raise the temperature to 374 degrees Fahrenheit, at which temperature clover hay will ignite.

The Trustees of the Board of Education have resolved not to permit in the schools of Chicago the use of a book of selected Bible readings. The selected readings were offered as a substitute for the Bible, which has been barred out by the Board for a number of years.

The Department of Agriculture has estimated that the hurricane of Ninth Month 8th, exclusive of the damage to farm buildings, machinery, &c., has caused a total loss of \$5,000,000 in crops, trees and farm animals.

The State of Idaho has segregated 243,000 acres of land on the Snake River near Shoshone Falls, to be reclaimed by canals to be taken out of the river at the head of the canyon leading to the falls. The undertaking will cost \$1,500,000. This is the greatest irrigation undertaking ever projected in this State, and one of the largest in the country.

The Kansas wheat crop this year is larger than was ever before grown in one State in a single year. The crop will aggregate 75,000,000 bushels, and is worth on the farms not less than \$39,000,000.

The locomotive works of the United States last year turned out 2196 locomotives, valued at about \$23,000,000. Of the total number, 480 were sent abroad.

The stamp canceling machine in use in the post-offices can handle from 40,000 to 50,000 letters an hour.

At a recent session of the Lake Mohonk Conference, the Commissioner of Indian affairs stated that there were 267,900 Indians, and 45,000 were provided with subsistence by the Government. He declared ration giving was demoralizing, but must continue until the reservation system was ended.

There are now 2,039 different rural mail routes by which 1,427,300 farmers' families have their mail brought to their doors at least once a day for six days in the week.

There were 366 deaths in this city last week, reported to the Board of Health. This is 28 more than the previous week and 18 less than the corresponding week of 1899. Of the foregoing, 183 were males and 183 females: 54 died of consumption; 26 of inflammation of the lungs and surrounding membranes; 13 of diphtheria; 12 of cancer; 11 of apoplexy, and 6 of typhoid fever.

COTTON closed on a basis of 10c. per pound for middling uplands.

FLOUR.—Winter, super., \$2.40 to \$2.60; Pennsylvania roller, straight, \$3.35 to \$3.50; Western winter, straight, \$3.45 to \$3.60; spring, straight, \$3.65 to \$3.90; city mills, straight, \$3.45 to \$3.60.

GRAIN.—No. 2 red wheat, 72½ to 73c.  
No. 2 mixed corn, 44½ to 45c.  
No. 2 white oats, clipped, 28 to 28½c.

BEEF CATTLE.—Extra, 5¼ to 5½c.; good, 5¼ to 5½c.; medium, 4½ to 5c.

SHEEP AND LAMBS.—Extra, 4½ to 4¾c.; good, 4 to 4¾c.; common, 1½ to 2¼; spring lambs, 3½ to 6¼c.

HOGS.—Best Western, 7¼ to 7½c.

FOREIGN.—Sun-Yet-Sea the Chinese reformer, and

other so-called rebels, have issued a manifesto to the local mandarins of the Yang-tse Valley, denouncing the gross misgovernment of the Manchu dynasty, and promising not to interfere with native converts.

China has submitted proposals to the Powers as basis of the prospective peace negotiations. It is understood that there are five distinct proposals made, and in European diplomatic quarters they are regarded to some extent as fair and reasonable. The most important feature of the proposal, perhaps, is said to be the fact that China recognizes the right of the Powers to insist upon guarantees of her purpose to prevent a recurrence of the trouble, and to demand reparation in the way of punishment of the responsible authors of the outrages, and a proper indemnity. But China does not propose to let the Powers have it all their own way and she, in her turn, is said to insist upon the withdrawal of troops.

An important agreement has been come to between Great Britain and Germany respecting the maintenance of the integrity of China, to which the assent of other European powers and of the United States is requested. One of its provisions is as follows: "Both Governments will not on their part make use of the present complication to obtain for themselves any territorial advantage in Chinese dominion, and will direct their policy toward maintaining undiminished the territorial condition of the Chinese Empire."

A message has recently been sent by the wireless telegraphy system from Boulogne, France, to Dover Court, a distance of sixty miles. The use of tall poles in the transmission of this message was abandoned, the wire receiving the message being elevated only four feet.

The Viceroy of India has said the famine had affected a quarter of the population of India, and that even now 2,000,000 people were receiving relief; that half a million deaths were traceable to the famine, and that the loss of the crops involved the loss of £50,000,000, plus some millions for loss of cattle.

A party of Harvard men, accompanied by Professor Delabarre, of Brown University, who have just returned from Labrador, report the discovery of a great mountain more than a mile in height, which the discoverers name Mount Eliot, for President Eliot, of Harvard.

In view of the presence in Europe of the plague, and the prominent part played by rats in spreading it, the Pasteur Institute in Paris has cultivated a coccobacillus which destroys rats and mice by wholesale.

Count Zeppelin's airship has made another ascent. It was steered against the wind and put successfully through various tacks and manoeuvres. It was then sailed in the direction of Immenstadt. The ship, after a short flight remained poised in the air for forty-five minutes, at height of 600 metres, and then safely descended. Another trial was made on the 21st, resulting in an ascent to the height of five-eighths of a mile, whence it slowly descended.

The steamship *Empress of Japan* brings news that typhoon at the close of Ninth Month was felt over the entire Japanese group. A vast amount of property ashore and afloat was destroyed, and there was heavy loss of life. Hundreds of houses were blown down, flooded or otherwise destroyed.

A despatch from Constantinople says frightful massacres of Armenians have just occurred in the district Diarbekir. The Mussulmans pillaged, outraged and killed during five days. Eight villages were entirely destroyed.

Booker T. Washington, President of the Tuskegee Normal and Industrial Institute for Negroes, announces that officials of the German Government have closed contract with his school to furnish students to introduce cotton raising among the natives in the German colony on the West Coast of Africa. On Eleventh Month 30 a party of students, fully equipped, are to sail.

#### NOTICES.

##### Bible Association of Friends in America.

The ANNUAL MEETING OF THE CORPORATION will be held in the Lecture Room of Friends' Select School, 1 N. Sixteenth St., on Fourth-day, Eleventh Month 7 1900, at 8 o'clock, P. M. Friends generally are invited to attend.

WILLIAM T. ELKINTON, Sec'y.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will run trains leaving Philadelphia 7.17 and 8.19 A. M., and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty-cents each way. To reach the school by telegraph, Westtown Station or West Chester, Phone 85.

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"CANNOT SPEND HER INCOME."—A statement is passing around that the queen of England has far more income steadily coming in than she can use. Of worldly wealth such income comes to few; but the income of Divine grace which is presented to all, so increases the using, that all obedient expending of seems ever to add more grace, keeping an abounding surplus ahead. It is possible to squander any income of grace by mere neglect; but we cannot spend it by faithful use without receiving "grace for grace,"—grace abounding for grace occupied. "For God loveth a merciful giver, and is able to make all grace abound toward you, that ye always having all sufficiency in all things, may abound to every good work" (2 Cor. ix: 8).

## As Unknown, and Yet Well Known.

A thoughtful physician of Philadelphia, not a member of our religious Society, was lately conversing with, who has since expressed himself in better as follows:—

"The language of Quakerism is, I believe, a foreign tongue to most minds, yet I doubt whether any other form of faith and teaching is any more efficacious in really elevating the mind and heart.

"It is much easier to read prayers and listen to rhetorical discourse, than it is to look at the truth with a mind open to and searching for it, and willing to wait until it beams upon it.

"I greatly doubt whether the services and offerings emanating from our many churches are productive of any real advancement of the inner faculties. They would, of course, and possibly, sometimes they may turn the mind to a more refined and elevating sphere. I do not say this but I greatly doubt it.

"When one stops to think, it is appalling to realize how little the human mind is affected except by the grosser forms of thought and action; if an idea cannot be presented in physical shape, the average mind refuses to accept it, not, I believe because it cannot, but because

it involves too much trouble and perhaps self-restraint."

That the language of Quakerism is "a foreign tongue to most minds" is a serious indictment of most minds, as being themselves strangers and foreigners to the things of the Spirit. Yet this is but a restatement of the apostle's saying, that "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned (1 Cor. ii:14).

What we would mean by "the language of Quakerism" would be the language of the Holy Spirit by his inspeaking Word. The hearing and following of this is the profession of Quakerism. And we hold that this language of the spirit is not really a foreign tongue to most minds; but that it may be said to all who are not past their day of that teaching grace which "hath appeared to all men," that "the word is nigh thee", in thy heart and in thy mouth," that is, the word of faith which we preach." A distinctive mission of our religious Society upon earth has been to call men's attention to this as no foreign speech, but one of which a measure and manifestation is given to all men to profit by. And they who so heed the intimate language of the Divine Word as to profit by it, become his sheep that know his voice and follow Him.

But evidently by the "language of Quakerism" the writer means the actual literature and religious utterances of Friends. These have, indeed, wrapped several spiritual truths and experiences in idioms peculiar to the province of our testimony. Amidst the oldness of their letter, the newness of the spirit may be found in undying dominion.\* These modes of expression have been found refreshing and relieving to many minds of others, as from

\* "With the controversies of these ancient worthies, or their manner of conducting them according to the spirit of their age, we have now, I apprehend, little or nothing to do. Neither are we called upon to imitate or defend the sometimes obscure and mysterious, or compared with that of the present day, almost absolute tautology of their style. One thing it may be well for us to remember, that from these voluminous works, abounding as they confessedly do, with great redundancy of expression, may be extracted an essence of as pure and sublime truth—if we except the Holy Scriptures and their authors—as ever fell from the lips, or flowed from the pen of man. So that, on the whole, I am inclined to believe the best apology for the writings in question, if indeed they need one, would be an attentive and unprejudiced perusal of them, when they would be found to be their best, and perhaps altogether sufficient expositors."—Jonathan Hutchinson.

time to time their spiritual walk has reached the like experiences. But it is for lack of submitting to the experiences on the part of most lives, and for lack of spirituality in the prevailing religious teaching of churches, that our spiritual discourse may well appear to the multitude as a quaint dialect, or an unknown tongue.

As it is possible, however, that we ourselves, beside our foreigners, are responsible for a part of our obscurity to their minds, let us remember that language was not given to conceal or mystify thought or fact, but to make it plain; and that each generation understands best its own language; and it was a distinctive part of the ushering in of the more spiritual dispensation, to cause every man to hear its preaching in his own tongue wherein he was born. If Quakerism has a message to the men of this generation let it be rather the fault of their own unspirituality and not of our uncertain sound, that they do not hear.

The witness of the Spirit is the great certifier, to replace the uncertain sound by the certain message of a certain experience, sight or authority. Determined as messengers or servants to know nothing but Christ and Him crucified, we should be endued with a testimony or preaching which under the demonstration of the Spirit and of power, would be heard. Simplicity and depth will go hand in hand, and the common people, where not yet made obturate, will hear gladly the living truth in its simplicity, as of that which all hearts have in a measure witnessed, or heard whisperings of it as of no foreign tongue to their inward life. In a right dividing of the word there is a proceeding from the known to the unknown, commending it to every man's conscience in the sight of God. An appeal to the witness is of no foreign tongue, but a use of the unlocking key to further openings of the wisdom which is utterable most clearly "among them that are perfect," a wisdom of God, spoken to the less spiritual "in a mystery—even the hidden wisdom, which God ordained before the world unto our glory."

Due simplicity of teaching does not require a lowering of this high and holy standard. Adapting its language to the jargon of the multitude does not adorn the doctrine, but cheapens it. But the gospel truth maintains its highest dignity in a simplicity born of the Truth, and if it has its own way with the speaker, will speak to the condition of those whom it seeks to reach.

## The Dukhobors and Legal Authority.

To the Editor of *The [London] Friend*.

*Esteemed Friend*:—The communication of W. Tallack in THE FRIEND of the 17th ult., while claiming to give nothing more than the opinions of Russian and other representative men of various European countries, may convey an erroneous idea to some readers of the loyalty of the Dukhoborts to legal authority. The Russian Government being upheld largely by force, it can consistently claim the aid of its subjects to supply the power by means of armed men for its support. Aside from Christianity, this may be a just claim from a political point of view; but when considered in the light of Christ's teaching it becomes a question of religious principle. As an autocratic power that Government combines a Church and all ecclesiastical authority with the civil and military administration, claiming from its people conformity to a worship, and rites in which those enlightened by the Spirit of Truth cannot participate. Thus is formed a company of persons who, from conscientious conviction, are antagonistic to the law to the extent of non-compliance with its requirements.

This appears to have been the position of the Dukhoborts. Their steady adherence to a course of non-resistance, and rejection of priestcraft and its attendant forms and superstition, placed them in opposition to their rulers, an opposition which was limited to a patient refusal to participate in the transactions which their consciences disallowed, a course widely different from the destructive violence of anarchism.

An incident related by W. F. McCreary, Commissioner of Immigration in the northwest territories of Canada, of which he was a witness, is a striking proof of the Dukhobors' fidelity to his profession. One of the fraternities was walking in the streets of Winnipeg when a drunken ruffian meeting him struck him with his fist in the face. The Dukhobor showed no resentment to this provocation; nor again when the outrage was repeated. The assailant was arrested on the interference of the Commissioner.

In the course of a visit to all the villages of these people in the northwest provinces recently completed, there was found ample evidence of their earnest Christian intention to hold fast the faith which has made them conspicuous confessors to the law of the spirit of life in Christ Jesus.

Thy friend,

JONATHAN E. RHODES.

CLEMENTON, New Jersey, 17th 9mo., 1900.

THE HAWK AND THE TERRAPIN.—A man in South Carolina was out in his cornfield one day when he noticed a hawk making peculiar circles, and concluded to watch it. There were high weeds just under the hawk, and the bird would descend within a few feet of the ground, make an unusual noise and then fly off. This was kept up for sometime, when finally the hawk lit in the grass and commenced fluttering. The farmer hurried to the spot and found the foot of the hawk tightly fastened in the mouth of a dry land terrapin. The hawk was killed, and its wings measured four feet from tip to tip. Many a man made to soar aloft in the upper world has been

caught by the land terrapins of appetite and passion through his own folly. The hawk risked himself once too often in dangerous proximity to the terrapin's trap-like mouth. So men, knowing the danger of sin, but presuming on their wings, dally with evil temptations till they are caught and destroyed.—L. A. Banks.

FOR "THE FRIEND."

## Samuel Tuke—His Life, Works and Thoughts.

(Continued from page 118.)

The way in which Samuel Tuke met the doctrinal difficulties of some who withdrew from the Society sixty or more years since, brings out many expressions of heavenly and practical wisdom.

As these subjects remain perennially to engage the serious consideration of those who are vitally interested in and concerned to "hold fast a form of sound words" and at the same time to experience the substance of their faith, some extracts are made from his letters written about this time (1835-39).

The desirability of "holding the truth in an even balance" is nowhere more needful than in the supplementary relation between faith and works—both being equally essential to salvation.

The Protestant Reformation emphasized the Scripture declaration "The just shall live by faith" while Quakerism added its corollary, "Faith without works is dead." Samuel Tuke says "Salvation must be by faith; for without faith it is impossible to please God; and under the Christian dispensation it is by faith in Christ, the one Mediator, and the only propitiation for sin; but salvation is not uniformly spoken of in the New Testament as dependent on faith alone. Take, for example, that striking passage, Titus iii: 4-7. The whole work is there included. The foundation of all is the kindness and love of God our Saviour toward man appearing."

"With regard to the proper encouragement and regulation of the ministry he wrote to one who withdrew from the Society owing to supposed suppression of spiritual gifts: "I quite agree with thee in the position that in a really healthy state of the Christian Church there would be a wide door open for the various services of the members. In fact that there would be amongst the members a true sympathy with the spiritual mind in each other, and that all the fruits which flowed from it would be acceptable. Whilst there would be no quenching of the spirit, nor despising of prophecy in however humble or unusual a form the gifts might appear, there would be a quick perception of individual deviations from a right spirit, and of those simulations which, to a greater or less extent, have been the usual accompaniments of a lively state of spiritual religion. There would be found checks wanted on the forwardness of the natural man who would mix (and think to improve) things heavenly with things earthly.

"There would be fathers and mothers not only to foster, but to check, and to many minds, in the early stages of religious experience, the latter is no less important than the former."

When writing to his daughters, Maria and Priscilla, on the subject of prayer (which was then as it is now) insisted upon by some as a regular duty, Samuel Tuke says: "It is far more

important that the heart should breathe toward God its inmost desires than that words should be uttered. If the way of true prayer has in any degree been clogged by misapprehension relative to the influence of the Spirit the way has also, I fear, been much perverted by not sufficiently recognizing that influence as the true preparation for every act of the service, and by introducing systematic methods which I believe sadly interrupt the free course of the Spirit. . . . We may very rightly consider

whether our minds are sufficiently awakened, our mercies and our wants, and the natural dulness of our minds may be stimulated by these considerations and meditations as well as by the devout reading of Holy Scripture."

To his sister-in-law, then about resigning her right of membership, he answers her objections to some doctrines of our early Friends, viz: "The more I investigate their writings and studied their character and the more I sought to be guided in the ways of truth, the more I became satisfied of these substantial points: First, as to the sound Christian principles, and secondly, as to the importance of those views by which they were distinguished from other Christian professors of their day." He vindicates the doctrine of the "Inward Light" admirably as the direct influence of the Divine upon the human spirit—"awakening, convicting, reproof, and, therefore, acting as a light in the heart which truly men do well to mind." As to the need of joining another sect in order to walk more closely with Christ he asks, "Is there any hindrance amongst us to thy entire dedication to God? Is thy access to Him closed by any human agency? and mayest thou amongst us love and believe in the Lord Jesus in sincerity?"

"We have never maintained that our worship is essentially a worship without vocal utterance, but only that vocal utterance is not essential to worship, and that no vocal utterance is acceptable but that which is prompted by the living power of God which worketh in both to will and to do his own good pleasure. But is not silence a likely preliminary to the prayer and praise of the heart, whether vocal or not? and though there may be much needless silence among us, Oh! who can measure or count the number of lifeless words which are uttered in other places! No one that I know of ever attempted to convert the heart by silence, though it might be more useful than some attempts which have been made.

His sentiments on the exercising of charity toward those who may differ from us is thus expressed. . . . "There is a low feeble spirit which, under the guise of charity would compromise truth; but there is also a harsh though earnest spirit which under the guise of zeal for the Truth would narrow bounds, circumscribe its operations, and which, in seeking to pluck up the tares, would destroy much of the wheat also. These states have ever been the Scylla and Charybdis of the church, and never has its course been more to be lamented than when it steers itself professedly by the point of strict unity. Thou wilt say there is a true line, and I fully admit it, and that the Spirit of Christ leads into it. In that line is found his holy firmness with his condescending gentleness, his ardent zeal with his still more intense love; but thou

ve doubt not that a measure of Christ's Spirit is given to those who truly seek it, to enlighten and direct them, does not our observation of the history of good men, in past and present times teach us how much need we have of caution, lest something of our own bias mislead us? and never are we more in danger of being brown off our guard than when we seem to have a plain and important good before us; rich, for instance, as the *unity of the church*. The insidiousness of *self* cannot be too much borne in mind; and if in any degree a *false* fear of hurting a brother has let down the cause of truth amongst us, let us remember that there is an *opposite* error which it is equally needful to avoid. I do not think there is weakness (except so far as it belongs to the frailty of man's condition) in the keeping in mind that we are responsible to have our *own* feelings mixed with those from a better source; that we have a treasure of Divine things in earthen vessels, and that there are no cases in which we have more need to pause than when we are ready to say in regard of an honest-minded brother, 'Master, forbid him, for he goeth with us.'

Again we find Samuel Tuke addressing his daughter Maria on a vital subject, as she had opened the way for it, viz. "It is very possible to have a sentimental perception of the beauty of the Divine character of Jesus, and to present to the mind in the most lively way the tragedy of his suffering and death, and yet not be truly his disciple. The right appreciation of his character and his sufferings is, I believe, to be found in the humble path of dedication to Him; and what is the way of dedication that of yielding to the convictions of his Spirit? I know too well that the way to have faith weak is to be unfaithful, and I am sure that faithfulness to the convictions of his Spirit is the way to increase in faith, in knowledge, and, above all, in love. How soon times will come when to know that we do nothing to Christ will be worth infinitely more than all the world!"

(To be continued).

PAINTING HER OWN PORTRAIT.—"If I could paint such an old lady as that, so beautiful, so sweet, and lovable, I shouldn't mind being old," said a young girl the other day, speaking of a white-haired visitor who had just departed.

Well, if you want to be that kind of an old lady you'd better begin making her right now," laughed a keen-witted companion. "She won't strike me as a piece of work that was done in a hurry; it has taken a long time to do her what she is. If you are going to do that sort of a portrait of yourself to be shown to the world, you'd better be mixing the colors now."

The merry words were true; and, whether he willed it or not, the girl was already painting the colors for her portrait and drawing away by day the outlines of the mature wood which shall yet brighten or darken the eyes round her. Many a careless, selfish girl has in her inmost heart no higher ideal than to be "like mother" when she shall have reached mother's years; but in the meanwhile she content to be as unlike her as possible. It is as an idea that age brings its graces with it, that a beautiful character comes like a flower, naturally and without effort.

Girls, you are outlining your future and choosing its coloring now. The woman you wish to be must begin in the girl.—*Forward.*

### "In Season, Out of Season."

A fashionably-dressed young woman sat in the parlor of a New York hotel waiting for her husband. She was alone, and her eyes were rapidly devouring the pages of a freshly-cut novel.

A small, white-haired man with a plain, sweet face, entered the room and stood for some moments unobserved, intently watching the reader; then suddenly going up to her, he boldly but courteously addressed her, rebuking her for her folly, and charging her to take up the holier mission God had purposed for her.

Angered by what she thought to be his impudence, then startled by the sternness of his message and held by the saintly illumination of his face, she sat without word or motion till he finished his appeal, and quietly left the room.

"Oh, Henry," she cried, as her husband entered, "there has been the funniest old man here you ever saw;" and she described and mimicked him with great gusto.

"Impudent old crank!" said the husband; "you should have ordered him out of the room. I am astonished that you should so far forget your dignity as to listen to his fanatical dribble."

"Henry—it is all true, every word that he said," cried the wife, suddenly throwing aside her mask of merriment and melting into tears. "He wasn't at all impudent, only brave—and—sincere. I can't forget what he said. I wish I could, but I can't."

So far from forgetting the message so unconventionally thrust upon her attention, she yielded to its call, and within a few months the eccentric but faithful and God-sent minister received into his little flock both husband and wife, with the reasonable belief that they had become humble and sincere Christians.

A Christian man was once on a journey that took him afoot through a village he had never before entered. As he passed along one of its streets his eye was caught by a carpenter who was shingling the roof of a house. Instantly the traveller felt a call to go up and speak to the workman on the subject of religion, and, fearing lest he prove disobedient to some "heavenly vision," he turned up the walk and mounted the ladder.

After the exchange of pleasant greetings the Christian began to inquire kindly concerning the carpenter's spiritual condition, but, strange to relate, this man who would have conversed freely and amiably on any other subject within the range of his intellect from thunder-storms to thistles, now turned upon his companion in great rage, firing off a volley of oaths and threatening to hurl him from the roof if he did not take himself off without further parley. Upon this the pilgrim, having lightened his conscience, bade the carpenter a friendly "good-bye" and went cheerfully on his way.

Many years after, this same man, while travelling through a city in western Maine, was hailed by a stranger who grasped his hand with the warmth of an old friend, and inquired earnestly;

"Don't you remember me?"

"I can't say that I do, friend," returned the other.

"Why, don't you remember some twenty years ago of travelling through the village of —?"

"Yes, I remember that very well; but I wasn't acquainted with anybody there."

"No, maybe not; but don't you remember going by a house with a man on the roof shingling? and how you went up and spoke to him and—?"

"Oh, yes," returned the other, "I never shall forget that; I think he was the maddest man I ever saw. Poor fellow! I have often thought of him, for I believe the hand of the Lord was heavy upon him at that very moment."

"Indeed it was," returned the stranger, "for I was that very man. I could never forget your face or your words. You haunted my workbench and my bedside, and your warning inquiry rang in my ears even in my sleep, till I turned from my wickedness and called upon God to have mercy upon me, and He did—even upon me. God sent you up that ladder. Wonderful to think upon! the great omnipotent One, with worlds upon worlds hanging on his hands, stooped to send you up a ladder to save me!"

"O the depth of the riches both of the wisdom and knowledge of God," repeated the other with a radiant face. "How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him and unto Him are all things. To Him be the glory forever. Amen."

F. B. D.

FOR "THE FRIEND."

### A MEDITATION.

Oh, how I would delight to find  
A season of repose,  
On meadow lands this side the banks,  
Where death's dark river flows.  
Here calmly wait the time that brings  
The humble their reward,  
And feel each anxious, toilsome step  
Is ordered of the Lord.

As I awoke one morning recently, a little before daylight, which is my usual time to begin my morning rounds, and reflecting on my toilsome, isolated situation, far separated from my friends and the Society that I dearly love, and arranging some of the preceding thoughts in measured numbers, the following lines of John Newton, that I met with for the first and last time some thirty or forty years ago, were presented to the view of my mind with a portion of life and light, viz:

I asked for terrestrial rewards and renown,  
I asked for the glory that blesses the brave,  
I asked for the palm-branch, the robe, and the crown;  
I asked and He showed me his cross and a grave.  
Subdued and subjected at last to his will,  
My hopes and my wishes I fain would resign.  
Oh, give me a heart that can wait and be still,  
And know not a wish nor a pleasure but thine.

There are mansions exempted from sin and from woe,

But they stand in a region by mortals untrod.  
There are rivers of bliss, but they roll not below;  
There is joy, but it dwells in the presence of God.

Ninth Mo. 10th, 1900.

### William Taylor and the Infidel.

At one of the camp meetings of that season a man of mature age and commanding presence followed me from the stand where I had been preaching that morning, into the preachers' tent and sat down beside me; next to me on the other side sat Brother Willis, an able young minister. The stranger unceremoniously commenced a bitter tirade against Christianity and the Bible, and talked flippantly about the immutability of law, hence the impossibility of miracles. I sat quietly without a word of reply till he was through. He had raised more than a dozen debatable issues. Brother Willis was in a fidget, and said to me afterward, "I did not see how you could sit quietly and hear such a slanderous misrepresentation of God and his Gospel."

Willis was a gentleman, and would not interrupt the prater, as his address was directed entirely to me.

"Well, you see how I fixed him?" said I.

"I do, indeed; and I see that was just the thing to do."

When the fellow had ceased and silence ensued I said, "Well, my friend, there is one point on which we can agree."

In apparent surprise he inquired, "What point is that?"

"We mutually concede the fact that there is a standard of right, a law of righteousness, by which the conduct of human beings, both in their relation to God and to each other should be regulated. We may not agree as to the precise lines of its application, nor the source whence nor the medium through which it comes to us, but we do mutually agree that such a law exists, and that we are amenable to it."

"O, yes, I agree with you on that point."

"Then allow me to ask whether with undeviating fidelity through all the vicissitudes of your past life you have kept that law?"

He colored and coughed and tried to evade my point, but I looked straight into his eyes and said, "Have you?"

Then, after a pause of a few moments, he replied, "Well, sir, to tell you the truth I must admit that I have not."

"Then what are you going to do about it? You have been most positively asserting the immutability of law, and now you admit that you have been an habitual breaker of an immutable law. What can the law do for a law-breaker?"

I proceeded to show him that all human attempts to repair the breach by reformation or penance or compensation were entirely inadequate and irrelevant, and that if the Bible did not, through the incarnation, death, resurrection and mediation of the Son of God reveal a ransom and a remedy adequate to the demands of the case there was none. No human court can righteously acquit a guilty criminal, but, however incomprehensible the mystery, the fact is clearly revealed in the Bible that God can "be just, and the justifier of him that believeth in Jesus," and will freely forgive and acquit every poor sinner who will confess and forsake his sins, and receive and trust Jesus Christ as an all-sufficient Saviour. "As many as received Him, to them gave He power to become the sons of God." This free gift implies a Divine act of acquittal at the bar of justice, a Divine communication of the

fact to the spirit of the penitent believer, and a Divine inward renewal of the heart.

The man sat quietly while I kindly opened up these facts verified in human experience. He finally said, "I have never experienced any such thing, and therefore can't believe that there is any such experience possible."

"You have no experience of life in California," I replied. "You have never been there, and conclude, therefore, that there is no such country in the world. I have spent over seven years in California, and testify to what I have experienced and know to be facts. Would you go before this great camp meeting congregation and contradict my statement of facts on the ground that you had never seen California and knew nothing about it?"

Just then the bell rang announcing the hour for the afternoon public service, and I bade my man a good-bye and took my seat on the preacher's stand. About half an hour afterward I felt a gentle jerk of my coat skirt, and looking round I saw my man close in the rear of the stand. The public service had opened, so there was not a word uttered by either of us, but he handed me a letter and turned away, and being but a passing stranger in that region I never saw him again. The letter read substantially as follows:

"Rev. Taylor—Dear Sir: Your convincing arguments have covered all my points, and your kindly spirit has quite overcome my foolish prejudice against God's truths. My wretched infidelity! I am ashamed of it, and do and shall forever abandon it."

### Beneficial Bacteria.

So much is said of the disease-producing bacteria that people as a rule are apt to forget the large classes of bacteria that are of direct advantage to mankind. The chemical change in food which must take place to insure digestion is similar to that which bacteria produce in our food, hence it is reasonable to infer that inasmuch as the digestive organs are crowded with bacteria, these bacteria may assist in the digestive process. Experiments on chickens lead to the conclusion that this is so, besides this the useful bacteria furnish us with our vinegar; they probably develop the flavor of vanilla and chocolate; they furnish the "gamy" flavor of meats; they give the delicious flavor of butter; they give the characteristic flavor of all kinds of cheese; they account for the different flavorings of all kinds of wines, cider, etc. Altogether the field of the useful bacteria appears even larger than that of the deleterious, and no doubt we are now only at the beginning.

Prof. Norton says, in the "Popular Science News," "it should be borne in mind that microscopic life is in the main, beneficent to humanity; that the varieties associated with disease are comparatively few, by comparison with the others, and, that in the case of the bacteria that have been definitely identified with specific diseases, it has never been satisfactorily demonstrated that they are the cause, and not the product, in such cases. Although some facts are positively known in bacteriology yet the conclusions drawn from them are mainly conjectural, and in this, as in other fields, it is not at all unlikely that the next generation will see the present teachings thrown out, and a general recasting of theories."

### Monsters Domesticated Anciently in Southern Patagonia.

The most remarkable discovery that has been recorded up to date regarding primeval men is announced on such authority as to be entirely beyond cavil or charge of sensationalism. It is that natives of Patagonia, savage or semi-savage, did, some thousands of years ago, keep in captivity and domesticate, for their meat and possibly for their milk, certain gigantic sloths nearly related to the extinct megatherium. To prove the fact, Dr. A. Smith Woodward, a well-known English investigator, and Dr. Moreno of the national museum of Argentina, have laid before the Zoological Society of London, specimens of the bones and hide of the animals, which were found in ancient stone walled stables unmistakably such together with great stores of cut hay, (the latter being obviously fodder for the beasts, the shoulder-blade of a man and implements of human manufacture.

The animal in question, to which the name "grypothorium," or "griffin-beast," has been given, was much like the megatherium, but only about half the size. It was about as big as two large oxen, measuring perhaps ten feet from the snout to the tip of the tail, and weighing three thousand pounds, maybe exceeding stupid and clumsy; it was so sluggish of movement that one might easily imagine a whole day expended in leading it to the water of near-by stream and another day consumed leading it back. It is probable, however, that water as well as food was brought to its pen. Certainly it is impossible to conceive of a domesticated brute more uncouth and strange. It was covered with long yellowish hair, considerable quantities of which were found in the "stables" aforesaid, together with such accumulations of droppings as proved its confinement.

Incredulous of some of the facts reported by Dr. Nordenskiöld, the famous naturalist and traveler, made a trip recently to Last Hope Inlet, in southern Patagonia, near which the remains were discovered, and investigated the matter for himself. He came back convinced bringing with him an additional piece of "grypothorium" hide, together with a few claws of the animal. Since then Dr. Rudolph Hauthausen, geologist of the LaPlata Museum, has made further excavations on the spot, and has obtained many bones of the beasts, which were in such a remarkably fresh state of preservation that they only very slightly discolored and had lost none of their gelatine appearance. Remnants of cartilage, dried ligaments, shrivelled muscles were found attached to them in some cases.

The reason for the excellent preservation of the remains was simply that the natives domesticated the huge sloths, built the pens for them (in this instance at all events) in a cavern, where there was an exceeding dry climate. Some of the bones were so white that they did not look as if they had been buried at all. Caves, as is well known, commonly afford conditions most favorable for the dry-keeping and safe-keeping of animal skeletons, much of the knowledge possessed by scientists respecting the earlier fauna of the earth has been furnished by these natural places of preservation. All of the material unearthed in this case has been obtained by digging beneath

or of an enormous chamber, which seems to have been enclosed formerly by rude walls built of rough stones. The enclosure was in the shape of a stable or corral, in which the "griffin beasts" were confined, and in one corner of it was discovered the great store of hay, evidently cut by the natives for forage. . . . It was a short-legged, shapeless, ungainly creature, with four toes on each of its front feet and three toes on the hind feet. It fed on grasses and the leaves of trees, which latter were frequently uprooted, it being enormously strong, and one of its peculiarities was an arrangement of little bony processes put together like the stones of a pavement beneath its skin. These ossicles are irregular in shape and size, but in some parts were set in parallel rows and were symmetrical. They may have served to some extent the purpose of a coat of armor, the beast being incapable of running away and possessing no weapons of defence except its claws. Very likely the tiger already mentioned was its most deadly and dreaded foe. It will be remembered, perhaps, that some years ago, footprints of supposed giant men were discovered in the neighborhood of Carson City, Nev. They were very interesting until it was ascertained that in reality they were fossil tracks of the "mylodon," an extinct species of sloth slightly bigger than the "grytherium." The footprints had been made mud thousands of years ago, and the mud had hardened into rock, thus preserving them. There seem to have been three species of giant sloths on this hemisphere in ancient times. One, which was much the largest, now known as the megatherium, ranged from Patagonia as far north as Virginia, though occurring in the United States only in a small tract from Florida up. Another was the "mylodon," which ranged from Patagonia up through our western States into Oregon. Finally there was the "grytherium" which appear to have been exclusively South American. These beasts were much like modern sloths, except that they were of enormous size and had long tails. If, as would seem to be the case, the primitive Patagonian succeeded in domesticating one species of the mighty brutes, it was certainly a wonderful achievement. Apparently they utilized both the hair and the hide for some purposes, but there is no evidence that they tanned the leather the pieces found in the cavern near Last Hope Inlet showing no signs of such a process. *Rene Baehre in Boston Transcript.*

**THE USE OF TRACTS.**—A man stepped into a horse-car in New York not long ago, and before taking his seat gave to each passenger a little card bearing the inscription, "Look to Jesus when tempted, when troubled, when in danger." One of the passengers carefully read the card and put it in his pocket. As he left the car he said to the driver, "when you gave me this card I was on my way to the ferry intending to jump from the boat and drown myself. The death of my wife and son had robbed me of all desire to live, but this card has persuaded me to begin life anew. Good-by, and God bless you!" We adore the kind of Providence that led Philip to cross the path of the Ethiopian at the very moment when he was needed, but we

forget that the like thing occurs every day. There is no such thing as chance in God's world, and those who seek to be led by the Spirit often find themselves messengers of mercy to some weary soul.—*Parrish Visitor.*

**Some Account of the Early Experience and Subsequent Travels of Ruth Newlin.**

(Continued from page 116.)

As time passed on I allowed my mind to be more taken up with temporal things and often felt condemned for the same. Yet I tried to console myself that I was young and that many older than myself did not seem to be so watchful, that I might live to be old, and there would be time enough to think about religion in time to come. So little by little I gave way to listen to the grand deceiver of mankind. So much so that I did not care to look over the day when I retired at night or keep a very close watch over my words and actions. I was naturally a lover of merriment which would be called innocent in the eyes of the worldly-minded. Yet I was so followed up by Divine goodness that after spending an afternoon in company with light and frivolous conversation I felt so heavy-hearted I could not enjoy myself, and wished to be alone to bemoan my condition and my disobedience to Him who had dealt so mercifully with me and was yet striving with me to bring me nearer to himself. As his mercies were not sufficient to break my stubborn will He was pleased to send the rod of affliction. I was taken down very suddenly with winter fever in a severe form, and was soon alarmingly ill. My mother said to me that I was very sick and asked if I felt ready for death, if that should be my portion. I said I had not been as thoughtful as I should have been, I had been too thoughtless, and laughed and talked too much. From that time I became very anxious about my soul's salvation both night and day.

I could acknowledge that in days past and gone the Lord had spoken peace to my now troubled, tossed and disconsolate soul, and that He had not forsaken me, but I had lived in forgetfulness of his great mercy to me, a poor unworthy creature. For some time I was very anxious to get well, for I knew I was not fit for Heaven and happiness. I resolved that if my health was restored, I would endeavor to live nearer than I had done. Thanks be to the ever adorable name of my God; after I had suffered enough for my transgressions He was pleased again to speak peace to my almost, as I thought, lost soul. Yet even then I could not unreservedly say, "Not my will, O Lord, but thine be done." I had faith to believe He would not take me out of the world in an unprepared state. I soon began to recover and in a few weeks was restored to nearly my usual health, for which I felt very thankful; and was still favored with a calm and peaceful mind. The time had now almost arrived that I expected to be joined in marriage with Phineas Newlin, a brother of Ruth Mendenhall, whose acquaintance I had made while living with her. One day she called me to her bedside and said, "I want to tell thee what I have been thinking about for some time past, and it has made such an impression on my mind, I think it right to tell thee. I feel like it will be right some day for Phineas and thee to

take each other in marriage. I shall not live to see it accomplished, but leave this much for thee to think about."

I was so astonished I had no reply to make for I knew she had no outward evidence that it would be so. A similar impression had been very unexpectedly made on my mind some time before, which I was sure was no imagination of my own getting up. He also had the same impression, and I never could call it in question but that in Divine Providence we were called together, although he was so soon taken from me and many trials strewn my pathway. Our marriage was accomplished Fourth Month 14th, 1842, at Mill Creek Meeting, in Hendricks Co., Indiana. A remarkably solemn feeling came over my mind just as I uttered the last sentence in the ceremony. "Until death shall separate us." And I thought afterward, "No wonder, for the time was short till death did separate us"—only nine years, four months and fourteen days.

We were now very happy, believing that what we had entered into had the Divine approbation. But, O, how soon did my affections run more on the gift than on the Giver, my great Deliverer, who had rescued my soul in distress and had bestowed so many favors on me. I also began to conclude I would take a little more liberty in dress and be more like those I now associated with. With very little exception I had always been satisfied with the privileges my dear parents thought best to allow me. And, too, I often thought I ought to be an example for the younger children, and by so doing make the burden lighter for them who had endeavored to bring us up in a manner becoming members of the religious Society of Friends. But now I thought I was some miles away from them, perhaps it would not be noticed so much by them.

So I gave way little by little, until I lost the sweet peace and favor of God before I was fully aware of it. The things of the world had gained quite an ascendancy over me. I do not believe religion consists in dress, but I do believe it is often as a hedge around us, especially in our youthful days. And as I gave way in this respect, a door was opened for departure in something else; so I became very indifferent about religion or good reading. I would go to meeting on First-day, but would much rather stay at home in the middle of the week and work, and sometimes I did. My husband was a religious young man, and had been much concerned about his soul's salvation since his thirteenth year. He would say, "let us go to meeting together, and I believe we shall lose nothing by it." If I did not go he would go alone, and then I would feel sad because I had not gone, but consoled myself that when we had more of the comforts of life about us I would then try to be more faithful in the attendance of meeting.

So time passed on and when I did go I felt that I was like the door on its hinges: I went and came the same. So full of idle thoughts, wandering hither and thither, and when we came home on First-day if we did not have company I would rather have taken up some work to do than hear my dear husband read in the Bible or some other good book, as was his practice to do, for which I at that time had lost my relish. I was very careful not to let him know my feelings, for I knew it would grieve

him. It seemed to trouble him that I had altered my dress, and he asked me how it was that I could be satisfied with it when I had discouraged him from changing the cut of his coat before we were married. I felt it was a kind rebuke, and if I had not already worn some of the other kind, I would have gladly changed back to my former dress. But I feared the remarks of others too much to do so.

One day when alone I was unexpectedly reminded that I had not kept the covenant I had made with my Heavenly Father when I was so low with the fever, notwithstanding I had been restored to good health, and a kind companion given me. I had not endeavored to live near Him as in former days, but had let the things of time have the uppermost seat in my heart. While in this condition I was assailed with a great temptation: that I could not keep my vows and it would be better never to make another, and the longer I lived the greater sinner I would be. So the best thing I could do would be to take my own life. This seemed so awful I trembled at the thought, yet I concluded it must be so. I dwelt upon it day and night until my appetite was gone and sleep departed from me. My husband tried to cheer me, but I told him he could do nothing for me—that I should be better in a few days, but instead of getting better my mind became more clouded, yes, blind to all good. And the suggestion was often presented to my mind, that the longer I put it off the worse it would be. I had no strength, no faith, no desire to call upon the Lord for help. I seemed to be left to the will of the tempter. My pen cannot describe one-half the anguish of those dark days. One First-day, after we returned from meeting, my husband as usual got the Bible and read aloud, while I cleared away the dinner. I knew but little of what he read. My thoughts were foreign to the precepts of the Bible. The temptation was presented with double force, to commit the contemplated deed while he was busy reading and would not miss me until all would be over. Never thinking that the horrid deed would be the worst sin I ever committed, and then there would be no chance for forgiveness. It makes me shudder to this day when I remember how near my poor soul was captivated by the grand deceiver of mankind, a liar and the father of lies. Holy Father, I thank thee for thy great mercy to me in that trying hour, that thou didst not suffer the devil to overwhelm, but set bounds to his evil design. After I had prepared myself with a hank of flax thread of my own spinning, O, I thought if I only was as happy as when I spun that thread. Then the thought came that I never could be again. I stepped to the door but turned to take a last look at my husband, who did not notice what I was doing. Just then some young Friends and relatives came in to spend the evening with us. I could not be cheerful as on former occasions, and they inquired if I was sick. I did wish I could be clear of such a great distressing cloud. By little the temptation wore off for a few days, then returned with as much power as before.

My husband was quite a distance from the house plowing, when it occurred to me that now was the best time I would get.

I tried to reason it away; it would be such a dreadful shock to him. But the enemy told me that I was not getting any better and time

was passing and it was no use for me to try any longer, for I was getting worse all the time, and now was the time. I shut the door and started toward the stable, when I heard a noise and looking around saw my husband coming. He said he was so uneasy he came to the house to see if I was sick, and insisted on knowing what was the matter, I looked so pale. I declined telling him, thinking it would distress him so; when all at once my eyes were opened to see that it was all the devil's work, and that there was still a chance for me to be saved the same as other sinners. God had permitted all this to come upon me because of my unwatchfulness and almost forgetfulness of his great mercy, which so contrited me that I burst into a flood of tears. But for Divine interposition in that hour of extreme danger, I should have been lost forever and ever.

(To be continued.)

### "The Bravest are the Tenderest."

It is remarkable how many great men have been noted for their interest in birds and beasts. We have seen how devoted Scott and Dickens were to their pets. Daniel Webster's dying request was that his beloved cattle might be driven by his window, so that he might see them once more. Abraham Lincoln often went out of his way to do a kindness to some weak or suffering creature. A great German poet so loved the birds that he left a sum of money with the request that they should be fed every day on his grave.

Thoreau, who has written many beautiful books about nature, had a great love for the little wild creatures of the woods, and they in turn loved and trusted him. "Even the fishes came into his hand when he dipped it into the stream. The little mice would come and playfully eat from his fingers, and the very moles paid him friendly visits. Sparrows lighted on his shoulders when he called them; the phœbe-birds built their nests in his shed, and the wild partridge with her brood came and fed quietly beneath his window.

"After he had lived two or three months in the woods the wild birds ceased to be afraid of him, and would come and perch on his shoulder, and sometimes on his spade when he was digging."

Amiel, a great French writer, said in his journal: "I have just picked up on the stairs a little yellow kitten, very ugly and pitiable. Now, rolled into a ball on a chair at my side, he seems perfectly happy, and asks for nothing more. He followed me from room to room as I went to and fro. I have nothing for him to eat, but a look and caress satisfy him, at least for the present.

"I have been told that weak and feeble creatures feel happy near me. I know that this is true, but I take no credit for it. I know that it is a gift. With a little encouragement the birds would nest in my beard.

"This is the true relation of man with the weaker creatures. He would be heartily adored by the animals if he were not a tyrant. So that all unnecessary murder and torture are not only cowardly actions, but crimes. A useful service imposed on the animal world demands in return protection and kindness. In a word, the animal has claims on man, and the man has duties to the animal."

Francis of Assisi not only cared for the

birds and the harmless creatures of the field and woods, but he is said to have fed a fierce and hungry wolf until it followed him like a dog.

Some years ago, General David S. Stanley of the United States Army, was leading force across the plains. He was laying out the route for a great railroad. There were two thousand men, twenty-five hundred horse and mules, and a train of two hundred an fifty wagons heavily laden.

One day the general was riding at the head of the broad column, when suddenly his voice rang out, "Halt!"

A bird's nest lay on the ground directly in front of him. In another moment the horse would have trampled on the nestlings. The mother bird was flying about and chirping in the greatest anxiety. But the brave general had not brought out his army to destroy a bird's nest.

He halted for a moment, looked at the little birds in the nest below, and then gave the order, "Left oblique!"

Men, horses, mules and wagons turned aside and spared the home of the helpless bird. Months, and even years after, those who crossed the plains saw a great bend in the trail. It was the bend made to avoid crushing the bird's nest. Truly, great hearts are tender hearts, and "the loving are the daring."—*Parish Visitor.*

AN HONEST BARGAIN.—"It is naught! it is naught! saith the buyer: but when he is gone his way, then he boasteth." The Wise Man knew the way of the world; he had stood in the market-place and watched the hard bargains made. He had seen good stock or wares depreciated solely for the sake of getting below its true value. The same spirit still often rules the dealings of commerce. But it is not always so. The following story illustrates the honest way of bargaining, treating the other party as you would have him treat you.

Two Friends, who lived at a distance, happened to meet, the one inquiring after the other's health, was answered, "Pretty well, but a little tired with riding; my horse goes rather roughly; he is hardly fit for the saddle, and I believe I must provide me another."

"What dost thou use him for in common?"

"He is a good cart horse."

"Well, I have an easy-going saddle horse and want a carriage horse; perhaps it will suit us both to exchange."

They then had out their horses, and at last agreed to exchange. Some months after the occasion bringing them together, they renewed their dialogue.

"Well A., how dost thou like thy horse?"

"Why, so well that I thought I had deceived thee, and have brought £5 in my pocket which I desire thee to accept, as I believe it to be about the difference in their value."

"Surprising! Why I had the same thought of thine, and have actually brought the same sum to offer thee, supposing the advantage to have been all on my side."

After indulging in a little pleasantry on their curious coincidence, they concluded to keep their bargain, and each to take back his own money.—*London Friend.*

Whoso trusteth in the Lord happy is he.

For "THE FRIEND."

LINES

Memembrance of Margaret Hutchinson, an Aged Minister, who Died in the Autumn of 1849.

Safe on the golden sands  
 ch floor the beach of Paradise, while we,  
 n struggling spirits and uplifted hands,  
 Are out at sea.

A kind, natural face,  
 aged form that every Sabbath day  
 watch to see in its accustomed place,  
 Are gone away.

But not forgot. The chord  
 y bound the old and young, was childhood's tie  
 ened by warm caress and gentle word,  
 Never to die.

In thy old gallery seat,  
 Pastor of the flock! we see thee still;  
 step, thy look, the grasp we loved to meet,  
 Our memories fill.

And all thy tender care  
 t the wandering ones, thy spirit meek,  
 arge compassion, even first to spare  
 The blind, the weak.

And when, too oft, we came  
 orship with a full and busy heart,  
 life's bright pictures and its pleasant hum,  
 Too hard to part,

We miss thy trembling words,  
 world-bound spirit that could gently raise,  
 g to higher thoughts its inmost chords,  
 And hymns of praise.

Earnest, and plain, and few;  
 listened, touched with their heart-tendering  
 ower,  
 ured the father's waterings anew  
 Of seed and flower.

Pure tricklings of the stream  
 for healing from the Eternal Throne,  
 ily saw the Gospel's crystal gleam—  
 Naught of thy own.

We miss thy loving heart.  
 ound its vent in kind words and good deeds,  
 ed in those heavenly places, where, apart,  
 The Christian feeds.

We miss thy noiseless worth  
 asked no notice, and we softly lay  
 ction, to our souls, while "earth to earth,"  
 Sadly we say.

Oh! when the heart lies still,  
 the eye closes; and the lip is cold,  
 the outgoings of an obedient will  
 Its sounds have told;

The memory, then, how sweet,  
 rom the living lip but kindness fell,  
 ords of love, learned at the Saviour's feet,  
 Or Sychar's well.

E. LLOYD, JR.

enth Mo. 1849.

There is Time Enough Yet.

es McAllister, for some years a mission-  
 Africa, relates the following incident  
 happened when she was about seven  
 of age:

he preacher took for his text 'There is  
 ough yet.' I have forgotten most that  
 ; but one story he told I have never  
 ten. He said that in a certain place a  
 boy and girl lived, with their mother,  
 ear the sea; and one day the children  
 l of their mother to let them go down to  
 side to play. She let them go, but told

them they must not stay too long, as the tide  
 would be coming in and they might be over-  
 taken and drowned.

"They went down to the beach and found  
 an old man sitting there. After they had  
 played for a little while they said, 'We must  
 go home.' But the old man said, 'There is no  
 hurry; there is plenty of time yet.' So the  
 children went back to play, but after a short  
 time said again, 'Well, it is time to go now.'  
 But the old man replied, 'You need not  
 hurry.' 'O,' they said, 'but our mother told  
 us not to stay long on account of the tide.  
 We would better go now.' 'Yes,' said the old  
 man, 'but there is plenty of time. There is  
 time enough yet to have another good play.'  
 So the children went back to play, and the  
 tide came rushing in, and they were both car-  
 ried out to sea and drowned.

"By this story the preacher showed what  
 God meant when He said that now was the  
 time to seek salvation; not by saying 'Don't  
 go home,' but just 'There is time enough yet.'  
 God had warned us that there was danger, and  
 the Holy Spirit was drawing our hearts to  
 himself; and it was for us to decide whether  
 we would give Him our hearts now, while we  
 were young, or listen to the devil and be lost.  
 That very afternoon I decided that I would  
 give God my heart, for there was not 'time  
 enough yet.' Then and there I yielded my  
 heart to God, and from that time I sought to  
 do God's will."

For "THE FRIEND."

The Reward of Leisure.

Leisure is the reward of labor. Restful  
 competence follows years of toil, evening's re-  
 pose a day of work, and summer holidays are  
 earned by months of struggle. But rest  
 brings refreshment, calmness, strength—  
 power to labor more and better, to reap richer  
 fruits from labor. The reward of leisure is  
 more work.

The summer holidays of 1900 have come  
 and gone. Before their coming the school  
 year of 1899-1900 of The Friends' Freedmen  
 Association had closed, and Friends have since  
 had time to ponder upon what has been done  
 and what remains to do.

They will remember the good results, the  
 large school maintained, the farm improved,  
 and will wish for no less from the year at  
 hand. They will have been strengthened to  
 desire even more. One of their desires (though  
 still in embryo) has shown a sign of form and  
 movement.

A Friend has offered \$1000 toward an In-  
 dustrial Building. For \$3000 more we believe  
 one can be erected and equipped. Such a  
 building is most desirable. It may be called,  
 in the phrase of to-day, "a paramount issue."  
 But if "paramount," another is more "imme-  
 diate."

The immediate issue is the need of prompt  
 cash,—cash for current monthly salaries and  
 winter expenses. Last year left the Associa-  
 tion penniless.

At the large Annual Meeting of the Associa-  
 tion, held at Twelfth Street Meeting House in  
 Yearly Meeting week, much interest was  
 evinced, and the Executive Committee for the  
 present year were directed to spend on the ac-  
 count of the Association \$1875 for carrying  
 on the school. The Board have, in conse-

quence, employed the teachers over again, and  
 are confronted with a monthly list of salaries  
 and expenses of \$312.50. Last year left us  
 penniless.

Dr. James E. Rhoads once nobly called The  
 Freedmen's Association "A part of the Chris-  
 tian work of Philadelphia Yearly Meeting."  
 Could not every member thereof, interested in  
 this work, be willing to forward to our Treas-  
 urer, with their own contribution; at least an-  
 other from some Friend whom they may be  
 able to interest in the good work? We trust  
 that our old stand-bys among Friends who  
 have come up from summer holidays will "not  
 be weary," but will rejoice "in well doing,"  
 and that Friends everywhere throughout the  
 Yearly Meeting will quickly rally to support  
 the Association.

William S. Vaux, Jr., 515 Stephen Girard  
 Building, Philadelphia, is Treasurer of the As-  
 sociation.  
 RICHARD WOOD.

Notes from Others.

HIGHER EDUCATION HALTED FOR EDUCATION IN  
 LOWER MORALS.—When we heard the report away  
 from this borough that the public schools had been  
 closed on account of a horse race, we said it could  
 not be true, but later the sad truth was confirmed,  
 and we record it in these columns with shame. It  
 simply shows how such low-grade and dangerous  
 amusements stealthily lead the unwary, until the  
 future stability of morality and Christianity in this  
 borough are now seriously threatened.

This breeder of iniquity was launched under the  
 gentle term of "Gentleman's Driving Park"—no  
 money to change hands; oh, no; and thus the ser-  
 pent got his head in, and gradually more, until now  
 he is in tail and all, and it is horse-racing for  
 money. One man lost one hundred dollars that his  
 family badly needed; and we don't know how many  
 more fared the same.—*Chester County Times,*  
*Parkesburg.*

John Hay, United States minister to London  
 under President McKinley, and formerly one of the  
 editors of the *New York Tribune*, says that there  
 is no help from alcoholic stimulants in literary  
 work temporarily or on occasions requiring unusual  
 effort or at any other time, and he agrees with  
 James Parton and Sydney Smith in their testimony  
 against alcoholic stimulants for literary workers.  
 In answer to the question whether drinking among  
 literary men was increasing, he replied: "'No; it  
 is decreasing, so far as my observation goes.'"

THE ONLY "CHRISTIAN DAILY."—What is said  
 to be the "only Christian daily newspaper in the  
 world" is to be found in Montreal, where it was  
 established over half a century before the author  
 of "In His Steps" painted the imaginary difficulties  
 of such a journal. The *Christian Commonwealth*,  
 London, thus speaks of it:

"The *Montreal Witness* has been in existence for  
 fifty-four years, and has now a constituency of  
 200,000 readers. It has from the first refused ad-  
 vertisements of strong drink, tobacco, theatres and  
 quack medicines, and thus sacrifices at least £10,-  
 000 a year. And yet it is a splendid success. The  
 paper was originated as *The Weekly Witness* by a  
 sturdy Scotch Christian and temperance advocate,  
 John Dougall. His son, John Redpath Dougall,  
 persuaded him to convert it into an evening half-  
 penny organ. This son has carried on the tradi-  
 tions of his father. He refuses all business alli-  
 ances with Belial, and allows no space to theatre  
 and sporting gossip. He has made foes in plenty,  
 and attempts have been made to blow up his works  
 with dynamite. To his sturdy character is ascribed  
 the fact that none of the Canadian dailies issue  
 Sunday editions."—*Literary Digest.*

**WAR KILLS OFF THE STRONGEST MEN.**—War is the greatest agent in the degeneracy of the human race. The men who go to war are selected from the best physical types of nations, and who can tell how much nations lose by the loss of these men without descendants? The great civil war, in which more than 1,000,000 Americans fell, was a tremendous set-back to this country. Many once great families are no longer prominent. Their men fell in war.

A certain resolute statesman, says "war is strengthening." If war is so good and has such beneficial effects as he would have us believe, why should we allow any of these good effects to get outside this country? Why not have a little civil war of our own between Illinois and New York, two States which seem most affected by peace? . . . War is not a factor in growth; it is simply an outgrowth of barbarism. The remedy for human ills comes in peace.—*David Starr Jordan.*

It is recorded as an evidence of the energy of the Methodist Church in the Philippines, that it already has three churches organized at Manila. One is of English-speaking members, and numbers fifty; one is of Filipinos, and numbers two hundred, and the other is Chinese, and numbers five members. The sale of the Bible and Testament is progressing at the rate of a thousand a month.

"The highest conception that has ever entered the mind of man is that of God and the Father of all men—the one blood—the universal brotherhood. It was not evolved, but revealed. The natural man lives to be ministered unto—he lays his imposts upon others. He buys slaves that they may fan him to sleep, bring him the jeweled cup, dance before him, and die in the arena for his sport. Into such a world there came a King, 'not to be ministered unto, but to minister.' The rough winds fanned his sleep; He drank of the mountain brook, and made not the water wine for himself; would not use his power to stay his own hunger, but had compassion on the multitude. He called them He had bought with a great price no more servants, but friends. He entered the bloody arena alone, and, dying, broke all chains and brought life and immortality to light."—*Er-President Harrison, in the Missouri Council.*

Although the population of England increases at the rate of about 300,000 a year, the number of First-day schools is everywhere decreasing. The London correspondent of the Manchester *Guardian* writes: "In the Church of England they have fallen off by 7,000. The Baptists report a decrease of 7,000, the Calvinistic Methodists of 4,200, the Presbyterians of 1,200, the United Methodist Free Church of 3,000, the Free Church of Scotland of 4,300, and other denominations complain of similar losses. The figures given show a decrease of 32,000 in one year."

**SUMMARY OF EVENTS**

**UNITED STATES.**—A Washington despatch says it has been definitely decided that the foreign Ministers in Peking shall conduct any negotiations that may be necessary with the Chinese government, in place of confiding these to slow moving commissions to be sent from each country to Peking.

There is reason to believe that the diplomatic efforts of the Administration are now being devoted to obtaining a general agreement from all the Powers, guaranteeing the integrity of the Chinese and the preservation of the open door.

Washington advices state that the great nations of the world are practically in accord as to the indemnity demands to be made on China, and that the amount agreed upon is \$200,000,000, the largest sum ever demanded by one nation from another. It is expected that China will agree to the punishment of the guilty leaders in the late insurrection.

The strike of the miners in the anthracite coal regions of Pennsylvania is believed to be practically ended. The operators' offers of an increase of ten per cent. in wages and the abolishment of the sliding scale having been ac-

cepted by the miners. It is said the increase will amount to about \$4,000,000 a year in wages more than the anthracite employes formerly received. This estimate is based on the total wages earned by the miners last year."

In the New York Central Railroad service twenty years ago the aggregate proportion of men discharged for drunkenness was twenty per cent., but now it is said with 30,000 men in the employ of the company less than one per cent. is dropped from the rolls for that cause.

Until the boundaries of the United States are changed, the geographical centre will remain in northwestern Kansas, near Hill City.

The number of postage stamps printed last year is stated to have been 4,026,452,574.

On Tenth Month 1st there were in the Philippines 71,528 American troops of all grades. About 25,000 of these are to be withdrawn during the next six months, and, it is given out at Washington, that the more than 45,000 men who will be left on duty will be only enough to hold Manila, leaving the rest of Luzon and the other islands in control of the natives.

In an address to the citizens of Philadelphia the Committee of One Hundred says, among other things: "Misgovernment under the present Administration of our city affairs surpasses all previous experience." "Philadelphia continues to be notorious for corrupt politics."

During the season just closed thirty-four sealing schooners took 16,000 skins in Behring Sea. The spring schooners took 16,517 skins, bringing the total for the season up to 32,517. Only 55 branded seals were killed.

Among leading South and Central American diplomats in Washington, consideration is being given to a plan for establishing an International Court of Arbitration similar to The Hague tribunal, but having jurisdiction over countries of the Western Hemisphere, and with headquarters probably in Washington.

Women have the right to vote for Presidential candidates in Colorado, Utah, Wyoming and Idaho.

The gold in the United States Treasury on the twenty-sixth of Tenth Month amounted to \$451,477,404, the highest point ever reached.

The number of miles of new railroad constructed in 1899 was 4528.51, as compared with 3199.12 miles in 1898 and 2161.16 miles in 1897.

A remarkable fall in the prices of manufactures in nearly all of the great classes is shown by the official figures of the Treasury Bureau of Statistics. Comparing prices at the beginning of the Tenth Month with those at the beginning of the present year, a fall of from ten per cent. to forty per cent. is shown. While nearly all of the figures relating to manufactured articles show a reduction. Nearly all figures on prices of farm products show an advance during the same time. Among these are corn, wheat, barley, cotton, cotton seed and hogs.

"There have been filed 34,000 claims for pensions on account of the Spanish-American War up to Tenth Month 22nd.

Statistics show that the total number of pupils in all schools, elementary secondary and higher, public and private, for the year ended Seventh Month 1, 1899, was 16,738,362, of which the number enrolled in the common schools, elementary and secondary, was 15,138,715.

The population of the State of California is 1,485,053, against 1,218,130 in 1890. This is an increase of 270,923, or 22.9 per cent.

Massachusetts has the largest number of cities of 25,000 inhabitants or upwards, namely 20, and is followed by Pennsylvania, with 18, and New York, with 12.

There are now about 64,000 men in the regular army and 33,000 in the volunteer regiments—a total of some 97,000 men. In the Seventh Month next, unless legislation to the contrary is enacted, it is to be reduced to 27,000 men.

There were 396 deaths in this city last week, reported to the Board of Health. This is 30 more than the previous week and 54 more than the corresponding week of 1899. Of the foregoing, 206 were males and 190 females; 46 died of consumption; 43 of inflammation of the lungs and surrounding membranes; 14 of diphtheria; 17 of apoplexy; 10 of cancer, and 7 of typhoid fever.

COTTON closed on a basis of 9 $\frac{3}{4}$ c. per pound for middling uplands.

FLOUR. Winter, super., \$2.30 to \$2.50; Pennsylvania roller, straight, \$3.30 to \$3.45; Western winter, straight, \$3.40 to \$3.60; spring, straight, \$3.65 to \$3.90; city mills, straight, \$3.40 to \$3.60.

GRAIN.—No. 2 red wheat, 70 $\frac{1}{2}$  to 70 $\frac{3}{4}$ c.  
No. 2 mixed corn, 41 $\frac{1}{2}$  to 44 $\frac{3}{4}$ c.  
No. 2 white oats, clipped, 28 to 28 $\frac{1}{2}$ c.

BEEF CATTLE.—Extra, 5 $\frac{1}{2}$  to 5 $\frac{3}{4}$ c.; good, 5 to 5 $\frac{1}{4}$ c.; medium, 4 $\frac{1}{2}$  to 4 $\frac{3}{4}$ c.

SHEEP AND LAMBS.—Extra, 4 $\frac{1}{2}$  to 4 $\frac{3}{4}$ c.; good, 3 $\frac{3}{4}$  to 4c.; common 1 $\frac{1}{2}$  to 2; spring lambs, 3 to 6 $\frac{1}{4}$ c.

HOGS.—Best Western, 7 to 7 $\frac{1}{4}$ c.

**FOREIGN**—A preliminary convention between China and the combined Powers has been proposed by Prince Ching and Li Hung Chang: "Article 1 says that laying a settlement on the Legations of foreign Ministers is high offence against one of the important principles of international law. No country can possibly tolerate such a thing. China acknowledges her great fault in this respect, and promises that it will never occur again. Article 2. China admits her liability to pay an indemnity for the various losses sustained on this occasion, and the Powers each appoint officials to examine and present all claims for a final consultation and settlement. China asks when peace negotiations begin an armistice shall be declared."

Peace negotiations are said to have been begun in Peking. Commissioner Reckhill will act as adviser to the Minister Conger in the proceedings.

Two prominent men in China, whose lives have been demanded by the European powers, have suffered death at least by his own act. The Chinese commission announces that the Imperial Government will punish the guilty leader of the Boxer outbreak.

According to official reports at Canton, all the rebels in the Hui-Chow prefectures are still holding out, slaughtering isolated bodies of imperial troops.

It is feared that during next winter there will be a terrible famine in North China. Winter will soon set in there, and fearful suffering is almost sure to occur as a consequence of the operations of the allied troops. The food resources of Peking and vicinity are even now practically cut off, and the Chinese are suffering for subsistence.

A recent despatch from Pretoria says: The Transvaal was proclaimed a part of the British Empire, the proclamation being attended with impressive ceremonies. The Boers continue a guerrilla warfare.

Turkey has been taking a census, and finds that the number of Mohammedans in the world is 196,500,000. Of these 18,000,000 are in Turkey in Europe, 99,000,000 in Western Asia and Hindostan, 20,000,000 in China, 500,000 in Northern and Northeastern Africa, and 3,000,000 are scattered in other parts of the world.

The remains of an ancient galley have been found four feet below the surface at Tottenham marshes during excavations for the new reservoirs of the East London Water Company. It is supposed to have belonged to the Danes, who were defeated by King Alfred in 894 A. D.

**RECEIPTS.**

Unless otherwise specified, two dollars have been received from each person, paying for vol. 74.

James Hobson, agent, Ireland, £6 12 shillings, and £1 for Daniel Alesbury, vols. 74 and 75, and 10 shillings each for Henry Bell, John Douglas, Charles E. Forster Green, Frances Green, T. M. Haughton, Pearson, Henry A. Uprichard, William White and P. Duguid, Scotland, and 12 s. for Susan Williams, 2 extra papers, &c.

Remittances received after Third-day noon will appear in the Receipts until the following week.

**NOTICES.**

**Public Meeting Landowne, Pa.**

A meeting for worship is appointed by authority of the Chester Monthly Meeting, Pa., to be held in the meeting house at Lansdowne, Pa., Fifth-day evening, the 15th inst., at eight o'clock.

**Bible Association of Friends in America.**

THE ANNUAL MEETING OF THE CORPORATION will be held in the Lecture Room of Friends' Select School, N. Sixteenth St., on Fourth-day, Eleventh Month 1900, at 8 o'clock, P. M. Friends generally are invited to attend.  
WILLIAM T. ELKINTON, Secy.

**DIED**, on the twenty-seventh of Ninth Month, 1900, her home in West Branch, Iowa, ANN D. LEECH, wife of Thomas Leech, in the eighty-first year of her age; she was a highly esteemed elder and member of Hickory Monthly and Particular Meeting of Friends. She had a life-long membership of the Society, and was firmly attached to its principles and testimonies as held by early Friends of which her general conversation and departmental evidence, as of one dwelling in the fear and counsel of the Lord.

—, in West Chester, Eighth Month 10th, 1900, ANN TAYLOR, wife of the late Thomas B. Taylor, in the eighty-fourth year of her age; a beloved member of the Birmingham Monthly Meeting of Friends.

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# THE FRIEND.

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JOHN H. DILLINGHAM,

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

Mighty works are wasted energy on unbelief. "Trusts" of men cannot degrade labor where Christ is elevating the laborer; nor can they where their members also are animated by his spirit.

If any man's work have not the spirit of Christ, it is none of his. If it have his spirit, it is all his, whether called secular or sacred.

A PROGRESSIVE LOT.—It is observed by the "Sword of Truth" that "Lot pitched his tent toward Sodom. It was his choice. But by the time the angels came to visit and to warn him he was already in Sodom, and his family was greatly attached to and influenced by Sodom. Lot was progressive, but he progressed Sodomward."

VOTING STILL AVAILABLE.—This we write, I may safely say, in advance of the election. At the first vote cast in Congress for a war with Spain was "the beginning of sorrows," whatever profession of ending other wars by unholy means. To "do evil that good may come" brings to a nation, as to a man, the verdict that its "condemnation is sealed." And whether mammon and material prosperity be now rampant, as some hoped, or the launching of class strife be more than imminent, as some feared, there is occasion for one form of voting still to be due from every Christian heart—a vote from which neither male nor female is disfranchised—the vote of frequent prayer cast before the Throne of grace, for our country's welfare under the guiding hand of mercy. "The effectual, fervent prayer of the righteous availeth much."

Because it May be, Therefore it is. Cheap logic is cropping out upon the surface to justify a practice hitherto rather secretly in vogue among many under our name; not among approved ministers of our own kindred Yearly Meetings) of practically

composing their sermons in advance; also, more openly, of prescribing a stated order of times when vocal prayer, or praise, or preaching shall be produced in a devotional meeting. This, instead of placing our times in the hands of the "Head over all things to his Church," places the determining power in man's pre-arrangement, making a free gospel ministry under such restrictions impossible, if it be true that "the word of God is not bound." A free gospel ministry implies a freedom not to speak, as well as to speak. But a set engagement to preach at stated times is bondage to any gospel ministry. No amount of pay can justify it. We have several times in conversation been met by the question, "May not the writing out, or otherwise pre-determining of a sermon for any given occasion, be accompanied by the inspiration and help of the Holy Spirit?" Granting that it may be, what right have we to preach except under a sense that it is so authorized? Any of the ministry of the pulpits of other denominations would thus be in order in Friends' meetings, if it is sufficient to say the Holy Spirit may have helped in the preparation of some of their sermons; or may be present in some stated exercise, as well as in one that has waited for his authority. Our worship professes to stand on a surer foundation than a may-be or guess-work. It stands on the immediate witness for truth, the communion of his inspeaking word, life and authority. It is not enough that the words we use were once inspired in another, or in our own heart. It must be by a present inspiration that they are recalled or used as preaching, praise or prayer, if their message is to minister life among hearers, or be regarded as authorized through the speaker.

One of our ministers says that he carried a concern for twenty years, before the divine opportunity was opened to deliver it. That length of preparation was no disqualification. We do not discredit the divineness of a preparation of heart merely because it was previous, but we object to previous or to instant preparations that are self-made and self-determined by the professed preacher for any stated day or hour, on no better authority than the assumption that the Spirit may indite some of them. No professional padding of such essays with fruits of intellectual talent in best religious form or doctrine, though it may disguise it, will quicken or redeem the skeleton of a sermon from being a skeleton still.

"If any man speak, let him speak as the

oracles of God. If any man minister let him do it as of the ability which God giveth." Lest thou "speak thy own words and think thy own thoughts in God's holy day."

## The Last of the Christians.

I had been traveling in northern Europe, amid the snows and pine forests of Russia and Finland, and had gone south through Sweden to Denmark. From the shores of Denmark I could see the faint outline of the Swedish coast across the blue waters of the Baltic. It was springtime, and the great beech forests for which Denmark is celebrated had just burst into leaf, and were clothed with the tender green of foliage transpierced with sunshine, and presenting a spectacle of exceeding loveliness. Not far from one of these forests a great and busy city was spread out by the sea. The roofs and steeples of the churches rose high above the picturesque mass of its houses, while the streets were crowded with a gay and pleasure-loving people. I fear from what I heard that church edifices there were like the beautiful empty perfume bottles one sometimes sees, from which all the fragrance has long since departed. Socialism and skepticism were rife among the masses of the city whose alienation from religion in all its forms was only too notorious. But there remained in the city one man in whom even the skeptics and socialists believed—a quiet, gentle man, who said little, but did much for the relief of the poor, the suffering, and distressed. They called him "the last of the Christians." As I expressed a desire to become acquainted with him, the friends with whom I was staying arranged for an interview. He was a rich man, living in the neighborhood of the city in the utmost plainness and simplicity, who had converted his mansion, surrounded by pleasant gardens, into a home for persons recovering from illness. Only such as could not afford to pay for their board and lodging were received, and these were housed, fed and nursed free of charge, the owner of the mansion living among them, eating at the same table with them, and ministering to their physical and spiritual wants with the utmost kindness, as if indeed, he were a servant in the establishment rather than the master of the house.

My friend told me that his liberality to the poor in the city was so great that none who needed help were ever refused. His whole means, and all his time and strength, were consecrated to this beautiful service of others. It may be imagined that I looked at him with peculiar interest. He was a man of about forty years of age, slight in build, with an intelligent, kind, serious aspect, gentle in manner, rather reticent, but when drawn into conversation, brightened with sympathetic feeling. He was entirely free from all pride and affectation. No hedges seemed to grow around

him, no barriers in the way of intercourse with his fellow-men. I looked round his roomy house. The hall was full of the hats and coats of the patients who were enjoying their evening meal in the dining-room, whose windows were stocked with plants, and opened on the pleasant lawn. The patients seemed to be men and women of the so-called humbler classes, and an air of quiet enjoyment pervaded the place, which made it difficult to believe that the guests were people recovering from illness. Some little children were among them, and received a considerable share of loving attention. There was a harmonium in the room, and at evening prayers the place was crowded with a company of people whose looks expressed their sense of freedom from care and worry, and their appreciation of the peaceful repose of this Christian home. I noticed that the master of the house went about among them in the quiet, business-like way in which a gardener attends to his plants, as he gently moves along when he is watering them in a green-house. There was no hurry or flurry—just wise and needful ministrations, and a busy, watchful attention to every want.

The next day I had a long talk with this remarkable man, and tried to ascertain what were the Scripture passages which most deeply influenced him. I found that they were the Gospel narratives describing the life of our Lord and his practical teaching. He pointed out with serious emphasis the words, "Why call ye me Lord, Lord, and do not the things I say?" and the precept, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. As we read together these and other similar sentences from the Master's lips, I felt I touched the spring which fed the beautiful life-service I beheld. So this was the man the skeptics and socialists called 'the last of the Christians.'" Thus by this name did they unwittingly acknowledge the grace and purity of the religion they rejected. Thus did they express their judgment as to the character and worth of the mass of religious profession by which they were surrounded, their sense of the fact that it had lost its truth and reality; thus did they confess, however, that the Spirit of Christ had not wholly left the world, that there was still one in their midst who possessed and exemplified it. "The last of the Christians?" Was he the last? Of course not, but these men called him so. What did they see, and what did they fail to see, to lead them to give this man such a name? In the churches they saw well-dressed people and heard good words; but here they saw a plain man doing good deeds. Here was the clear shining of a Christian life. This is what is wanted: more genuine followers of Jesus Christ, of the power of whose great example we read: "the life was the light of men." In this age of profession and preaching, of books and churches, what is most of all needed for the enlightenment and Christianization of an unbelieving and alienated world is just "living epistles, known and read of all men." *Regions Beyond.*

THE full beauty of the smallest leaf—its living green, its wonderful tracery, its exquisitely-formed tissue—can be seen only when the sunlight shines through it, transfiguring

every part. So the full beauty of every life can never be developed until the sunlight of God's grace shines through it, and transfigures its smallest details.

### Samuel Tuke—His Life, Works and Thoughts.

(Continued from page 123.)

As the educational interests promoted by the Tukes, in and about York, have been mentioned in an earlier paper of this series, it is thought the reader might be interested to enter more particularly into Samuel Tuke's labors as an educator, few taking a more active and prominent part in the effort to secure the blessings of a "training, both of the heart and mind, for all the duties of life and for fitness to enter into eternity."

He co-operated with the British and Foreign School Society, supervising the schools of that society in his own city, and advocating its principles for adoption throughout Great Britain. A school for poor girls, next to his own home, was entirely supported by him, his daughter sharing the care of it.

"It was, however," says Charles Tylor, "to the improvement and progress of education in his own Society, that he directed his chief attention." He had been one of the founders of "Bootham" and "The Mount" Schools, both opened about 1830, at York, for the children of Friends and had taken a full share of the management of Ackworth School. In connection with the latter Institution, he was one of the founders of the Friends' Educational Society.

"It was at the gathering of this Association, held at the times of the Ackworth General Meetings, during the 'forties, that Samuel Tuke, its president, delivered his luminous exposition of the philosophy of education. These expositions were largely deduced from the facts elicited by his own historical researches, and now, after the lapse of many years, remain eloquent reminders that man cannot be put into an educational lathe to be turned out like a piece of furniture; that whilst schools have their service of exceeding value, and whilst teacher's labor is one of the noblest of professions, yet to parents is given in the Divine economy an influence which cannot be delegated to anyone. The historical facts are of singular interest and significance; the philosophical reflections display an intimate knowledge of the human heart, and are expressed in nervous English."\*

Samuel Tuke wrote five papers on the "Past Proceedings and Experience of the Society of Friends in connection with the Education of Youth," 1843 of which the following are a portion of the concluding paragraphs:

"The judgment now appears pretty much fixed in the Society, that the boarding-school system, conducted as ours now is, has on the whole a decided advantage over that of village or town day-schools. But the boarding-school is to be considered as the ally of, not the substitute for, parental education. We believe, indeed, that this idea needs to be more fully received, and that parents need to feel still more than they do that they are the chief educators of their children, and that it is but a small portion of that great work which can

\* John S. Rountree in *Friends Quarterly Examiner*, Fourth Month, 1895.

be devolved upon the masters and mistresses of our schools.

"The charge of instructors is, indeed, a very weighty one. The years which are spent in school include one of the most important periods of life; body and mind are expanding, the will strengthens, the passions unfold, judgment is still weak. The least part of education at this period, important as it is, the mere communication of knowledge. The formation of right habits, intellectual and moral, the fixing in the mind of Christian principles of action and the subjection of the will, are of infinitely more importance to the welfare, we might say, to the greatness of the future man, than the largest accumulation of art and science. Well may we inquire: Who is sufficient for these things? And we are bound to answer, that with man it is impossible, but with God all things are possible and the meek and humble follower of our Saviour in this noble calling will not want a portion of that heavenly wisdom, which, though in its operation, it be often less striking to outward eye than that which is merely human, works in harmony with Divine grace, and has power in it which is seen in its ultimate effect. Faith, hope, love, must be the sustaining waters of the Christian instructor.

"To recur, however, to the parent: we believe that the character of the future man is often laid in very early life. Education begins in the cradle, and every action and circumstance which occurs in the presence of a child, has a share of influence on his future character. The gentle restraints by which the mother controls the little obstreperous infant, her sweet smiles of love, her reproving eye, induce habits, thoughts, feelings, in the little pupil, and are the earliest, and perhaps the most precious, lessons of our lives; they who think, or act as if they thought, in infancy has only to be fed and to be pleased and that it is no time for moral training, to commit an error which perhaps no future life may be able to remedy.

"Not less important is the work of training in the subsequent stages of childhood. An opening mind is very sensible of impressions from without, and is the subject of strong internal tendencies within. The germs of that constitute man are shooting forth. If the evil passions are not restrained, they gather strength with the years of the child. Much more, however, is to be done by example and by a steady gentle rule in regard to conduct, than by didactic lessons. Above all it is important to cherish that tender feeling which offends its heavenly Father, which is often found to prevail in the very early period of life, and which is greatly encouraged by instruction in Divine things, and by the example of those who are walking in the fear of God. On the other hand, the early touches of Divine grace are liable to be dispelled by a course of bad conduct; the child's mind may be discouraged and hardened; and thus, it may be said, in the way of the Lord, in that rectification of the heart which is alone of Him, is obstructed and prevented.

"The work of education is undoubtedly very extensive, and includes in its perfect exhibition arts which all do not possess; but really the Christian parents, sensible of the responsibility of the trust reposed in them, alive to the

ence of surrounding circumstances upon the minds of their children, aware of the inward motions of sin which are ever springing up, and seeking for Divine help from day to day to curb and repress them, have the power to exercise the most important part of the great art of framing an immortal being. They cannot be ignorant, from their own experience, of the Divine ways; they have in their hands the Holy Scriptures, in which the hatefulfulness of sin in the Divine sight, and the true remedies for all the evils of our fallen nature, are clearly set forth; these, especially in the history of the lowly Jesus, and in the message of mercy to man through Him, are 'milk for the babes,' as well as 'meat for those of riper years.' There are represented the best precepts of human action; there is exhibited the only perfect example of godliness in the human form; and there are to be found the gracious promises of Christ's spiritual presence as the observer of the heart, the reprover of sin, and the sympathizing helper of his children. These things carefully and freely impressed upon the youthful mind, the firm, steady, but gentle repression of evil action, the example of a truly Christian walk, the prayers of a fervent spirit, constitute the means by which, under the Divine blessing, the great work of right education is to be mainly carried on; and in this work we believe they will have the largest measure of success, who, however small may be their natural talents, or their attainments, know most of the abjection of self to the Divine law, and in whose hearts the love of God in Jesus Christ is most abundantly shed abroad. Yet we fear there is great tendency in the present day, to more superficial system, to methods which do more upon the surface, but which do little to invigorate the understanding and inure it to habits of patient labor, or really to rectify the will by the establishment of new principles of action in the heart."

It was almost with prophetic vision that Samuel Tuke wrote to Josiah Foster, sixty years ago, concerning the probabilities of the Romish Church extending its baneful influence in England, viz: "Laudism is growing very fast in the Church. I believe it will be rife, if not rampant, by and by, and that the Church of England will have a heavy shake.

"It is surprising what things we hear nowadays in Society and read in books and newspapers from men who, ten years ago, would have repelled them with indignation. The question of church imposition, yea or nay, has to be tried, and in England, too.

"Probably the men of whom I am speaking are not quite prepared for the utmost coercive measures; but their principles lead to, and I do not think that anything but the want of power will prevent their resorting to the utmost coercion, to persecution.

"They may be said to constitute a moral pestilence, directed by a hand which brushes away all paltry barriers and preventions which man has raised, as a storm would do a spider's web. Man will have a religion. The color or dress may depend upon the taste of the day; but the essential form of all false religions is the same; it is always cruel. Happy it is that moral as well as physical evils are under the control of an Omnipotent Being, who can say to them when they have accomplished the work

to which they were sent, 'Hitherto thou shalt go and no further, and here shall thy proud waves be stayed.'

When we consider the present ritualistic movement which threatens the strongholds of Protestantism on both sides of the Atlantic, it becomes all, who appreciate the essential need of maintaining, inviolate, those spiritual conceptions for which our forefathers in the Truth suffered so much, to be alive to the aggressive efforts of this movement.

It is instructive to read what Samuel Tuke says in regard to usual missionary effort, viz: "I cannot avoid thinking there is a strong feeling pervading the Society increasingly, that the great work of the world's regeneration is to be effected by human planning and combination, and that methods which we cannot altogether approve as truly Christian are allowable and necessary in these great plans of moral improvement, the end sanctifying the means.

"The distinction which is made in respect to these efforts and those of a decidedly religious kind, the one as *requiring* spiritual guidance and the other as *not* requiring it, is, I think, not sound. "May not each individual be privileged to know what is fit for him with reference to his spiritual health; and is not the part we take in public affairs, and in association with others for good objects subject to this direction and guidance?"

*The Annual Monitor*, containing so many excellent obituary notices of departed worthies, was edited by Samuel Tuke in the 'forties, and his thoughts are clearly set forth in the preface, viz: "If the life have not borne evidence of the renewed man or there has not been that godly sorrow which worketh repentance not to be repented of, there is, we apprehend, little dependence to be placed, either on the belief of the doctrine of Christ's sacrifice, or on any peace, quiet, or resignation, which any may have experienced in the prospect of death."

In no line of reading was he more at home than when reviewing the literature of our own Society—a literature as valuable as it is unique for spiritual experience.

In a letter to his daughter Maria, dated eleventh of First Month, 1846, Samuel Tuke says: "I would not be sorry if some of our old controversial works had, when they had served their day, been buried with their authors, as the warlike implements of heroes were wont to be; but speaking of the writings of the early Friends generally, and especially their memoirs, I believe they have not yet finished their service, and will long form an important part of the history of the Lord's dealings with mankind in order to bring them under his perfect reign. Rightly used, too, I believe those writings are valuable waymarks and checks against that sliding back to which we are so prone. One must acknowledge that the history of the Church has been too much like that of the rolling of the stone up the mountain, often sticking fast at the point to which extraordinary efforts had urged it, and perhaps, still oftener, receding from the point attained.

"Yet the former is a better starting point than the latter, when a renewed energy is found to put the shoulder to the work; and so, lamentable, as it is, to see men content to lie down by the deeds of their fathers without seeking for their living energy. I think it

would be much to be regretted if their staves, fixed deep in the hill, were pulled up and thrown away."

(To be continued.)

### Starfish and Oyster.

The oyster when at home lives in a hard lime shell which nicely protects him from the attack of enemies. Man, with his tools, can open the shell and remove the soft animal, but besides man the oyster has few foes. Oddly enough, his greatest foe is not, as might be expected, an animal with powerful jaws and strong teeth, but one wholly without jaws. It is the common starfish, so common everywhere at the seashore.

Now, the starfish is a soft, flexible creature, very sluggish, seemingly helpless and utterly unable to attack such an animal as the oyster. Its mouth, which is in the centre of the disk, has no teeth or jaws. How can such a helpless creature open the formidable oyster shell and get at the animal concealed within?

Its method of doing so is odd enough. It first clasps the oyster in its arms, wrapping its five arms around the shell tightly. Having thus seized the oyster, it quietly waits. Just exactly what happens next even our scientists do not exactly know. The two shells of the oyster are held together by a hinge which is opened by a spring. The spring is so adjusted that the shells will be pushed open unless they are held together by the muscles. Some scientists tell us that, after the starfish has held the oyster for awhile, the oyster opens its shell in order to get food, and the starfish, that has been waiting for this, now injects into the shell a little reddish liquid. This acts as a poison, paralyzing the muscles, and thus making it impossible for the animal to close its shell. Others tell us that the process is simpler, and that the starfish simply holds the shells tightly together until the oyster is smothered. As soon as it is stupefied by the suffocation the muscles relax and the shell opens.

Whichever of these two accounts is true, it is certain that after a little the oyster shells fly open. Now comes the oddest feature of all. The stomach of the starfish is very large and elastic, and it is now thrown out of the animal's mouth much as one would turn a bag inside out. This stomach is then thrust within the oyster shell, and wrapped around the soft animal, beginning at once to digest it.—*H. W. Conn, in St. Nicholas.*

Look at the wonderful manner in which God our Father has contrived a supply for the thirst of his children in hot countries. He has placed amid the burning sands of Africa a plant whose leaf, twisted round like a cruet, is always filled with a large glassful of fresh water. The gullet of this cruet is shut up by the end of the leaf itself so as to prevent the water from evaporating. In the same hot land God has planted a great tree, called *Boa* by the natives, the trunk of which is of great size and hollowed like a cistern. In the rainy seasons it is filled with water, which continues fresh and cool in the greatest heats, by means of the tufted foliage which crowns its summit. In some of the parched and rocky islands of the West Indies there is found a tree, called the *Water Liauno*, so full of sap that if you

cut a single branch of it as much water pours forth as a man could drink at one draught, and it is perfectly pure and good. Is not God a loving Father thus to provide for his children?—*The Quiver*.

FOR "THE FRIEND."

### THE MESSAGE THAT NEVER CAME.

A stranger on an unknown road,  
I passed a home where stood  
One gazing in a look that showed  
He missed a lacking food.

I learned of him my proper course,  
Then felt a debt was due,  
To name the road to best from worse,  
The highway found by few.

The life and vision sent I choked,  
And trod my weary way.  
Oh, how was light and peace revoked,  
For many a dreary day!

And now when'er I pass that fence,  
I see a lonely, leaning frame  
Awaiting there with hungering sense,  
The message that never came!  
OFF NANTUCKET, Eighth Month 21st.

### Do You Believe in War?

Yes, I do, providing it is war of the right kind—I believe in a righteous, holy war against sin, the world, the flesh and the devil (Rev. xix: 11). "But I mean fighting, you surely do not believe in that," yes, I believe in fighting, a real fighting of "the good fight of faith" (1 Tim. vi: 12), using a sharp sword, too, "the sword of the Spirit, which is the word of God" (Eph. vi: 17), and I believe in *bloodshed* also—that precious blood of the lamb, which was shed for you and me (Luke xxii: 20). Likewise I believe in the suffering consequent upon this war—knowing that we are joint heirs with the captain of our salvation, Jesus Christ "if so be that we suffer with Him, that we may also be glorified together (Rom. viii: 17), "because Christ also suffered for us, leaving us an example, that we should follow his steps" (1 Pet. xli: 21). Yes, and I believe also in the eternal hatred engendered by war of this nature, for when "it is finished," we shall hear from the lips of the great Judge, the words, "blessed art thou, for thou hast loved righteousness and hated iniquity," yea, "thine own lips also," "enter thou into the joy of thy Lord" (Heb. i: 9; Luke xiv: 23). And again, I believe in the destruction and havoc wrought through war, for these enemies who war against righteousness, "shall be punished with everlasting destruction" (2 Thess. i: 9), and their leader together with themselves shall yet hear the awful sentence "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels" (Matt. xxv: 41).

On which side are you fighting in this war?  
—*Arthur W. Dove, in N. C. Friend.*

How incalculably much is lost by failure to recognize prayer as the opportunity for communion, as of sons with the loving Father—for absorption, during however brief a space, into the Divine nature, whence to emerge with spirits chastened, purified, unburdened! Joy in the mere prayer of mendicancy we shall not know; but there is joy unspeakable in the prayer of fellowship.—*The Examiner.*

### Some Account of the Early Experience and Subsequent Travels of Ruth Newlin.

(Continued from page 126.)

For some weeks I went to meetings regularly as they came in course, and my mind was clothed with more peace than for some time before. In this state I grew more easy until I again lapsed into unwatchfulness, and let my mind out on the perishing things of this world, and concluded it was not necessary to attend meetings so strictly in the middle of the week when there was a press of work, and I pleaded excuse that we were just setting out in life, and by being industrious we might get a comfortable living, and then I would take more time to attend meetings; forgetting the injunction of our blessed Lord, "Seek first the kingdom of God and his righteousness, and all things necessary shall be added." O! it is wonderful, how the Lord, in great mercy did bear with me. When I think of the many deliverances of my life, of both body and soul, I feel that I never can be thankful enough to Thee, my only Saviour and Redeemer.

Notwithstanding all I had to make me a penitent child, I tried to ease my convicted conscience by reasoning thus, Other young people are not as careful as seemed required of me, and my dear husband was so faithful in the discharge of duty, that would suffice until we had more of the comforts of life around us. His kind, persuasive language lingered with me when he was gone. One day he had only been gone a few moments when I heard a noise, and on looking out saw one of the most distressing looking human beings I ever beheld at the gate, trying to get into the yard. I was greatly alarmed, being young and timid. O! how I did wish I had gone to meeting, then he would only have found the house. But now I was in it, and I did not know what to do. I walked the floor, trembling every step with strong inward cries to my heavenly Father not to permit the awful looking man to come into the yard, promising that I never would stay at home from meeting to work again. And this covenant by his help I have been able to keep. Never one time have I felt I wanted to break it under any circumstances. The dreaded creature did not come in but lingered near until I suppose he saw my husband coming, then went away. There was my tub of apples I had expected to pare, untouched. I repeated my story and of my resolve never to stay at home to work any more. We mingled our tears together. This, the fifth of Sixth Month, 1832, I can say my promise is yet unbroken. When affliction has been my lot many months together, and I was not able to meet with my dear Friends at the place of public worship, I have been comforted in looking back over the past, when I was able to go, that I did so, often under considerable difficulty, and felt to receive a blessing, and at times untold peace was my reward.

Now as I was more fully given up, I was favored with desires to be more watchful over myself, and by so doing I gained some spiritual strength. Some months after this I felt an impression that I should be called to a service of a public character. I often had sweet, refreshing seasons from the presence of the Lord, in which it was given me plainly to see

the work He was calling me into. O! my unfitness and unworthiness for such a great and important work. I begged to be excused; I thought I should be willing to serve Him in any other way He might call me into, if I could be released from the concern of speaking in public. Sometimes the weight was so great that if the Lord had not made bare his arm of power, I should have sunk into despair. Some of my Friends often spoke a word of encouragement, but that did not remove the concern or do the work. I had no liberty to divulge the Lord's secrets to any one, not even to my companion. Yet he seemed to have a sense of my condition, and sympathized with me in my deep wading and plunging along in the mire and thick clay, until life itself became a burden, and I could have freely given it up if that had been the sacrifice called for.

Oh! how great a monster self is; and I do believe all will find they cannot serve the Lord acceptably except the stubborn will is slain, and all brought into subjection to the law Divine. Then, and not till then will they experience his yoke to be easy and his burden light and find true rest to their weary souls.

In the year 1844 I seldom sat a meeting through without feeling something of a weight or concern on my mind, yet my unfitness was so great, I was not willing to think it ever could be possible for me to tell to others what the Lord had done for my soul, and of his grace mercy to just such sinners who were willing to forsake their sins and seek the Lord while He may be found, and call upon Him while He is near to hear the cries of a penitent sinner, and whose all penetrating eye is over all his works. Sometimes Scripture passages were brought so clear to my recollection that for fear of having to express them in the meeting, I would shake until it was noticed by those sitting by. Sometimes a sentence or two were presented, appearing as if it might be Scripture, yet I had no recollection of ever seeing it, and when the meeting ended I was filled with doubts and fears. Every time I looked for the passage I found it. Often on just opening the Bible my eyes would rest on the same. So I often thought I was another doubting Thomas, only more so.

Just now I feel like relating a little of my experience on the subject of singing. When I had one little babe I often indulged in singing to him the hymns I heard in the meetings of other denominations, held where I was to work.

I was in such a practice of singing them would do so almost without being aware of it.

Once when thus engaged, I heard a voice as plain as if some one had spoken, "Walk the golden streets of the new Jerusalem. Thou art not fit to die." I was struck with awe at what I had been doing and what I had heard, for I knew it was the very truth. When my tongue and lips were uttering the words of that hymn my heart was far from it, and it was not the desire of my soul, for my mind was on the world and not acceptable to the Creator. I believe there are thousands who sing hymns as thoughtlessly as I did. As many days of old, "This people draweth nigh to me with their lips while their heart is far from me." What mockery it is.

Although I am going back in my narrative

I wish to relate another occurrence which took place the following winter. A neighbor who had been an invalid, died suddenly. Death so near us seemed to be a great terror to me, feeling I was not at all prepared for such an hour. Some of her neighbors and even her own husband had expressed doubts about her sickness being of as dangerous a character as she thought it to be. They said if she would get up and go to work she would be better. But she told them she should die, and when it really proved so, they exclaimed, "We will never say so of another poor creature." I felt like leaving this as a warning to all not to judge of the afflictions of others, for surely they need our sympathy instead of censure.

In the spring of 1844 we moved to a place more remotely situated, which I felt was good for us. More retirement and time for reading and meditation, but the farm proved to be wet, and we traded land with a man eighteen miles away, at Spring Meeting.

His wife was afflicted, and wanted to live nearer father, Eleazer Bales. She died not long afterward; we were well pleased with our new home, often feeling thankful to kind Providence for the many blessings bestowed on us poor unworthy creatures. Plenty of food and clothing, good health, a pleasant meeting which was mostly held in silence. The best of meetings when it is a live silence. Soon after we moved, I became very uneasy about the way I dressed, especially my full bordered cap. It was such a very great cross to wear a plain one that I went to meeting without any for some time. I felt that I could not wear such as I had worn any more. Sometimes I could say, "The spirit is willing; but the flesh how weak!" I did not want to be deceived and often queried, "Am I getting too strict?" Having learned some of the snares of the great deceiver in time past, I often craved to be able to do right in every thing. So, after some days of struggling for the right and against the wrong, I saw clearly that it was my duty to wear a plain cap, and keep to the same. I did so and my reward was sweet peace, and in addition the approval of my dear husband. This within itself, was a small thing, yet to me it was a great trial to appear among those of my own age in plainer clothes than they. I often desired to be led aright in all things and to be helped to guard my conversation that I might not offend my dear Saviour, and was favored with peace that this world cannot give neither can it take away.

We all had the enjoyment of good health for more than a year, except that my dear husband had a catarrh in his head, with which he suffered extremely for six weeks. In the spring of 1845 I had a long and severe sickness, in which my life was despaired of. When the doctor told me there would be a change within three days for better or worse, it did not alarm me, but casting myself upon the Father of all our sure mercies, I felt a sweet calm. After three days the disease began to yield to the treatment. I recovered sufficiently to be able to attend our Yearly Meeting, held at Richmond, Indiana, near one hundred miles away, at fall. I went as one that was hungering and thirsting after righteousness, desiring the sustaining food for the soul above everything else in this world. And I can say to the praise of my heavenly Father, that my empty

soul was filled to the full of his loving presence.

One night at our boarding place, after Scripture reading, my heart was filled to the overflowing, yes, like unto a vessel wanting vent.

The power of the Lord was so upon me that I trembled and shook. An aged Friend present spoke very encouragingly to some whom he felt the Lord was calling into service. So great was the power over me at that time that I could have exclaimed, "I am the one." But the magnitude of the work appeared so great for one so poor as I felt myself to be, and the fear that I might bring dishonor on the truth, caused me to sit trembling till the sitting broke up. I soon left the room to relieve my feelings in a flood of tears. A dear young woman followed me out and said, "Ruth, I believe thee had something for us to-night. How I do wish thee had spoken what was on thy mind, for I believe it was for me." This I could not deny. Some years afterward she became a minister. I believe the Lord had great compassion on me. I suffered for the night, imploring Him to strengthen my faith; yet I felt I could easier have given up my natural life, if that was what was required, than to be called to tell to others what the Lord had done for my soul. I returned home after meeting ended, feeling glad I went and somewhat strengthened in the inner man. Yet I believe I should have received a greater reward of peace, if obedience had kept pace with knowledge.

(To be concluded.)

**BISMARCK ON THE EVILS OF ORATORY.**—After the deluge of campaign oratory to which the country has been subjected, many will be interested in reading what Bismarck had to say on the orator, and the degree of influence that should be allowed him in the affairs of a nation.

"Eloquence is a gift that at the present day exercises an influence disproportionate to its value and is estimated beyond its real worth.

A good speaker must be a poet, approximately, and may not therefore restrict himself with mathematical precision to the truth. He must know how to goad, incite; must be easily inflamed in order to be able to inflame others; but I think that a good speaker could seldom be a good whist-player, seldom a good chess-player, more seldom a reliable statesman. The element of good nature must predominate in him, not that of sagacity, and I believe, indeed, that strictly in conformity with the physical constitution of man a good speaker and a cool judge may never be found united in the same person. I remind you of all the qualities of Mephisto, of the courage of the lion, of the speed of the stag, and you remember that all these were never found combined in one body; and so eloquence may be seen dangerously overshadowing intelligence, sufficing for the crowd without opinions, but a man of keen deliberation, capable of sure, exact consideration, the man to whom the conduct of large and important affairs is confided with satisfactory results, can hardly be what is called a good speaker. Whether one of the results of the present development of our civilization may be a remedy for this evil of eloquence, I do not know; but the fact that the evil is recognized is already a half remedy."—*Literary Digest*.

FOR "THE FRIEND."

**THE CHRISTIAN PILGRIM.**

Simply trusting in the Saviour

To supply his daily needs;

Only going at his bidding

Wheresoe'er his Spirit leads;

Caring not for worldly pleasure—

Idle ease, or languid leisure.

When the way is dark and gloomy,

Praising God for floods of light

Which shall burst upon his vision

In the morning of the night—

O, the wealth of heart-felt praises

That the earnest Christian raises!

Thus he goes upon a journey

To a kingdom of renown,

Where the least may be the greatest,

For each servant wears a crown.

Then, O hasten, time, in flying!

For that city he is sighing.

E. NEWLIN STOUT.

**Strikes Not Invited.**

A few years ago a pamphlet on the best methods of settling the difficulties between capital and labor fell into the hands of D. N. Burke, who was at that time United States Consul at Malaga, Spain and led him to write an account of two cotton mills that stood side by side in that city. For forty years one of them had been distracted by strikes, while in the other, employing about 2,000 operatives, for all that time there had been harmony and mutual confidence between employer and employes. In a letter to the "American Humane Educational Society," he writes:

"How, during all these years, in which so many changes have taken place, has there been no strike, no grumbling, no unrest, no complaints, no whisper of discontent? Have higher wages been paid in this mill than in the other? No. Have the hours of labor been fewer? No. Has the work been less laborious or fatiguing than in the other? No. Is there a different class of persons employed in this mill than the other? No. It is simply this: Don Carlos Larios, the owner of the mill and the employer of the operatives, has applied the law of kindness to his employees. He, in fact, substituted the law of kindness for the practice of greed. If an employee was sick, he sent a doctor to look after him and paid for the necessary medicines. In case the employee's illness continued, he paid on recovery the wages the person would have received had he or she been at work during the time. In case of the death of the employee, the wages went to the family of the deceased, and besides, if the circumstances of the family were such as to require it, he defrayed the expenses of burial. When his operatives married, he helped to "set them up" in housekeeping by presenting to the married couple several household articles which are indispensable for those entering such a state. Extraordinary diligence and care on the part of the employee in his or her work, or greater activity displayed by an operative, was duly recompensed in some way at some time by the proprietor of the mill; and every operative being aware of this sought to do his very best"—*Our Dumb Animals*.

To this we add the following from "Social Service": "Capitol, labor and conscience, with the knowledge that we are our brother's keeper, must eventually bring all right-minded employ-

ers to the conviction that the personal welfare of their employees will assuredly be financially profitable in their business relations, as well as the satisfaction to their consciences in having ameliorated and benefited their fellowman"

### Family Discipline a Century Ago.

Little Johnnie was an only son and the pet of his older sisters, as well as the joy and pride of his parents, and indeed of the whole parish. He was almost invariably remembered in the generous gifts brought to the parsonage, and a cake and a big red apple or a saucer of pumpkin pie was almost sure to be brought for "Master Johnnie."

When he was about four years old he was invited with his father and mother to spend the day with some wealthy parsonage, who had also an only son about Johnnie's age.

It was a grand dinner and other distinguished guests were there. But Henry, unlike his little visitor, was accustomed to rule his household. The pudding was very nice and according to the prevalent custom was placed upon the table at the beginning of the meal.

"I want my pudden" vociferated young Henry. He was hushed for a time with lumps of sugar and a good deal of cajoling. But the family could pay little attention to their guests. It soon became, "I will have my pudden." With cries and kicks he soon let himself down from his high chair and lay upon the floor and screamed. This could not be borne and the mother hushed the cries with, "There, there, Henry! Be a good boy and don't cry anymore and you shall have your pudding." His plate was filled and quiet was restored.

Little Johnnie looked on with wonder and evident admiration. Here was a hero and a conqueror, his thoughtful face seemed to say, though he did not put it in those words. The next morning at breakfast Johnnie didn't want his usual porringer of nice bread and milk. He wanted something which he knew he had not been allowed to have. With a little fear and trembling he declared "I will have it." His parents looked their astonishment, but watched the game. Presently he too kicked and screamed, and then scrambled down from his high chair and lay upon the floor in the most approved fashion.

His mother rose calmly from the table, took Master Johnnie by his head and heels, carried him to an adjoining room and laying him upon the floor said, "I thought we brought our little boy home with us last night. If we made a mistake and brought Henry we will leave him here till they send for him." She went out and shut the door. Johnnie pounded on the door and kicked and cried for a few minutes.

Then all was still. After a time there was a tiny, timid knock. "Who is there," asked the mother. "It is your dear little boy, come back again."

Johnnie was in his mother's arm, sobbing his sorrow and asking to be forgiven, and as he told us himself in his old age, "It was the first and the only time that I ever tried to manage my mother." *Sarah French Abbott.*

### The Dukhobors.

Joseph Barcroft, of Cambridge, in the London Meeting for Sufferings, told of his recent visit to the Dukhobor settlements in Canada. These emigrants are now planted out in vil-

lages over a district embracing 2,500 square miles. He had been in about half these villages. The majority of the cottages had two rooms, large and a small, and are built of wood, but otherwise not unlike the cottages of Ireland or Scotland. In many cases more than one family would be in the one cottage, where the men were away either working at a distance or in exile in Siberia. Some of the villages are organized on a communal basis of property, others on an individualistic. So far as experience yet shows, there is little in favor of either as superior to the other in outward prosperity. In most there is still poverty; but in certain areas this is not destitution. The most backward district is that of the Cyprus emigrants, who seem less pushing and enterprising, or else have had circumstances more against them. The great question now, however, is that of education. The real aim of J. Barcroft's journey was to ascertain how far there is an opening for educators if these were forthcoming. He visited a colony of seven villages where two women Friends had lived for a couple of months, and for a month one of these had held a school. It was opened on the basis of a teacher who spoke no Russian and some forty scholars who spoke no English. Yet at the end of four weeks a number of the children, both boys and girls, could understand and read and write easy sentences in English, could do simple multiplication fairly, addition less readily, and subtraction rather faultily. His impression was that neither the teacher nor scholars were backward, and that there is material well worth educating. The Dukhobors have especially good memories, due perhaps to the habit of committing so large a part of the Psalter to memory. He found other colonies also anxious for the opportunity of learning English.

The heavy burden upon even the most backward colonies is largely due to the lack of education, and consequent inability to understand their relationship to others. This burden could be relieved if some would take the trouble to educate them. He did not profess that education alone would cure their ills, but it would open the way for that knowledge of their neighbor which would broaden their lives in every way. Are there any in this country who will help to bear the burden of these poor people? In conclusion, he could testify from his own experience to the fulfilment of the promise, "Commit thy way unto the Lord, and He will bring it to pass."

John Bellows repeated that what is wanted is one or more Friends who would take up this work as a real religious service—some young women Friends, perhaps, who would go and train a few Dukhobor girls to become teachers amongst their people. They are, however, so suspicious of Government influence that they will not accept State assistance even or education.

M. A. Marriage Allen hoped Friends would feel this service laid upon them. She knew from experience in Cyprus that the children are not backward in learning, and has still the names of some boys who seemed to show capacity for being teachers.

Samuel Rogers, of Toronto, said the Canadian Government is really desirous to help the Dukhobors, and to that end anxious they should learn English.

### The Title "Society of Friends."

To the Editor of the [London] *Friend*:

*Dear Friend*:—Thy correspondent "Enquirer" has opened up an interesting question. I send herewith such information as I have ready to hand on the subject, and perhaps other correspondents may be able to follow it up.

George Whitehead, in his "Christian Progress," speaking of the year 1654, uses the term "Friends" repeatedly, and it was used at a very early date by George Fox and others. The Yearly Meeting's Epistle of 1682 begins "Dear Friends and Brethren," and the word "Friends" with a capital letter is freely used. The Epistle of 1684 is headed "Yearly Meeting of Friends." In the first volume of sufferings, from which Besse compiled his work, I find these words: "In these two volumes are some of ye sufferings (being many more and great) of ye people of God (now vulgarly and scornfully called Quakers, first called Ye Children of Light)," &c. In the first Yearly Meeting minute-book is a letter dated sixteenth of Eleventh Month, 1668, commencing with the words "Deare friends." There is also the expression "friends at London," and "friend were considering," and "friends are generally well here." The Yearly Meeting minutes commence with the year 1672, and I find the words "At a General Meeting of Friends for the Nation."

Marriage certificates that I have looked at between 1687 and 1715 speak of the "People o God called Quakers." Some from 1737 to 176 use the expression "People called Quakers. The marriage Regulations in 1861 have the words "Friends, commonly called Quakers, and in 1873 the Marriage Regulations use the words "Our Religious Society."

The 1834 edition of the Book of Discipline seems to be the one that first has "Religious Society of Friends" in its title-page.

Turning to Joseph Smith's Catalogue, under the heading "Friends" I find the words "Society of Friends" freely used after 1790; but Society is also used in 1780 in a title "A Short Vindication of the Religious Society of the People called Quakers" (vol. i: p. 766).

Looking back amongst broadsides, &c., I find an address of the Morning Meeting, 1777, containing the words "Our Society;" 1770, paper put out by Mary Hinde "To Such of the Society, 1765, again in an official document put out by the Two Weeks' Meeting, I find "Practice of the Society." In 1737 in "Seven Queries proposed in print by Friends in Ireland, &c., I find the words "Good of the whole Society." In 1716 in a very neat little speech made by George Whitehead in presenting an address to George I., he speaks of the "Annual Assembly held for the Religious Concern of their Society" (see Whitehead's "Christian Progress," p. 686).

It is evident the word "Society" was used more or less all through last century, but does not appear frequently on the official documents, which generally speak of the "People called Quakers."—Thine sincerely,

ISAAC SHARP

DEVONSHIRE HOUSE, 12, Bishops gate Without,  
London, E. C., Third Month 8th, 1900.

The only good name worth having is that which blossoms from a good life.

FOR "THE FRIEND."

## What Paul Learned.

Paul, as Saul of Tarsus, was a diligent scholar. Like as Moses became learned in the wisdom of the Egyptians so did Saul in that of the Greeks. But, being a Jew, his father sent him up to Jerusalem to a famous doctor of the Law, Gamaliel, to be instructed in the Divine laws as given by Moses. How well he learned, how zealous he became, his career soon showed. The followers of Jesus, whom Pilate at the Jews' demand had crucified, were becoming numerous; and the rulers of the Jews had hoped to have crushed forever this sect (as they called it) when they had caused the death of Jesus. But those who believed Jesus to be the Christ, the promised Anointed King and Saviour, upheld by a power explicable to the Jews, not only promulgated His teachings in Jerusalem, but persecuted those who fled, spreading the doctrines to far off Gentile cities. Saul of Tarsus knew one of these, where Greek culture was in high esteem; and there, like as in a quiet field, a flock of Jesus' disciples flourished and increased. Here was at Antioch these Greeks recognizing a religion in them distinct from Judaism, first called them after Christ Jesus, "Christians," because they themselves claimed that Christ lived to them of his spirit, which made them what they were.

Obtaining letters from the rulers of the Jews as a warrant to arrest these and bring them bound to Jerusalem to be scourged in the synagogue, Saul with his attendants sets out, like a sheriff and his posse, in our day. No better fitted officer for the purpose could they have chosen. Learned, zealous, at home in Hebrew or in Greek, in Moses' law or that of Syria, "verily thinking within himself that he did God service;" he now draws near to Antioch fully equipped. At Jerusalem, foremost in persecution, though yet but a young man, the witnesses of the death of Stephen, the proto-martyr, laid down their garments at his feet; nor was Saul, as Ananias said, unknown in Antioch, and all who knew did fear.

But One, whose omniscient eye had seen and known him, ere as a babe Saul hung upon the breast, and by whose grace he had attained to manhood and goodly gifts, beholds him; but still as yet, like gentle Samuel, knew not the Lord, only as he had learned of man; and now he finds he had learned *all wrong*. His pride and haughtiness laid low, his anger subdued, "trembling and astonished" when amidst a blinding light, like as Moses at the burning bush, he heard a voice calling him by name, "Saul! Saul!" Deeply humbled in this near approach to Divinity, well might Saul ask, "Who art thou, Lord?" and Jesus revealed Himself to Saul as Him whom Saul did persecute, whilst worrying his harmless sheep and babes. Christ's glory, too great for human eyes, had left Saul blind, and for three days and nights he tasted nothing, till a servant of the Lord, Ananias, was sent to preach the Lord Jesus, to open Saul's eyes, and that he might be filled with the Holy Ghost, as a chosen vessel to carry the glad tidings of salvation to the off kings and peoples.

But Saul, when changed in name as in nature, and called Paul, had yet very much to learn of Christ. Nor did he go to man, for had he not done so before? And had now to

unlearn all. God soon led him, as He did his servant Moses, into the quiet solitudes of Arabia, and there He taught him, as Paul says. "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ" (Gal. i: 11, 12). God was now his teacher by his Spirit, like as, ere sin had blighted God's creation, Adam walked holy with God in Eden's garden, with free access to the tree of life; and Paul now learnt that in this newer dispensation, as God's prophet spoke, "*all shall be taught of God.*"

Like as Moses was a servant sent of God to Israel, so now Paul is sent of Christ as his servant to the far off Gentiles, for "Is He the God of the Jews only? is He not of the Gentiles also? Yes, of the Gentiles also" (Rom iii: 30).

Paul then had learned in himself that though richly endowed with natural gifts, having had access to all the sacred writings of the Jews, having sat under the most famous teacher and expounder of the Holy Scriptures, zealous in himself to know and to do the Divine will as made known in the Scriptures, he had found after all, to his sorrow and grief, that he could not find in these that peace in his conscience toward God which he so earnestly sought, but when through faith and God's revelation of himself through Christ in his appearing to him, and by his teaching him by his spirit, Paul found peace and joy inexpressible. Now in his love to Jesus and in love to his fellow-man, no hardships were too great, no dangers but he could brave them, to bring others to what he himself enjoyed. Many were the lessons he had yet to learn, but how well he learned, how faithfully he obeyed, the end tells it all, when he solemnly declares, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing" (2 Tim. iv: 7, 8).

(To be continued.)

HOW PINS ARE MADE.—First, a reel of brass wire is taken of suitable thickness. The wire passes over a straightening board, after which it is seized by two jaws, and a cutter descends and cuts it off, leaving a projecting part for a head. On the withdrawal of the cutter a hammer flies forward and makes a head on the pin; then the jaws open and the pin drops on a finely ground metal plate, with the heads upward, until the end to be pointed comes into contact with a cylindrical roller with a grinding surface, which soon puts a fine point on the pins. They then fall into a box ready to receive them, and are ready for the second stage. After they are yellowed, or cleaned, they are tinned, or whitened, as it is called. The pins are now ready to be placed in papers. One girl feeds a machine with pins, and another supplies the machine with paper. The pins fall into a box, the bottom of which is made of small, square steel bars, sufficiently wide apart to let the shank of the pin fall through, but not the head. As soon as the pins have fallen through the bottom of the box and the rows are complete, the bottom de-

taches itself, and row after row of pins is sent at regular intervals to be placed in the papers.—*Christian Work.*

## "Make Us a Speech."

A tramp asked for a free drink in a saloon. The request was granted, and when in the act of drinking the proffered beverage, one of the young men present exclaimed:

"Stop! Make us a speech. It is a poor liquor that doesn't unloosen a man's tongue." The tramp hastily swallowed the drink, and as the rich liquor coursed through his blood, he straightened himself and stood before them with a grace and dignity that all his rags and dirt could not obscure.

"Gentlemen," he said, "I look to-night at you and myself, and it seems to me I look upon the picture of my lost manhood. This bloated face was once as young and handsome as yours. This shambling figure once walked as proudly as yours, a man in the world of men. I, too, once had a home and friends and position. I had a wife as beautiful as an artist's dream, and I dropped the priceless pearl of her honor and respect in the wine-cup, Cleopatra-like, saw it dissolve and quaffed it down in the brimming draught. I had children as sweet and as lovely as the flowers of spring, and saw them fade and die under the blighting curses of a drunkard father. I had a home where love lit the flame upon the altar and ministered before it, and I put out the holy fire, and darkness and desolation reigned in its stead. I had aspirations and ambitions that soared as high as the morning star, and broke and bruised their beautiful wings, and at last strangled them, that I might be tortured with their cries no more. To-day I am husband without wife, a father without a child, a tramp with no home to call his own, a man in whom every good impulse is dead. And all swallowed up in the maelstrom of drink."

The tramp ceased speaking. The glass fell from his nerveless fingers and shivered it into a thousand fragments on the floor. The swinging doors pushed open and shut again, and when the little group about the bar looked up the tramp was gone.—*Selected.*

"THOU wilt think, perhaps I am expressing myself rather earnestly; but it is indeed my conviction that from despising the day of small things many have fallen by little and little; and that, if ever these rise again to usefulness in our Society, it must be by close attention to what they are too apt to consider minor particulars, which, in my view of them, are only portions of a chain from which, whether we apply the figure to a law of nature or grace, whatever link we strike disorganizes the whole."—*Jonathan Hutchinson.*

"AND thou, Solomon, my son, know thou the God of thy father, if thou serve Him with a perfect heart and a willing mind, He will be found of thee, but if thou desert Him, He will cast thee off forever." It is the transgression of the Divine law in the soul and disobedience to the light of truth, as therein manifested, that occasions the withdrawal of the Holy Spirit, and the casting off forever. It is the refusal of man to let the Lord have dominion over him, and reign and rule in his heart that causes the desertion of grace.—*Selected.*

In life, troubles will come, which seem as if they would never pass away. The night and the storm look as if they would last forever, but the calm and the morning can not be stayed; the storm in its very nature is transient.—George MacDonald.

SUMMARY OF EVENTS.

UNITED STATES.—The election for President and Vice-President of the United States, on the 6th inst., resulted in the election of McKinley and Roosevelt, the Republican nominees for President and Vice-President.

The reply of the State Department to the Anglo-German note respecting the maintenance of the territorial integrity of China and open trade in the coast and river ports of that country, reiterates the adherence of the American Government to these principles as declared in previous notes to the Powers.

Statistics given of actions in the Philippine Islands from Second Month 4th, 1899, to Sixth Month 30th, 1900, show 33 officers and 476 men killed and 147 officers and 2076 men wounded.

A grand total of \$338,000,000 of exports of manufactures in the nine months ending with Ninth Month, 1900, is reported, which is three times as great as in the corresponding months of 1890, and nearly two and one-half times as great as in the same months of 1895.

In competition with European manufacturers an American steel company, has obtained an order for \$5,000,000 worth of rolling stock for South African railways.

Dr. H. V. Hilprecht has recently returned to Philadelphia from an expedition which has been carrying on excavations at Nippur, in ancient Babylonia, about seventy miles south of Bagdad. In a large mound rising 100 to 200 feet above the desert, has been found an ancient temple of Bel or Baal, containing thousands of tablets recording the history of dynasties running back to 4000 years B. C. The value of this discovery Dr. Hilprecht says can hardly be overestimated. The library of clay tablets contained writings not only in the character used 2200 years before the Christian era, which were the very latest tablets in the library, but the majority were in the cuneiform characters peculiar to the more ancient writings. They cover every branch of the literature of that early period, long before the day of Abraham, and tell of a civilization of which no word has come down to us.

Big Bald Knob, on the border line of Bedford and Somerset counties, 3000 feet above sea level, has been ascertained by E. Matley, a Pennsylvania Railroad engineer, to be the highest point in Pennsylvania.

United States Indian Agent Shoefelt, in charge of the Union Agency, whose jurisdiction comprises the five civilized tribes in the Indian territory, protests in his annual report against the unlawful occupation of the Indian lands and urges rigid Congressional legislation to protect the Indian citizens against the encroachment of aggressive and grasping whites. Of 2000 complaints filed against non-citizens by Indians in the past fiscal year, a large majority were against white men who in the past had intruded themselves upon the Indians and had gained their confidence to a sufficient degree to secure possession of their prospective allotments, and after having secured possession refused either to pay rent or to vacate, thus preventing the Indians from receiving any rents or profits therefrom. Many of the Indians are too poor to institute suit for possession and therefore are left helpless. The total population of the "Five Civilized Tribes" is estimated at 84,750, comprising 20,250 Choctaws and freedmen, 10,500 Chickasaws and freedmen, 16,000 Creeks and freedmen, 35,000 Cherokees and freedmen and 3000 Seminoles, and their lands comprise a total of 19,776,286 acres.

The total population of the United States is 76,295,220, an increase of 13,225,461 in the past ten years, or nearly 21 per cent. The population of Pennsylvania is 6,301,365, an increase of 1,043,351 in ten years. The number of Indians, exclusive of those in the Indian Territory is 145,282. The population of the State of Vermont, as announced by the Census Bureau, is 343,611, against 332,422 in 1890. This is an increase of 11,219, or 3.3 per cent.

It is said that during the present century 400 human lives, \$125,000,000 and 200 ships have been lost in fruitless efforts to find the North Pole.

The Auditor of the Post-office Department for the year ending Sixth Month 30th, 1900 shows that the total revenues for the Department for that period were \$102,354,579 and the expenditures \$107,219,298, leaving a deficit of \$4,864,718. The report shows that while the population of the country has increased 19 to 1 in 110 years, and the wealth of the people 40 to 1, the number of post-offices has increased 1000 to 1 and the revenues of the service 2700 to 1.

Smallpox has broken out on a number of Indian reser-

vations in the West, and it is feared that when the cold weather sets in the epidemic will become more widespread and assume a more malignant form. Every effort is making to stay its progress, and the Indian Bureau is forwarding vaccine virus to the various agencies.

In the report of General Randall, commanding the Department of Alaska he devotes considerable space to the natives of Alaska, and says that the Esquimaux has been unnoticed by those he has befriended, and has been allowed to die for the lack of proper care and food. For years he has extended his hospitality to adventurous white men, and his hut has been the shelter for shipwrecked sailor and frost-bitten miner. From all points, Cape York, Port Clarence, Topek, Galofin Bay, Ynkon River and elsewhere, reports have been received of sickness, starvation and mortality so great that it promised to wipe out almost the entire race. In closing this particular feature of his report, General Randall says: "In many parts of the United States provision has been made for the Indian. Reservations have been set apart for him, and food and clothing supplied. In Alaska it was not necessary heretofore to do much, but the great rush of white men that followed the discoveries of gold has completely changed everything. The game and fur-bearing animals have about disappeared and the natives' means of sustenance are gone. I therefore recommend that the Government afford some relief to the natives until such time as they can take care of themselves."

There were 376 deaths in this city last week, reported to the Board of Health. This is 20 less than the previous week and 5 less than the corresponding week of 1899. Of the foregoing, 196 were males and 180 females; 46 died of consumption; 35 of inflammation of the lungs and surrounding membranes; 18 of diphtheria; 12 of apoplexy; 12 of cancer, and 7 of typhoid fever.

COTTON closed on a basis of 9 1/4 c. per pound for middling uplands.

FLOUR.—Winter, super., \$2.30 to \$2.50; Pennsylvania roller, straight, \$3.35 to \$3.50; Western winter, straight, \$3.40 to \$3.65; spring, straight, \$3.65 to \$3.90; city mills, straight, \$3.45 to \$3.65.

GRAIN.—No. 2 red wheat, 73 1/4 to 73 1/2. No. 2 mixed corn, 42 1/2 to 43 c. No. 2 white oats, clipped, 28 to 28 1/2 c.

BEEF CATTLE.—Extra, 5 1/2 to 5 3/4 c.; good, 5 to 5 1/2 c.; medium, 4 1/2 to 4 3/4 c.

SHEEP AND LAMBS.—Extra, 4 1/4 to 4 1/2 c.; good, 3 3/4 to 4 c.; common, 1 1/4 to 2; spring lambs, 3 to 5 1/2 c.

HOGS.—Best Western, 7 to 7 1/4 c.

FOREIGN.—The Chinese Minister at Paris has cabled to Emperor Kwang-Su, urging him to return to Pekia, pointing out that it would greatly facilitate the peace negotiations.

Private letters from German soldiers in China tell of frightful tortures and slaughter of Chinese in battles by German troops. No quarter was given. The scenes are said to be indescribable.

From all the evidence obtainable, it appears certain that the Dowager Empress was the actual instigator of the recent troubles in China, and this is the view taken by the allied Powers, who seem practically united on the proposition that the Empress Dowager must not further participate in the affairs of China, and that she must be removed to a point where she will exercise no influence upon the Imperial Government.

By the unanimous verdict of the foreign Ministers at Pekia, eleven high Chinese officials, including Prince Tuan, are condemned to death. Three of the Boxer leaders have already taken their own lives.

The agents of the American Bible Society in Shanghai states that the total number of Protestant missionaries and their children known to have been massacred, as the result of the anti-foreign movement in China, and concerning whose deaths there cannot be a reasonable doubt, is 93. Protestant converts killed are numbered by the thousand. Fifty-five Catholic missionaries are reported as killed and in the northern provinces, including Manchuria; between 15,000 and 20,000 Catholic converts were murdered by the Boxers.

By means of Marconi's instruments the Belgian packet steamer Princess Clementine, while nearing Dover pier on the 3rd instant, exchanged words with Ostend across nearly fifty miles at sea. The only connection between the ship and shore was a wire hoop at the topmast. When the Belgian authorities have formally approved the system of wireless telegraphy, it will be extended to all other Belgian packets.

Before a meeting of the British Association for the Advancement of Science in the Ninth Month, W. H. Preece announced that he had been able by wireless telegraphy to convey audible speech six to eight miles across sea without wires.

The City Imperial Volunteers, returning from South Africa, marched through London on the 29th ult., along

streets packed by thousands, and received a tumultuous greeting. There were 4,000 police and 22,000 troops duty along the line of march, but they were unable to manage the crowds, and the occasion was transformed by drunken men into a scene of extraordinary violence during which many persons were injured and several killed.

A severe earthquake has recently occurred at Caracas, Venezuela, killing fifteen persons, injuring many others and doing great damage to property.

According to Yokohama advices the Buddhists of Japan are making great efforts to celebrate the beginning of the new century by active missionary work.

An enterprising farmer in Switzerland has turned the force of a convenient stream into power, and generated an electric current strong enough to run a planing machine, a fruit crusher, a threshing machine and a pump. The peasants come from miles around to gaze in astonishment at a farmhouse and stable brilliantly illuminated with electric lamps of sixteen and thirty-two candle power.

RECEIPTS.

Received from S. E. Hunt, N. J. \$2, vol. 74; Geo. Sykes, Agent, England, £21 5 shillings, being 10 s. e. for himself, Mary Ashby, John Anderson, Robert Bigle, John Bellows, R. B. Brockbank, Birmingham Free Reading Society, R. H. Clark, A. Cheal, Stephen Cumland, Thomas Francis, William Graham, W. B. Gibb, Jane Hall, William Knowles, Elizabeth Knowles, Thomas Knowles, J. A. Braithwaite, W. J. LeTall, Joseph La W. C. McKeane, Anna Moorhouse, Wm. R. Nash, David Pickard, George Pitt, John Sykes, Eliza M. Southall, J. Shield, Isaac Sharp, James Stewart, F. B. Sainty, C. Thomson, John Wood, Lucy W. Walker, J. H. Wall, F. E. Wright, William Williamson and Ellen K. Watkin, and 5 shillings each for E. and G. Brodrib and James Smeal, and 14 s. 5 d. for P. T. Moffat, 14 s. 4 d. for J. Thompson, and 13 s. for T. de Chrouschoff.

NOTICES.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will run trains leaving Philadelphia 7.17 and 8.19 A. M., and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, Sup.

WITH the approval by Philadelphia Quarterly Meeting of a religious concern of William C. Allen, a meeting for Divine worship is appointed to be held in Western District Meeting-house, on Twelfth Street below Market Street, Fourth-day, Eleventh Month 14th, at 7.45 P. M.; at which Friends and attenders generally, including especially younger members, are invited to be present.

Public Meeting Lansdowne, Pa.

A meeting for worship is appointed by authorized Chester Monthly Meeting, Pa., to be held in the meeting-house at Lansdowne, Pa., Fifth-day evening, the 11th inst., at eight o'clock.

Friends' Library, 142 N. Sixteenth St., Pa.

Open on week-days from 11.30 A. M. to 2 P. M. and from 3 P. M. to 6 P. M.

The following books have been added to the journal collection:—

- BLAISDELL, A. F.—Stories from English History.
BROOKS, E. S.—True Story of Lafayette.
CHAFLIN, F. P. and Humphrey, F. A.—Little Folks of other Lands.
COCHRANE, Robert.—Four Hundred Animal Stories.
EDDY, S. J.—Friends and Helpers.
LONG, W. J.—Ways of Wood Folk.
MARDEN, O. S.—Winning Out.
RHOADES, L. I.—Story of Philadelphia.
SANFORD, D. P.—Little Folks at Brookside.
TAPPAN, E. M.—In the Days of Alfred the Great.

DIED, at the residence of his brother-in-law, Joseph B. Woods, near Mt. Gilead, O., Tenth Month 20th, 1900, STEPHEN JACKSON, a member of Springville Meeting in his eighty-fourth year. Himself and wife had at Ohio Yearly Meeting at Barnesville, O., and on the turn home stopped here for a visit among relatives, he was seized with typhoid pneumonia.

—, at Cragmoor, New York, Eighth Month 1900, HANNAH B. WRAY, widow of Joseph B. Wray, daughter of the late James and Lydia B. Kite, in her fourth year of her age; a beloved member and officer of New York Monthly Meeting.



# THE FRIEND.

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**MILITARISM A MENACE TO HUMANITY.**— Making of "inconceivably cruel crimes committed upon native men and women" in China in South Africa by Germany's officials,—similar barbarities are reported of those other countries claiming the name of Christ,—the *Nation* says:

The truth is, that the magnificent German army machine built up on blind obedience and brute force. It is practically impossible to punish a crueler unless he commits murder, and their complete power over their men leads to inevitable moral deterioration on the part of the officers. The whole of the army—of militarism at its height—menace to the development of the people along with civilization and humanity, and its results are a fearful price to pay for the satisfaction of having a better army than some other nation. Officers trained in this school are placed in authority over the bodies and souls of dark-skinned peoples thousands of miles from the social, legal and moral restraints of the Fatherland, there is no other outcome to be expected."

**THE POPE'S EXALTATION OF THE REDEEMER.**

News comes from Rome this month that the Pope has addressed to the bishops an encyclical on the Redeemer. He exhorts the world to seek the Redeemer, which, the Pontiff says, is the road to truth and life, add-

As Christ's coming to the world reformed so the latter, in turning to Christ, will be better and be saved by following his doctrines. Divine law, by discountenancing revolt against constituted powers and avoiding conflicts."

If the peoples acted so," the encyclical concludes, "they would love one another as brothers and obey peacefully their superiors." Neglect of the Pontiff further says, has led to so many disorders that the peoples are oppressed with intense fears and anguish. He concludes with an appeal to the bishops to make known to the entire

world that the Redeemer and Saviour of mankind alone can bring salvation and peace.

By this declaration from the Pope we are reminded of the message which Stephen Grellet was enabled to deliver in person to Pope Pius VII.: "Finally," he says, "as I felt the love of Christ flowing in my heart towards him I particularly addressed him; I alluded to the various sufferings he underwent from the hands of Napoleon; the deliverance granted him from the Lord; and queried whether his days were not lengthened out to enable him to glorify God and exalt the name of the Lord and Redeemer Jesus Christ, as the only Head of the Church, the only Saviour to whom alone every knee is to bow, and every tongue is to confess; that such a confession from him, in his old age, would do more towards the advancement of Christ's kingdom and the promotion of his glory than the authority of all the Popes, his predecessors, was ever able to do; moreover that thereby his sun, now near setting, would go down with brightness, and his portion in eternity would be with the sanctified ones, in the joys of salvation.

"The Pope, while I thus addressed him, kept his head inclined and appeared tender; then rising from his seat, in a kind and respectful manner he expressed a desire that 'the Lord would bless and protect me wherever I go,' on which I left him."

## An Unauthorized Exponent.

For some years past we have been gradually ceasing to be disappointed at the assumption so often showing itself, that the proper way to propound Friend's doctrines is to propound the reverse.

Volunteer exponents or explainers of our faith, whether singly or in large parties, have from time to time so explained Quakerism away by piecemeal, that if they were all to be believed, there would now be but little of it left as a body of doctrine. Indeed, in many localities professing our name, the reversal of its tenets and principles would appear to be the one successful church industry. Witness the ministry—once awaiting the Spirit's putting forth, now given out at will, at man's choice and times; once given as freely as received, now hired; once free, now confined to the pastor; worship—once in a silence to be broken only by Divine call, now with silence diligently excluded as so much loss; human priesthood, once abolished, now reclaimed for

the conducting of divine services, including the performance of marriages, and supplying the hitherto missing requisite for "sacraments" and ordinances; the abrogation of all our distinctive testimonies with the principles testified for—as plainness, scruple about flattering titles or compliments, and phrases or names not based on truth; skepticism as to the witness for Truth in some quarters and the divinity and sin-bearing of Christ in others; and so on. But for all this, we were not yet quite prepared to see any one, professing to speak for the Society of Friends, announce to the country that for a defensive warfare Friends would generally take up carnal weapons.

Such, however, was the representation made of us by one apparently under our name to a public man conspicuous in the nation. Thereupon an esteemed member has been moved to write for these columns a protest from which (forbearing, as usual, all partisan allusions), we will quote:

"That any one proposing to voice the sentiments of Friends, as a religious body should say, 'We are not non-combatants, and when it comes to maintaining the honor and integrity of the nation, and commanding respect for our loved flag; our people would largely, perhaps as largely as most bodies of Christian workers, respond to their country's call and would combat as loyally as you could wish, any attempt to insult the flag we all so dearly love,' is incomprehensible, to say the least. It is so strangely and flagrantly out of harmony with the whole genius of Quakerism, its doctrines and history for two hundred and fifty years, that on the face of it there are grave suggestions of fraud. For there could scarce be a greater misrepresentation than the attempt to fasten upon the Society such sentiments as are quoted above. . . . When important doctrines are misrepresented by any parties, it becomes our duty to raise our voice in protest."

At the same time an article from the *Washington Times* has been forwarded to us, entitled "Non-Combatants," aimed at the doctrine that no man not willing to bear arms and fight for his rights can give a good reason why he should be entitled to the privilege of living in a free country," or as the reviewer prefers to characterize it, that

"A man's fists are the most important part of him, more valuable than his brains, or his conscience." He goes on to say:

"A great deal of nonsense has been talked at one time or another about moral courage being higher than physical courage, but that does not

change the fact that it is, or interfere with the general statement that one man may be possessed of both kinds. Physical courage, moreover, is not incompatible with a disinclination to fight. It sometimes takes more bravery not to defend one's self than to carry a revolver or become a good boxer. The Quakers of ante-bellum days were wont to risk imprisonment, whipping and death rather than give up their connection with the underground railroad. One of their number was caught assisting a runaway slave, and taken to a Kentucky prison where he spent sixteen years, and received lashes enough to kill a man of less hardy physique. Men who have risked and endured these things are not deficient in physical courage.

"Hannibal Hamlin, during years when his life was constantly threatened, walked the streets of Washington with no other weapon than a cane, though half the men in both houses of Congress went armed. The poet Whittier more than once faced, unarmed, a mob which threatened him with stones and brickbats. The man of high moral ideals and strong intellect is seldom a fighter from choice. He may fight when necessary, but his preference is for logic and persuasion. Since, ultimately, the problems of civilization have to be settled by logic and not by fisticuffs, there is perhaps much reason for his attitude.

"As compared with the crafty, time-serving and cowardly sycophant, the soldier is no doubt a fine figure. There is something about physical strength and endurance which challenges admiration. But it must be joined with higher qualities or it becomes mere brutality. Napoleon was great, not because he was a Hercules, but because of the mighty intellect, the gigantic personality, which made men his slaves. Great soldiers are not blusters, and seldom do they exalt their own calling above that of others. They do not treat with scorn the man who refuses to fight because his conscience forbids him, especially if he happens to live in times which test his courage in another way."

FOR "THE FRIEND."

### Power.

Power means ability to do. All power is limited but that of God, who is infinite in power. There is then a power of God which nothing can withstand, for He is above all. There is a power of Satan who brings man into the bondage of sin. Man also has power to do according to his will, and as first created could and did glorify his Maker, for man dwelt under God's power and protection. Being tempted, man hearkened to the tempter, and through sin fell from innocence and bliss; and more than that, being enslaved by sin he had no more power to do good nor to please God.

Where God rules is his kingdom—one of life, love, light and glory, righteousness, peace and joy. Where Satan rules is one of death, darkness, hatred, strife and woe. Man is the servant of whomsoever he obeys, whether of sin unto death or of obedience unto life. No man can be in God's kingdom while at the same time he serves Satan, committing sin. No man can serve God and mammon at the same time. Adam abiding in God's presence, was free from sin; going out therefrom his works were evil; so if a man abide in Christ he cannot be free to sin, for the character of sin is unchangeable, and inevitably brings death and separation from God.

Likewise, if a man live under the power of darkness, which all do who continue in sin, the kingdom of Satan, he cannot possibly serve or worship God there, any more than Israel could whilst in the bondage of Egypt. The children of Israel by their own power could not come out from under the bondage of Pharaoh, no more can God's people now of their own free will, for the carnal mind is enmity against God. It was the arm of God's power made bare that brought Israel out of bondage by the hand of Moses as a Saviour. It is God's power now, as manifested through our Lord Jesus Christ, by whom alone any man can come from under the bondage of sin into the freedom of Truth and the liberty of the spirit.

God called his people to come out of Egypt that He might lead them into the promised land. Moses forsook its pleasures and honors, choosing rather to suffer affliction with the people of God. God now offers his salvation to man under the like tender, that men leave the pleasures and lusts of this world wherein Satan's kingdom holds sway, and follow whithersoever the Lamb leadeth them, though it may be into the wilderness. Father, mother, sister, brother, worldly applause and prospects all, all to be forsaken for the sake of Him who calls, saying, "Come, deny thyself, take up thy cross daily and follow me."

It is the power of God's love that draws us to Him. "We love Him because He first loved us." "Whilst yet sinners Christ died for us," and now He subdues our hearts to himself by the power of his love. "I drew them with cords of a man, with bands of love. . . . I laid meat unto them" (Hos. xi: 4). It is none other than He who as the man Christ Jesus was tempted and afflicted as we are, and yet who in his love to us died that we might live, now glorified sitting on his throne of power Divine, comes and knocks at the door of every heart that entering He may spread a table of heavenly meat. It is He, the Alpha and the Omega, the first and the last, the only Saviour of men.

Hast thou heard Him brother, sister, gently calling thee? If so trust Him, for his name is love, his arm is power. "He is able to save to the uttermost all those who come unto God by Him. Out of Satan's kingdom of darkness and sin the opposition of man will vanish as the Egyptians in the waves, and the sea itself with all its proud waves and roaring, will be passed through dry shod. His outstretched arm that upheld Peter on Galilee's wave is the same all powerful arm now around thee. "When thou passest through the waters I will be with thee" (Is. xliii: 2).

After that God had revealed himself to the lad Joseph, and had given to him dreams foretelling future events, God suffered Joseph's brethren to sell him as a slave. He suffered Satan to tempt him and Joseph was thrown into prison. He tried him and proved him and found him faithful. He gave him wisdom to interpret dreams; He exalted him to the power of a throne; and still Joseph was godly, upright, humble and forgiving. Dying, he had an assured hope of his children inheriting the land promised of God. His father Jacob, too, met with the God of Abraham and Isaac at Bethel; he passed on to Syria and there suffered the heat by day and the cold by night, but amidst it all God prospered him, and brought him again to Bethel a prince in power, the

Israel of God. And sufferings and trials have been the lot of all who have been called to be sub-shepherds in Israel, for such all Christians should be. David besought that God, who remembered him in all his afflictions; Jeremiah prayed in his dungeon, and Daniel in the lion den; partakers were all these in the suffering of Christ, and so also may we be if we patiently endure what seems meet to God to permit.

Let patience have her perfect work that may come out of every trial like as a vessel out of the furnace, fit for use.

Immanuel, God with his people, the same yesterday, to-day and forever,—He will not suffer them to be tempted above what He is able them to bear; He will not let man destroy the work of his hands, for men may hurt the body but cannot hurt the soul. Being tried and found faithful He will give to them a crown of grace and glory, and make them inheritors in the kingdom of God.

"God hath spoken once: twice have I heard this; that power belongeth unto God." David in Ps. lxxii: 11. In this power of God David whilst a youth slew the lion and the bear, and Goliath the giant who defied Israel and Israel's God. Going forth in "the name of the Lord" he slew him, and afterwards, as king, twice he smote the Philistines in the valley of Rephaim. Jesus our King, Anointed of God, as the Captain of our salvation, conquered Satan and death, and now calls men to freedom that they may engage in a holy warfare, against their fellow-men, but against the very lusts in ourselves from whence all wars and rebellions against God's laws arise. "Every battle of the warrior is with confusion; noise and garments rolled in blood, but his shall be with burning and full of fire" (Is. 5). Christ's freedom is one from the bondage of sin, one of truth from error, one of love and tenderness of heart from a hard, hateful and revengeful spirit. God in power as a consuming fire goes through these briars and thorns in the wilderness of men's hearts, and by his baptism of the Holy Ghost and of fire destroys all these, clears up the fallow-ground and sows the good seed of "the kingdom of God, which is in righteousness, in peace, and in joy of the Holy Ghost."

"RELIGION which is an acquaintance with God in spirit, is the noblest principle which man is capable of. But the activity and energy of it is not at man's command. We are to be quiet, passive, and not seek to stir up our Beloved till He please. Let us abide at home (in the house) till intelligence arrives, that the Master is come and calleth for us. Men willing and running of themselves are ignorant of the knowledge of religion as they do after discoveries in natural science, bewilder themselves and effect nothing that is profitable. Patiently wait and quietly hope is the lesson we should learn. How dry and like ashes our minds are, when the flame of religion (I mean the active, present virtue of it) is extinct." *Richard Shackleton.*

"MOTHER," said a child, "I have found God." "Where have you found Him?" asked her mother. "In heaven," said the little one in reply. Her elder sister laughed at her and asked, "Well, Phebe, have you been to heaven?" "No," the child said, "but the kingdom of heaven has come to me."

### The Captain's Vow.

I was traveling, many years ago, on a stage-coach. One of the passengers, a sea-captain, told how in a dreadful storm his vessel had been wrecked, and every soul on board except himself and one or two sailors had been lost. He had saved his life by holding on to a plank, and was at the mercy of the waves for a considerable time. The company pitied the unfortunate captain, who was returning home to a family destitute; but they wondered that a man telling of an escape almost miraculous could end almost every sentence with an oath. When the coach stopped to change horses, one of the passengers proposed to the captain to walk on with him and let the coachmen undertake them. As they walked the gentleman said, "Did I understand you last night that you had lost your ship?"

"Yes."

"That all your crew were drowned except yourself and one or two sailors?"

"Yes."

"That you saved your life on a plank?"

"Yes."

"Forgive me, then, for asking you one question more. When on that plank did you not look to God that if He would spare you, you would lead a very different kind of life?"

"None of your business!" said the captain, angrily.

The coach by this time came up, and they got up outside. The day passed on without anything occurring to break the journey, and toward evening, as the coach was entering the town, the captain excused himself from joining the rest of the passengers at supper, as he had no money. The gentleman took from his pocket a handsome sum and offered it to him. "No," said the captain, "I am poor, yet I am no beggar."

But," replied the gentleman, "I do not offer it to you as a beggar, but as to an unfortunate brother."

There was kindness in the gentleman's manner which could not be mistaken. The captain could not refuse the gift, but he took it as if it was half ashamed of accepting a benefit.

The captain went home with a heavy heart, and the gentleman retired to rest, thankful that he had helped a suffering brother.

He was surprised the next morning at daylight to hear someone rap at his door. He opened it and beheld the captain standing before him in tears. The captain took his hand, pressed it, and said, "Sir, I have not slept a wink since I saw you. I was angry with you yesterday. I am now come to ask your pardon. I had, while on that plank, vowed to God that I would live differently from what I have ever done, and by God's help from this time forward I am determined to do so." They pressed each other's hands and parted, probably to meet no more in this world.

THE RICH POOR MAN.—William Taylor, in the story of his life, tells of an old colored man who died in the city hospital. "He was a very homely man, and suffered intensely from the 'king's evil,' and I don't know how many other evils, but he had wisdom and was very pious. I saw him frequently, and every time he was as happy. A short time before his death he clasped his hands and shouted the praise of God. Said he, 'The Lord only knows how

I have been pinched with poverty, and what this poor body has suffered; but I am rich; I have an inheritance in heaven. Glory be to God! I shall soon be released from these sufferings and go to my home in heaven.'"

### The Christian Nurture of Our Children.

Probably few parents realize the extent of their responsibilities for the formation of their children's characters, or for the success or failure of those children's lives when they grow up. Few understand that it is worth almost any effort, almost any sacrifice, to make the children what they ought to be, and that such effort and sacrifice are but the plain duty of every parent. The work of the teacher is terribly handicapped if he has to lay the foundation instead of building the superstructure. Not only so, but if the foundation has not been properly laid by the parents, a heap of rubbish will have accumulated, which needs to be removed if a proper foundation is to be laid. This applies to all parts of our subject; but as I am now dealing, not with ordinary education, but with specially religious training, I would point out the terrible mistake made by parents who expect teachers to bring their children to Christ when they have made no definite effort to do so themselves. Would that the fathers and mothers of the Society of Friends could realize that Jesus Christ is constantly saying to them, "Suffer the little children to come unto Me," and that if they refuse to be God's instruments in leading their children to the Saviour and definitely seeking their conversion while they are yet very young, they are depriving their children of much of the blessing which God has intended for them, and rendering their whole future life more difficult and more dangerous. I believe God intends every Christian parent to see the answer to his prayers in the definite conversion of his children while they are yet young, and that where this is not realized it is owing to some fault or mistake on the part of the parent. This may seem a hard, perhaps even an unkind saying, but I cannot withhold the expression of my own belief on the subject.

If we are anything better than traditional Quakers, if we care for the principles which God has given us as a society to uphold and to proclaim, we shall long for our children to be enthusiastic for these principles, and to hold them as the result of their own settled convictions. To ensure this we ought definitely to train them as Friends, showing them that we follow our own special practices, not for the sake of singularity, not simply because our forefathers followed them, not because they please our taste, but because we believe that by doing so we are pleasing the Lord and Master of our lives, who has the right to control all our thoughts, all our words, and all our actions. We shall be more eager to make our children zealous workers for Christ and for his church, than successful men of business or successful citizens. Not that these are unimportant, or that we should neglect any right training which would qualify them to conduct their business or their public life in a manner worthy of the disciples of Jesus, but we should train them to care for their church life more than for worldly ends, and to think the welfare of the church an object worth living for. How can

we do this if we ourselves put other objects in the first place, and are only half-hearted in maintaining and extending the work of the Society of Friends? Actions speak louder than words, and our children will be quick to mark the insincerity of our professions if we try and teach them to do what we do not practice ourselves.

The Society of Friends is more dependent on voluntary efforts than most other bodies. Preaching, praying, personal visitation, spiritual oversight, and many other services, are in theory performed by all spiritually-minded members, each taking that share in the service which God may allot to him. The Society of Friends holds, not that we have no pastors, but that all are to place themselves at God's disposal to be used in pastoral work as He shall appoint. It holds, not that we have no preachers, but that all are ready to respond to God's call when He bids them testify for Him. But often this truth has been forgotten, and Friends have lapsed into a condition of spiritual laziness not very different from that of those who do their religion by proxy, and expect one priest or one minister to do the work which ought to be shared by the whole congregation. We have no right to forget that God still gives "some to be apostles, and some prophets, and some evangelists, and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." Each gift received should be exercised faithfully; and for this faithful service what better preparation can there be than the wise and loving training of sympathizing and whole-hearted fathers and mothers? We must work with our children, and encourage them to work with us, if we are to do our part in providing that the work of the church be carried forward according to the purpose of its Head.

Rightly directed energy means much, but it is not everything; and energy cannot be rightly directed unless it be directed by the Spirit of God. If our Quakerism is worth anything, we shall train our children from their very earliest years to value times of quiet waiting upon God, and to learn to listen to his voice.

If we thus train them while they are little, it will not take them long to appreciate our meetings for worship and to learn to take their right share in them, joining their silent prayers with ours whilst they are still very young; but if they see us impatient of silent waiting, if they notice that we readily accept some excuse to keep us away from meeting, we cannot be their true helpers in that life of holy communion to which God has called us and them.

May He whose voice we profess to listen to, and profess to obey, show us parents our deficiencies, and give us grace and courage to do all that He bids us in the training of our children.—*J. B. Hodgkin, in London Friend.*

AND if God give thee great faith, my dear brother, thou must expect great trials; for, in proportion as thy faith shall grow, thou wilt have to do more, and endure more. Little boats may keep close to shore, as becomes little boats; but if God make thee a great vessel, and load thee with a rich freight, He means that thou shouldst know what great billows are, and should feel their fury till thou seest "His wonders in the deep."—*Spurgeon.*

## Samuel Tuke—His Life, Works and Thoughts.

(Continued from page 131.)

His life extended over a period of marked progress. It was enriched by rare powers of mental and spiritual discrimination. We have seen how he co-operated with the best efforts of the leaders of reform and of the public welfare. With this fact in mind we can the better appreciate his conscientious insight into subjects which he disapproved. Thus he wrote several papers (in 1844-5) on the influence of the fine arts which some advocated as calculated to promote mental refinement and true civilization.

"History tells us that moral evils have been rampant when the fine arts have been largely cultivated. . . . They have no power to influence in restraining selfishness or raising man to the love of his Creator and fellow-creatures. . . . From the revival of literature in Europe, Italy may be said to have been the seat of the arts, and still many of the works of the inimitable masters are to be found in her beautiful but unhappy country. Alas for her civilization!"

He speaks of our early Friends in this connection, viz: "What moral beauty reigned in those undecorated homes when parents and children were bound together by the strongest ties of domestic affection. . . . Theirs was a genuine perception of and reverence for the majesty and beauty of truth, that divine idealism which alone truly elevates man and feeds and nourishes society in whatever is worthy of the name of civilization among a Christian people."

"Christ taught his disciples that as God is a spirit his worship must be in spirit and in truth. His temple was to be the hearts of his living members, and they, through their Lord and High Priest, had immediate access to their Heavenly Father. In the teachings of the Saviour there was much to show that grace bath use of nature; the dressing of the lily and the provision of the sparrow supply beautiful lessons on the universal providence of the Creator and the trust which his superior creature man might repose in him. No idea, however, appears to have entered the minds of the early disciples that they were to set lilies and sparrows before them, artificially to stimulate their trust and confidence, and it is well known that the absence of all art in their worship was one of the prominent occasions of that contempt which their heathen neighbors, those who were considered the wisest and most enlightened, threw upon them.

"History abundantly shows that as that living faith which is the life-blood of true religion declined, so did men seek by dead forms, pageantries and other varieties of human art to stir up something that was like the living power that had been more or less lost.

"This practice of imitations will be found running through all the history of the church's decline. Art raised up feelings in men's minds which were the imitations of those holy aspirations that came from God and breathed towards Him. The Gospel in its simplicity had been preached to the poor and had wrought its miracles; it had by the accompanying power of Divine grace awakened men's souls, opened blind eyes, and the ear deaf to the sweetness of truth was made to understand the words of eternal life. The changes were inward, but

the effects were seen outwardly, and here was the door open for human art to be exercised, and, like the Egyptian sorcerers of old, it did somewhat likewise by its enchantments. All the ingenious arts used to quicken dormant souls to a sense of the heavenly things are but so many counterfeits of truth and seals upon error."

The failure of the potato crop of Ireland in 1845-7 enlisted the sympathy and help of Friends in England and America, so that donations amounting to \$970,000 were contributed in the course of three years, and James Hack Tuke visited the districts most affected, distributing aid and devising means for relief. His father was deeply interested in this visit. Indeed, anything that concerned the welfare of that unfortunate island with its degraded and suffering peasantry drew upon his sympathy. Samuel Tuke had written fifteen years before on the causes which have contributed to the impoverishment of that country, viz:

"Whilst rivers of blood and millions of treasure have been sacrificed under pretence of supporting the glory or extending the dominion of our empire, we have, under the guidance of selfishness and tyranny, neglected to improve the finest portion of our territory, and converted that possession into a positive evil, which, under a wiser administration, would have been infinitely more beneficial in the increase of our wealth, our happiness, and our greatness than all our colonies, East and West Indian and American.

"We have often heard the question started in conversation, Why is Ireland so different from England and such a plague to it? and how are its evils to be cured and we relieved from the annoyance and terrors which it is perpetually causing us? Many conjectures have been hazarded in regard to each of these questions.

"We have heard the answer to the first not unfrequently amount to this, that the Irish were an idle, revengeful, intractable people, under the influence of a wicked priesthood. It has been shrewdly suggested that there seemed to be a sort of judicial curse hung about them (perhaps for not embracing Protestantism), but whatever was the cause their state was beyond the reach of cure, unless it should please Providence to submerge the whole island, for half an hour, beneath the green waves that wash its shore! Strange as these things may appear in writing they are no more than we have heard fully expressed, and we have often seen similar views not obscurely floating in the thoughts of men esteemed intelligent, when conversing on the subject of Ireland. Nay, we firmly believe that many a statesman, on whose decisions the destinies of Ireland have in times past rested, bewildered in the labyrinth of a cruel and crooked policy, has scarcely had more distinct views of the cause and nature and cure of Irish evils than are contained in the foregoing statements."

When writing to his son Daniel in 1848 Samuel Tuke expressed his views on social reforms as follows: "My principle is this: That moral evil in men individually is the root of the chief social evils which exist in the world or in nations.

"It is opposed to the principle which is very prevalent at present, that the evils which effect men, individually, are chiefly owing to the ac-

tion of those who govern them, either materially or through the influence of wealth.

"The latter principle rests upon another namely, that man is inherently good, and that the evil in him as evinced by acts is circumstantial.

"My principle involves an opposite doctrine, namely, that man is by nature prone to indulge himself in things which are not good that he lusteth to evil; and that in the indulgence of natural tendencies he does not obtain that which is best for him in this life, but a multitude of instances runs to wreck an ruin.

"It is a corollary from my principle for the cure of social evils we must look mainly to the means which effect man's moral condition; and, above all, to those which lead him to the recognition of God as a holy, ever present and all-seeing Being, who will judge and reward his rational creatures righteous and in mercy through his own appointed means."

(To be continued.)

## What a Beaver Did.

A. D. Bartlett, son of the late Superintendent of the London Zoo, has an interesting story of a captive Canadian beaver, which he relates in *The North and West*. A large willow tree in the gardens had blown down. A branch about twelve feet long and thirty inches circumference was firmly fixed in the ground in the beaver's inclosure. Then the beaver was watched to see what he would do.

The beaver soon visited the spot, and working around the limb, commenced to bite the bark and gnaw the wood about twelve inches from the ground. The rapidity of progress was astonishing. He seemed to put his whole strength into his task, although left off every few minutes to rest and look upward, as if to determine which way the tree would fall.

Now and then he went into his pond, which was about three feet from the base of the tree. Then he would come out again with renewed energy, and his powerful teeth would set work anew upon the branch.

About four o'clock, to the surprise of those who saw him, he left his work and came hastening toward the iron fence. The cause of this sudden movement was soon apparent. He had heard in the distance the sound of the wheelbarrow, which was brought daily to his pond, and from which he was anxiously expecting his supper.

The keeper, not wishing to disappoint the beaver, although sorry to see his task interrupted, gave him his usual allowance of carrots and bread. The fellow ate it, and was seen swimming about the pool until about half past five. Then he returned to his work.

In ten minutes the "tree" fell to ground.

Afterward the beaver cut the log into three convenient lengths, one of which he used for the under part of his house.

"THERE is much said in a carping way which is far more calculated to arouse the feeling of the natural man and irritate him, than to make the sure witness in his soul and benefit him. Especially are tender children made victims by such a mode of speaking.

FOR "THE FRIEND."

## AN APPEAL FOR INDIA.

SARAH D. SEARS.

Ere the sufferers, famine-stricken  
Fall beside the way and sicken,  
Let our warm life-pulses quicken;  
Send them help to-day.  
Ere the feeble life-flame smothers  
In the fathers and the mothers,  
In the sisters and the brothers,  
Let us work and pray.

While life's flame so low is burning  
To America they're turning,  
For our help and pity yearning;  
Shall they plead in vain?  
Nay! By all that's pure and good  
In our manhood, womanhood,  
By the golden rule, we should  
Send relief from pain.

Sad the scene 'mong many others,  
Of the baby-sisters, brothers,  
Watching, weeping by their mothers  
Fallen by the way;  
Watching, deeming she will waken  
Who has ne'er their cries forsaken;  
Weeping, till themselves are taken,  
Each Death's famine-prey.

Or, while they are fallen, sleeping,  
Faint with hunger, wroth with weeping,  
Taken into kindly keeping  
By the rescuers there;  
Back to life to come *so slowly*;  
Deem ye not this work is holy,  
Working for the poor and lowly  
With kind love and care?

Christians, o'er this broad earth dwelling,  
By their wants and fears dispelling,  
Ye to them are sweetly telling  
Of the Saviour dear;  
And the old, yet new, sweet story  
Of our heavenly home of glory,  
Younger, older, those grown hoary,  
Will more gladly hear.

England, thou hast *double* duty.  
Rise up in thy power and beauty,  
Leave off war with crime and booty,  
And make India free  
From the famine and the fever.  
Use war's millions to relieve her:  
Thou the giver, she receiver,  
Thou most blest will be.

Better merit Christ's rich blessing  
By his children's griefs redressing,  
Him in least of his confessing,  
Wheresoe'er they are;  
Better India's grateful children,  
Better earth's admiring millions,  
Than the gain of golden billions  
By the hand of war.

Use thy thousands for improving  
These thy subjects, ever moving  
Them to higher plane and proving  
Nature's gifts are there.  
That old mother-earth is holding  
Riches vast for man's unfolding;  
While the people thou art moulding  
For new work and care.

With thy skill and power to guide them,  
With thy means before, beside them,  
Famine's ills might not betide them  
As in by-gone years.  
Urging peaceful war with nature  
Thou wouldst bless thy fellow-creature,  
And increase thy own fair stature  
Without strife or tears.

Much hast thou already given;  
Well and nobly hast thou striven  
That the famine-bonds be riven  
Ere thy children die;  
But they still are needing more;  
Give and thus increase thy store.  
They will bless thee o'er and o'er  
As the years roll by.

Oh! how blest that time will be  
When, o'er every land and sea  
Men and nations shall be free,  
War and strife shall cease!  
Hasten then, oh mother-land  
That glad day when nation's stand,  
Under arbitration's hand,  
Waving flags of peace.

## The Value of Toads and Bats.

As a result of experiments with toads and bats, it has been demonstrated that a house, or even a community, can be rid of various troublesome insects, including flies and mosquitoes. These experiments were made by Professor Clinton F. Hodge, of Clark University, Worcester, Mass. Professor Hodge's first experiment was with the toad. "I constructed a small pen in my garden," he said, "and in it, in a pan of water, installed a male and female toad. To attract food for them I placed within the enclosure bits of meat and bone. The results were as satisfactory as they were unexpected. The toads spent most of the time sitting within reaching distance of the bait, and killing the flies attracted by it. I watched one toad snap up eighty-six house flies in less than ten minutes.

"One day I gathered a quantity of rose bugs in a tin box and began to feed the bugs to a toad. At first I did not count, but finding his appetite so good I started to count. When I had counted over eighty bugs and the toad showed no signs of wishing to conclude his meal, I picked him up. Previous to my beginning to count he had taken from ten to twenty bugs. I found the toad equally greedy for rose beetles, canker worms, ants, caterpillars, moths, June bugs, weevils, snails and many other insects. So, too, in a house, a room may be cleared of cockroaches by leaving a toad in it over night.

"A toad may destroy over two thousand worms during the months of May, June and July, and one of these harmless creatures may well do a gardener service to the amount of nineteen dollars and eighty-eight cents each season, and yet he can raise twenty thousand dollars of toads at an expense of not more than twenty cents.

"Farmers in England buy them, paying as high as twenty-four dollars per one hundred, for use in their flower-beds and gardens. For household purposes a small number of toads could be given homes in an aquarium. At night the toads could be let loose to kill bugs, while in the day they could kill flies. I have built a sort of cage or wire screen, a foot wide and two feet long, the top of which is kept open. It is only necessary to put in two or three toads, provide them with shelters, a dish of water in one corner, and then keep it supplied with bits of raw meat and any other refuse matter calculated to attract flies."

In speaking of the bat, Professor Hodge said: "We have no animal more interesting and probably none more valuable, and certainly

none less understood and more abused than the bat. They are easily tamed, absolutely harmless when gently handled, and make pets as funny as tiny monkeys. As destroyers of many of our most pestiferous night-flying insects, like mosquitoes, the bat is almost our sole dependence, and, as he is known to hunt insects afoot as well as on the wing, he is also of some value for larvæ that do not fly.

"My attention was turned to the bat through the codlin moth, the insect to blame for most worm-eaten apples. In an orchard near my home I found nine of the grubs of this insect in a minute. Chancing to go into another orchard, hardly a mile away, I found only four of the grubs in an hour's search. There is an old barn near-by, in which live a colony of between seventy-five and one hundred bats. The owner informed me that his apples were always free from worms."—*Boston Evening Transcript*.

## "We Ought to Obey God Rather than Men."

Our position is that if a citizen is faced with a command, or request, of the State which required him to violate what his conscience declares to be a law of God, then he must obey the higher law and withhold obedience from the lower, to which ordinarily he would be entirely subservient, or which he would fully respect and sympathize with. Our correspondent thinks this principle, if followed in times of peace, tends toward anarchy, for it may involve a resistance to the decision of a court. The practical difficulty seems to us slight, for there are but few cases where in such times a sensitive conscience will thus embarrass the citizen. Such cases, however, did occur in ante-bellum days, when conscientious abolitionists gave succor to runaway slaves in spite of the Dred Scott case and Chief Justice Taney's decision. They said, "Whether we should obey you rather than God, judge ye." Nevertheless, anarchy did not occur.

Members of the Society of Friends are a standing example of the same principle, and yet who calls them seditious? In any case the man who follows his conscience rather than the law must be prepared to suffer the consequences and go to jail in time of peace or be shot in time of war if it is so ordained. We do not advance our ideas of loyalty as likely to be "popular," nor do we suppose in some cases they would stand the test of a court-martial. There are some cases where it might be the citizen's duty to resign life itself rather than disobey conscience. Our critic perhaps is familiar with such a history. Will our friend tell us whether there is any other arbiter of a man's actions than [the witness in] his enlightened conscience? We know of no other. The case of a man already enlisted in a military organization is in many respects different from that of the unfettered citizen. He has already resigned to a considerable extent his freedom of action. If called on to go anywhere at his country's call, he must obey, unless he resigns his commission. This he might be unable, under some circumstances, to do. And yet even here if called on to do that which grossly violates his conscience, he should disobey at all costs. At least this is the "higher loyalty," as we have received it.—*City and State*.

If a man abide not in me he is cast forth as a branch and is withered.—John xv: 6:

### Some Account of the Early Experience and Subsequent Travels of Ruth Newlin.

(Continued from page 133.)

Here the regular account was broken off by sickness, and never again resumed, and the curtain falls between us and the inner life of this dear one for some years, except a few notes referring to that time. While it is to be regretted that she was not able to complete the full history with her own pen, as she intended to do, we are glad of this much. The early experience of those who through faith, obedience and patience, have attained to the stature and fulness of strong men and women in Christ, is often very encouraging to others, who may well conclude that no strange thing has happened them, when they are weak, faltering and often cast down with their shortcomings and backslidings. In younger years she had no liberty to divulge her feelings to any one, but in after life she was very free in telling her early experience and even seemed to enjoy dwelling upon the many deliverances from trouble and temptation which had been permitted to assail her from time to time.

Possessing a very sensitive nature, she was subject to greater extremes of feeling either of joy or distress, perhaps, than most. Her baptisms into suffering were as unto death, and when deliverance came, her joy was to the full, almost without alloy. The scripture was often applicable, "Sorrow remaineth for a night, but joy cometh in the morning."

The following notes, found among her papers, may not be out of place here, as they refer back to her earlier years:

Eleventh Month 21st, 1883.—To-day my daughter is forty-one years old. When I call to mind the very precarious state of my health in those years, I am lost in amazement that my life should be lengthened out to the present, while so many near and dear ones are called away in the prime of life. My dear companion has been years and years in glory, and I am still left in this world of sorrow. Oh! Lord, thou hast been my refuge in the day of trouble, and as a mighty rock in a weary land. Thy all-powerful arm has been underneath to support, and thou hast covered my head in the day of battle."

First Month 17th, 1891.—"I am sixty-five years old to-day. When I take a retrospective view of my rebellious life, it is a wonder to me that I was not cut off in my sins. Many years I stumbled at the cross in regard to my apparel, which I was so fond of, and if I had possessed the means, I should have gone to an extravagant length. But the Bishop of souls never left me to my own stubborn will, and in length of years I left off everything I felt condemned for wearing. And my reward for the sacrifice was sweet peace."

Her toilet was always arranged with peculiar neatness and taste, which some were disposed to define as pride. Although the natural propensity to change with the ever-restless tide of fashion had been crucified, and she had adopted a settled mode of dress agreeable to apprehended duty, her native precision remained to be a marked feature in her character. All our peculiarities are not sins, and the great Searcher of hearts can discern between the two, although man in his weakness can not. Our gifts are possessed in earthen vessels "that the excellency of the power may be of God

and not of us." Yet the admonition is needful "Let every one that nameth the name of Christ depart from iniquity" and even endeavor to subdue as much as in us lies those peculiarities, which grate on the feelings of others and sometimes mar the good that is intended to be done. She ever viewed with sorrow the tendency to depart from our testimony to the world in dress and address. Comparing it to a hedge about us, which when broken down, opened the way for other departures. Thus we would gradually lose the depth of spirituality which has characterized many who have felt called upon, even in minor things, to adhere to the practices as well as the principles which have been long established in our Society. Yet she warned some not to rest in the outward form, which could never save any, with out the inward work of regeneration—the old man with his deeds put off, and the new man, Christ Jesus put on.

"Soon after making an entire surrender in regard to my attire, the call was renewed which had rested on my mind at times for years, that it would be required of me to tell to others the way of life and salvation. Oh! that none may procrastinate the work of the Lord so long as I did, and be so unwilling to obey. The magnitude of the work was so great, and I so unfit every way, I felt at times I would be glad if the concern would be taken from me, and I even went so far as to ask that it might be taken away. And for a while I felt some easier in my mind, and he who is ever the deceiver of mankind, persuaded me to believe I was nearly a Christian, and just as sure as I became entirely given up, then the Lord would take me from my family, which I loved better than my Saviour. So he kept me in this delusion for a whole year, and I became so destitute of the presence of the Most High, that I began to fear I never would be favored with his loving presence any more, and was almost sunk into despair."

Fourth Month 13th, 1878.—"I feel that all within me is humbled down as in the dust and ashes before the Lord, the God of my salvation. Oh! Lord, I desire to be able on all occasions to say, 'Not my will but thine be done.'

"The language that first saluted me this morning was, 'Be not faint-hearted but believing.' Thou alone can enable me to do this. When I am favored to look over my past life in the light of wisdom, I am amazed at the goodness of a long-suffering God, and his great mercy to me; who visited my soul in very early childhood. I have had to remember at times all through my life the solemn impressions which were made on my mind when at meeting at New Garden, Ind., when only five years old."

(To be continued.)

THE home is no place for the scold. It ought ever to be the scene of forbearance, love, charity and affinity. Husband and wife, parents and children should be kind, gentle, responsive and helpful. Thus will be realized the sweetest of joys, the noblest of confidences and the dearest and most enduring of relationships.

MAKE use of time, if thou lovest eternity; know, yesterday cannot be recalled, to-morrow cannot be assured; to-day only is thine.

### Salary and Freedom.

[From an article in the *Gospel Messenger*, so far as it may comport with Friends' view of the nature of the ministry.]

Both are [craved as] desirable things, and yet between the two there is a continual conflict. This is especially true in reference to the ministerial calling. And because of it there is conflict, friction and a longing desire for freedom from the demand that salaries too often make. Between the restraints of creeds and the expectation to please, many ministers whose aspirations are above that of a mere hireling, are laboring under heavy pressure and in the gall of bitterness. Their souls long for the freedom to preach the Gospel independent of either creed, tradition or the wishes and expectations of wealthy pew-holders. The man who depends on his labor in the ministry for support is too often at the mercy of the pleasure and whims of the people whom he serves. And as the paying towards this support is made largely voluntary, there is not that system about it that there is in reference to that of other callings; so that if any member is not pleased with the preacher or his preaching he feels at liberty to withdraw his support. In other words, to make him feel that he is a "hireling" and that it is his duty to adapt his preaching to the wishes of his employer. If he happens to be a post in the church, it means a large slice from his support, laboring against his convictions of right and duty to God, or handing in his resignation.

No matter how much we may say that these things should not be so, that ministers should be employed to preach the Gospel and labor for the highest spiritual interests of the people, the facts, in many cases, remain: And in truth the tendencies are too keenly felt on both sides. The most natural feeling on the part of the employer is to have his ministers preach to please, and that of the minister is to please also. It is hard to get away from feeling of this kind, and yet, in a better sense it is exceedingly galling to the minister. There is nothing that is so effectual in closing a man's mouth as money when it means a home, food, clothing and the ordinary comforts of life. And there is no other calling in life that is so dangerously tempting towards being bought as the ministry. It is the great barrier of a salaried ministry . . . because of the opportunities afforded for binding men's consciences and curtailing their liberties.

Many of the changes made and the resignations offered are the outgrowths of the unreasonable demands made by worldly parishioners. In some cases those who pay most liberally to ministerial support are brewers, saloon-keepers, and such as make money easily because of their business being either illegitimate or dishonorable. For ministers not to preach temperance and against these evils in the face of such hearers, pew-holders and church supporters is a temptation that is not easily met. And yet those who are honest to their own convictions, to their parishioners and to the God cannot do otherwise than preach the truth. And we are glad that there are those who will, in the face of all these temptations and difficulties speak out their convictions right.

In the morning papers we have the name of a minister who refuses to accept a salary, because he wants to be free to carry out his conceptions of right. He says: "In preaching for a salary I cannot bring myself to think it right to preach the Gospel, for then I am bound by traditionalism and by machinery. An effective teacher of morals talks God's truth in terms of to-day." It is further stated that he (Richard Wrightsman, of Christ's Church, New York,) has had several other pulpits offered at good salaries, but refuses them because, says he, "To drudge in well-being is blasphemy."

Let neither love of money nor fear of losing position tempt the man of God to preach anything more or less than the truth as we have it in the Gospel. To preach the Gospel, [the power of God unto] salvation," is that to which we are called. The living or support follows as a consequence. Only the "hiring" makes the money a condition. And it is the hiring who preaches to please his people, that he may get their money. The good shepherd careth for the sheep, because he loves them as he loves his own soul.—H. B. B.

### PATIENT WITH THE LIVING.

MARGARET SANGSTER.

Sweet friend, when thou and I are gone  
Beyond earth's weary labor,  
When small shall be our need of grace  
From comrade and from neighbor,  
Passed all the strife, the toil, the care,  
And done with all the sighing,  
What tender truth shall we have gained  
Alas, by simply dying!

Then lips too chary of their praise,  
Will tell our merits over,  
And eyes too swift our faults to see,  
Shall no defect discover.  
Then hands that would not lift a stone  
Where stones were thick to cumber  
Our steep hill-path, will scatter flowers  
Above our pillowed slumber.

Sweet friend, perhaps both thou and I,  
Ere love is past forgiving,  
Should take the earnest lesson home—  
Be patient with the living.  
To-day's repressed rebuke may save  
Our blinding tears to-morrow;  
Then patience—e'en when keenest edge  
May whet a nameless sorrow.

'Tis easy to be gentle when  
Death's silence shames our clamor,  
And easy to discern the best  
Through memory's mystic glamor;  
But wise it were for thee and me,  
Ere love is past forgiving,  
To take the tender lesson home—  
Be patient with the living.

**SLATE PENCILS.**—Slate pencils were formerly all cut from solid slate, just as it is dug from the earth, but pencils so made were objected to on account of the grit which they contained, and which would scratch the slate. To overcome this difficulty, an ingenious process has been devised by which the slate is ground to a very fine powder, all grit and foreign substances removed, and the powder passed through silk cloth in much the same manner in which flour is bolted. The powder is then made into a dough, and this dough is subjected to a very heavy hydraulic pressure, which presses the pencil out the required

shape and diameter, but in length of about three feet. While yet soft the pencils are cut into the desired lengths and set out to dry in the open air. After they are thoroughly dry the pencils are placed in steam baking kilns, where they receive the proper temper. Pencils made in this manner are not only free from all grit and of uniform hardness, but are stronger than those cut out of solid slate. For these reasons they have superseded the old kind. Over 25,000,000 of these pencils were made and sold in 1899 by one American concern in Chattanooga.—*Cement and Slate.*

### Items Concerning the Society.

Among the announcements of the Books of the Week we notice "The History of the Life of Thomas Ellwood," published in Putnam's Library of Standard Literature, by G. P. Putnam's Sons, at the price of \$1.75.

"The Friends' Book Association" propose to print the essential portions of George Fox's Journal, complete, in the form in which Thomas Ellwood prepared them for the folio of 1694, "but to abridge doctrinal and expository matter, and omit many of the epistles and letters."

The New British Parliament contains seven members of the Society of Friends.

The English Friends' Famine Relief Fund is now over one hundred and forty thousand dollars.

The *Inquirer* (English) contains a carefully written article by Henry Rawlings, once a Friend, now a Unitarian minister stationed at York, on the Society of Friends. He is impressed by the extent to which "meetings for religious instruction," with prepared addresses, are now taking the place of some of the ordinary evening meetings, and thinks it a sign of deeper changes coming. He "doubts whether there was ever so deep a doctrinal cleavage in the Society as now." In our own view, the cleavage is not deepening but healing up.—*British Friend.*

Two public meetings for Divine worship to be held, one in Friends' meeting-house in Media, at 2 P. M. on the first First-day of next month (Twelfth Mo. 2d), and the other in West Chester, at 2.45 P. M. on the first First-day of the First Month (First Mo. 6th, 1901), have been arranged for by a committee of Concord Quarterly Meeting, which was held at Media last Third-day, and approved of a religious concern to hold these meetings. It is desired that they shall be attended by its members generally, especially by the younger portion. Welcome was expressed also for other attenders who might feel concerned or desirous to come.

### Notes from Others.

"There is no danger that the Gospel will not adapt itself to the needs of every successive age. That it will conform itself to all fancied wants and arbitrary demands of humanity, cannot be expected. The Gospel in every age addresses itself to essentials, to the heart needs of the race, to the deepest problems of life. It is adaptive in that it seeks in any given set of circumstances the shortest and surest channel for the inflow of its own gracious, transforming energy; it is assimilative in that it associates itself at every possible point of contact with the life of each generation in turn, just as men are living that life, for the definite purpose of resolving the moral chaos which it finds into the spiritual and social cosmos which is the goal of all its striving with man.

"It need never be feared that the Gospel will grow too old for use, too weak for social service. It is an exhaustless force, an unwasted value, a

tireless regenerator of humanity. The evidences of Christianity are fresh as this morning's newspaper. The Gospel is historic if anything is history, but it is also, in the deeper, and not the lighter, flippant sense, abreast of the times, and ever pressing on toward the eternities.—N. Y. *Observer.*

Whatever American Roman Catholics may desire concerning a union of Church and State, they are subject to a power that does desire it, and when the alignment is made, when the interests of the Church demand that the alignment be made, they must stand as heretics and upholders of their nation's Constitution, or as Roman Catholics and the enemies of the palladium of our liberties.

That this time shall ever come seems to many only an evil dream. Who dreamed five years ago that our flag should wave over a tropical archipelago in the distant Orient? It is from the results of this war that the danger threatens. It is this that has encouraged the Roman hierarchy. With eight million Roman Catholics added to the eight millions we already have, there is an opportunity to form a Roman Catholic party that shall be the beginning of many troubles.—W. A. Curtis in the *Christian Advocate.*

At the recent Church Congress in England, the Bishop of Ripon congratulated his audience that, during the century now ending, the adherents of Christianity had increased from two hundred to five hundred millions, and that Christian nations now wield sovereign influence over eight hundred out of fourteen hundred millions of earth's population, but those who believe in the necessity of the new birth of individual souls and their personal union with Christ, will find but little ground for encouragement in the statement, as they ask how many of that vast multitude of adherents are true members of Christ.

On the other hand, there should be no yielding to discouragement at the paucity of results through human efforts. It is enough to do our part and leave the matter in the hands of Him who ruleth over all. He will work out his own ends and accomplish his purposes. It is ours to labor patiently and cheerfully, having the assurance that we shall be found in our lot at the end of the days.—*Episcopal Recorder.*

**FIRST STEAMBOAT FOR THE DEAD SEA.**—The object of a steamboat route across the Dead Sea from Jerusalem to Kerak is to facilitate the commerce between these two cities, that has for centuries been conducted over many sand-swept desert roads. The first of the boats which have been built at Hamburg is called the *Prodomos*, or *Forerunner*. A second craft has already been ordered. The boats will be fitted up with every modern electrical apparatus. They are introduced principally to handle the freight traffic, which is large, to and from Jerusalem, but there will also be accommodations for thirty-four passengers. The Desert folk are aghast at this puffing Western innovation that threatens their trade of centuries. *Ledger Monthly.*

Our dictionaries are nothing but registers of the edicts of man's advancing intelligence.—*A Correspondent.*

"The Logic of Events" is a convenient phrase for expressing the dependence of inexperienced humanity on the law of might as the revelation of right.—*A Correspondent.*

The Bible is not dependent on the dead letters of the monuments for its credibility, nor does the earthly life of our Lord require the attestation of some rockhewn gospel. From age to age, from generation to generation, the gospel is written in the hearts and lives of men, and Christ walks in his true Church to-day as really as among the

golden candlesticks in the apocalyptic vision. It is not a dead gospel, nor an empty manger or sepulchre, which claims our interest. It is a living gospel, which is confirmed in the hearts of men rather than by any testimony of the monuments or ancient manuscripts. We bow before Him in loving adoration who liveth and was dead, and is alive for evermore.—*Samuel Ives Curtis.*

#### SUMMARY OF EVENTS.

**UNITED STATES**—According to calculations the next House of Representatives will consist of two hundred and three Republicans and one hundred and fifty-three Democrats and Populists, with the one member from Idaho remaining in doubt.

The election has been followed by a revival in many branches of trade and manufacturing industries.

The U. S. troops have all been withdrawn from China, excepting nineteen hundred men who are under the command of the American Legation.

In a report in reference to the Philippines, General MacArthur, after declaring emphatically that the present army of sixty-three thousand men is strained to the full limit of endurance, adds: "At present and for many years to come, the necessity of a large American military and naval force is too apparent to admit of discussion."

An interesting fact shown by the census is the area of various cities. New York covers 197,192 acres; Chicago, 122,240; Philadelphia, 84,933; St. Louis, 39,276; Boston, 60,661; Baltimore, 24,171; Pittsburg, 19,418. Hoboken, N. J., is the smallest city in the United States in point of area, having 59,364 people on 960 acres. New York City has 18 people to the acre; Chicago, 13, and Philadelphia 15. Hoboken has 61 to the acre.

The death rate of New York is 18.41 to each 1000 of population; of Chicago, 14.57; of Philadelphia, 18.78. The highest death rate in the United States is that of Charleston, 29.92. Mobile's is 29.80. The lowest is that of Lincoln, Neb., which is 6.13.

In the annual report of the Treasurer of the United States, Ellis H. Roberts, on the operations and condition of the Treasury, he says the growth and prosperity of the country and the general activity of business are reflected in the transactions of his office. The net ordinary revenues of the Government for the fiscal year were \$567,240,852, the largest in the history of the country. The gross receipts under warrant, including those on account of the public debt, were \$1,387,299,262, and the disbursements \$1,195,943,472, a large increase on both sides over the previous year.

Chicago has officially tendered its \$34,000,000 drainage channel to the United States Government, in the hope that the latter will make it a part of a water-way to the Gulf of Mexico. A memorial to Congress says the canal is deeper than the draft of any lake vessel and is wide enough to float three abreast, but is commercially useless to the nation, owing to the lack of a proper channel in the Illinois and the Desplaines rivers.

Electric coal cutting machinery is rapidly displacing handwork and other varieties of mechanical mining appliances in the collieries of Great Britain and the United States. The coal thus mined is cleaner, the waste less and the effect of the machine on the ventilation and temperature of the mine less than with any other mechanism.

A well yielding six thousand barrels of petroleum daily has lately been opened in Lewis Co., West Virginia. This yield exceeds that of any other on record.

The population of the Southern States has increased from 19,300,000 in round numbers, to 23,200,000, or very nearly 20 per cent., during the last ten years. Very little of this increase can be attributed to immigration. Exclusive of immigration the population of the entire country has increased 9,225,000, of which nearly 4,000,000 is in the Southern States.

The population of the State of New Jersey is 1,883,669, as against 1,414,933 in 1890. This is an increase since 1890 of 138,736, or 30.3 per cent.

The Commissioner of Indian Affairs says: The Indian population of the United States is about 267,900, of which 45,270 receive a daily ration. The ration issued and its value vary according to the tribe. Nearly two-fifths of the number receiving rations belong to the great Sioux Nation. He controverts the commonly accepted theory that by constant contact with the whites the extinction of the Indian is only a matter of time. It says it can be stated, with a great degree of confidence, that the Indian population of the United States has been very little diminished from the days of Columbus, Coronado, Raleigh, Captain John Smith and other early explorers.

Careful returns made of the annual rainfall in New Jersey show that in the northwestern part of the State

there is a fall every year of forty-four inches of rain; that on the sea coast it is somewhat more than this, and yet that in some parts of the State the yearly rainfall is as low as thirty-one inches, which brings it down to that of some of the sub-arid regions of the West.

Prof. Voorhees, of the U. S. Agricultural Experiment Station, points out the benefits of systematic irrigation: By this means it was found that blackberries will produce 97 per cent. gain in quarts over the ordinary method of culture; currants, 43 per cent.; cabbage, 31 per cent.; sweet corn, 51 per cent.; sweet potatoes, 72 per cent.; lima beans, 23 per cent., and watermelons, 44 per cent. Singularly enough, tomatoes received no advantage from irrigation.

Voting took place in Porto Rico on the 6th inst., resulting in the election of Republican candidates by a large majority.

Of 19,618 school children in Milwaukee examined during the past year, 5055 had defective vision and 1417 were afflicted with eye troubles.

Statistics furnished by the universal Postal Union regarding the postal service of the forty-three principal countries of the world in 1898, show that the United States has the largest number of postoffices as well as employes and Congo the least. In the proportion of post-offices to area and population Switzerland leads with one to every four miles, the United States being sixteenth in rank. The United States, with service on 174,679 miles of railroad and 302,442 miles of all other roads, ranks first in the length of mail routes, Siam being last. The United States also ranks first in the aggregate number of miles annually traveled by mails.

There were 369 deaths in this city last week, reported to the Board of Health. This is 7 less than the previous week and 55 more than the corresponding week of 1899. Of the foregoing, 196 were males and 173 females: 40 died of consumption; 37 of inflammation of the lungs and surrounding membranes; 21 of diphtheria; 13 of apoplexy; 19 of cancer, and 5 of typhoid fever.

COTTON closed on a basis of 9 $\frac{1}{2}$ c. per pound for middling uplands.

FLOUR.—Winter, super., \$2.30 to \$2.50; Pennsylvania roller, straight, \$3.35 to \$3.50; Western winter, straight, \$3.40 to \$3.65; spring, straight, \$3.65 to \$3.90; city mills, straight, \$3.45 to \$3.65.

GRAIN.—No. 2 red wheat, 74 $\frac{1}{2}$  to 74 $\frac{3}{4}$ c.

No. 2 mixed corn, old, 44 $\frac{1}{2}$ c.

No. 2 white oats, clipped, 28 to 28 $\frac{1}{2}$ c.

BEEF CATTLE.—Extra, 5 $\frac{1}{2}$  to 5 $\frac{3}{4}$ c.; good, 5 to 5 $\frac{1}{2}$ c.; medium, 4 $\frac{1}{2}$  to 4 $\frac{3}{4}$ c.

SHEEP AND LAMBS.—Extra, 4 $\frac{1}{2}$  to 4 $\frac{3}{4}$ c.; good, 3 $\frac{3}{4}$  to 4c.; common, 1 $\frac{1}{2}$  to 2 $\frac{1}{2}$ ; spring lambs, 3 $\frac{1}{2}$  to 6c.

HOGS.—Best Western, 7 to 7 $\frac{1}{4}$ c.

FOREIGN.—It is said that conferences between the envoys in Peking for the purpose of agreeing upon the fundamentals for peace negotiations with the Chinese plenipotentiaries proceed favorably in the whole series of important points. A battle is reported to have been fought between the Imperial Chinese troops and the Boxers in South China, which resulted in the defeat of the Boxers with great loss.

Oriental advices state that four to six million Chinese north of Peking are in danger of starving, their crops having been a total failure.

Private letters from China written by German soldiers give fresh details confirming the reports of tortures inflicted by the troops on Boxers. The Berlin press is urging that an official investigation into the conduct of the war in China be ordered by the German Government.

The United States Embassy in Berlin has received many applications for redress against the German Government made by natives of Alsace-Lorraine who are now American citizens, and who, after the Paris Exposition, visited their old homes, only to be expelled by the authorities. Under the provisions of the treaty of 1868, Germany refuses to recognize them as entitled to protection.

The expenses of the South African war, to be borne by Great Britain are expected to amount to \$500,000,000. Guerrilla warfare by Boers continues.

A syndicate has been formed to develop Eastern Cuba, consisting in part of American capitalists. The work of building a railroad from Santiago to Santa Clara, a distance of 350 miles has been begun. It is said that the country is wonderfully fertile and sparsely settled, and has in the opinion of those who subscribed to the company, a great future. The road which the company is already building will open one of the most fertile sections of the island. The property recently purchased includes hundreds of thousands of acres of sugar and fruit lands, which it is proposed to develop.

The exposition in Paris has closed. It has been visited by 50,000,000 persons and is regarded as pecuniarily successful.

It was found by the recent census that in Cuba the total number of male citizens of voting age was 417,990; of whom 187,813 were whites born in Cuba, 96,088 white born in Spain, 6794 whites born in other countries, and 127,298 colored, including blacks mixed and Chinese.

Great Britain has more than 1600 steamers of 300 tons and upward. Germany has 127 of the same size the United States 120 and France 60. Great Britain has 24 steamers with a register of 10,000 tons or more.

The exports of butter, cheese, eggs, bacon, ham, mutton, pork, apples, oats, peas, wheat, flour and potatoes Great Britain from Canada have more than doubled since 1896.

A Spanish-American Congress opened in Madrid on the 9th inst. Portugal will be represented, and all the South American Republics, except Bolivia, have accepted the invitation. Spain will not have predominance, as each State represented has one vote. The object of the Congress declared to be an effort to draw the component parts in closer intellectual and commercial relations.

Learned men of St. Petersburg are planning a scientific expedition to examine the immense number of manuscripts at Mukden, China, discovered by Russian troops, among them being ancient Greek and Roman documents, supposedly taken by the Mongolians on their retreat from the Occident. They are believed to be of great historic value.

The Trans-Siberian Railroad offers the cheapest traveling in the world. The Russian Government, in order to encourage emigration to Siberia, has made remarkably low rates. It is possible to travel six thousand miles for the sum of \$3.37.

#### NOTICES.

THE FRIENDS' EDUCATIONAL ASSOCIATION.—A meeting will be held at 140 North Sixteenth Street, Philadelphia, Eleventh month 17th, 1900, at 2.30 P. M.

1. "Drawing as a Factor in Education," by Rachel Alsop, of Friends' Select School.
2. "The Educational Value of Medeling," by Lillie Tears, of Moorestown Academy.
3. "Sloyd," by Eber D. Kanaga, of Friends' Select School.
4. Discussion.

RUTH S. GOODWIN, Secretary.

All interested are cordially invited.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.19 A. M., and 2 and 4.32 P. M. Other trains are met when request Stage fare, fifteen cents; after 7.30 P. M., twenty-four cents each way. To reach the school by telegraph, Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, *Sup't*

DIED, Teeth Mo. 22nd, 1900, at his home, Germantown Phila., THOMAS P. COPE, in the seventy-eighth year of age. This dear Friend, by an early submission to the constraints, limitations and sanctifying power of Divine Grace, presented in his daily life a rare combination of Christian virtues and graces that well illustrates the preciousness of "the fruits of the Spirit." Within the circle of his immediate family, he was beloved as honored head; his counsel was sought and justly valued by those who shared his personal friendship; and in religious Society he filled the various important stations to which he had been appointed with fidelity, and a most earnest concern that nothing, on his part should mar the beauty and excellency with which he believed the church is to be adorned. He took much interest in preparing and distributing compilations from the memoirs and writings of George Fox, William Penn and Robert Barclay, thereby making valuable additions to the literature of Friends. During his active engagement in a large mercantile business, Thomas P. Cope was remarkable for unswerving justice, and the maintenance of a high standard of commercial integrity. In later life his kindness, heart and quick sympathy with the wants or sufferings of his fellow-man, led him to foster various broad-minded schemes for their relief or uplifting. Whether viewed therefore, in his domestic or social relations, his place in the church, or the community, the close of such a life has left a sad blank, but it cannot have been lived in vain; while we may reverently believe that, through the mercy of the Redeemer he so fervently loved and sought to serve, our departed friend has forever "entered the joy of his Lord."

—, at Philadelphia, Pa., Ninth Mo. 6th, 1900, GEORGE JONES, in the seventy-fourth year of his age. A member of Frankford Monthly and Germantown Preparative Meetings of Friends.



# THE FRIEND.

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## Our Primitive Christianity.

We have been accustomed to claim and believe that "Quakerism is primitive Christianity revived." It is acceptable to us on no other ground. "If any man have not the spirit of Christ, he is none of his." The spirit of Christ in us and actuating us, is our only true title to that Christianity which was primitive and is the same to-day and forever.

We know of and want no other Christianity than that of Christ, and are sure of none that is not directly from Him by his immediate Spirit. We do not have to explore back into history and drag Him forward as an antiquity intrude Him upon modern times; we do not have to ask, "Who shall go over the sea for us and bring the word unto us that we may hear and do it?" We do not have to ask of any priesthood, "Who shall ascend into heaven to bring Christ down from above, or who shall descend into the deep, to bring up Christ again from the dead? But the word is nigh thee, in thy mouth and in thy heart."

It is not Quakerism's fault that its insistence on this doctrine and its practice, once primitive, now seems distinctive. This peculiarity of its virtue, and its mission on earth is that the doctrine of the immediate presence and word of Christ shall become less and less a peculiarity by being re-adopted in practice by Christendom.

What peculiarity of our doctrine or testimony would have seemed a peculiarity, in the sense of something eccentric or odd, to the spirit of the primitive church? Even of testimonies deemed by some as so very "minor,"—would simplicity of dress and truth of address have seemed an oddity, or rather the expected thing? Personal decoration and compliment, not dictated by truth and holiness, but swayed by worldly fashion would then have been a dire and heathen peculiarity. Would preaching and all exercise of gospel worship only as approved by the Holy Spirit be a singularity?

That was the normal state of worship and ministry, and the stated, studied and paid performances would have been man-made peculiarities.

Would an observance of the command "Swear not at all," and "Render to no man evil for evil," but "follow peace with all men" have been peculiarities? Nay, but their opposites,—the taking of oaths and the going to war,—were deemed inconsistent with the law of Christ. But as to carnal ordinances, while primitive Christianity was clear in setting forth the true nature of the "one baptism" so plainly denominated Christ's own,—that of "the Holy Spirit and of fire;" and the true partaking of the bread of life and communion of the Holy Ghost, we will admit that forms and habits grown inveterate under the Old Dispensation so clung to early disciples that the continuance of outward elements did not seem that incongruity with the new and spiritual order which the spirit of the New Testament would indicate. But, then, early Christians were not primitive Christianity itself,—neither is our own membership Quakerism, or up to its mark. For we shall not represent "primitive Christianity revived," except as we are ourselves revived.

We simply wish to suggest in adducing these particulars that the departures from primitive Christianity by which Christendom has left Quakerism "peculiar," are really themselves the peculiarities, the abnormities, the inconsistencies. The son who staid nearest home may have been left singular by his prodigal and worldward brother, but his was not the eccentricity; his was the steadfastness. We hold a waiting worship and a waiting ministry of the Spirit to be normal to the primitive Christianity of the gospel, and a ministry exercised in the time or appointment of men, or as a hired performance or man-made product, to be a monstrous peculiarity. We hold the spiritual baptism and communion to be those which are truly normal to Christ's new and spiritual dispensation of life, and all other procedures with external matter called ordinances, as effete provisions of an obsolete dispensation, to be consignable to the cast-offs as peculiarities, being no longer intended by Him, nor commanded in recorded words of his.

We hold the exclusion of women from the voice of prophecy and prayer in public ministry to be a later-day peculiarity, and not accordant with Him in whom "there is neither male nor female." We hold that those distinctive things in which our standing seems

eccentric from the worldward apostasy, are the things wherein the latter is out of centre with Christ. They mistake modern Christendom for Christianity who say "Quakerism is not Christianity."

We adduce these things more for those who rely on primitiveness in the order of time as the criterion of the claim of a denomination to the Christian name, than for the true Friend who would stand in the gospel's true original. True Quakerism regards the truly primitive Christianity not as a set of points in history, but as that which dwelleth in the bosom of the Father himself,—the only begotten Son who hath declared Him, and ever liveth as his Word to man. And if Quakerism is to be accounted as primitive Christianity revived, in whom shall we look for its revival,—in our own membership, or in other trustees who shall bring forth the fruits thereof? For us as a peculiar people of Christ, of primitive Christianity only so far as we are surrendered to be his own peculiar possession,—for us "to live is Christ." This is our one rule, so short in word, so large in power. No form of godliness, however primitive, will make us Christian while we deny the power. But as members are determined to know nothing as authority, life and Lord but Jesus Christ and him crucified, our speech and our testimony shall be revived in demonstration of the Spirit and of power. No amount of claiming by history and by sound doctrine on paper or lip that "Quakerism is Christianity revived" is going to demonstrate such truth to this and succeeding generations, till they see the revival in us as a fact,—till they witness what a living power Christ in us can be, showing forth his salvation from day to day, as in days of old and as in former years; and able to make, according to our dedication to his life, "the latter glory of this house greater than the former."

WHEN a dying minister was reminded of the great good he had done, the service he had rendered to the church and the great love he had for Christ, he stopped his friends in their kind appreciation of his work on earth, and said, "Nothing gives me comfort now, but the love of Christ to me. The sisters of Lazarus said, 'Lord, he whom thou lovest is sick,' and this is the strongest plea you can make for me, and this thought brings me the greatest comfort now. It is not my love for Christ, but his wonderful love for me, in putting me into the ministry and permitting me to do anything for Him."

## Culture.

Culture is a habit of mind, a mental process that wide reading and the memorizing of many facts and dates does not necessarily beget. In a general way culture may be defined as an acquired illumination, enabling its possessor to distinguish between the eternal and the ephemeral, between the significant and the irrelevant.

True culture takes little note of dates. It neither admires a thing because it is old nor welcomes it because it is new. It carries one into the realms of art, literature, science and social life, with a calm, judicial, sympathetic mind that is not clouded by feverish striving to know a little about a great many things or a great deal about little things.

Culture is to mental activity what real literature is to the printing press. As a nation we have great mental activity, but too little culture. We print an enormous number of newspapers, but not a great many permanent books. We are inclined to forget that one thought that clarifies our mental vision is worth a thousand unrelated facts, that one step toward real culture is more to be desired than a whole cycle of afternoon teas.

We should learn to give to the book and to the newspaper their appropriate places in our daily lives. To him who reads books worth the reading the daily chronicle of contemporary events gains a new interest. To-day's newspaper, if you have read history aright, becomes not a mere jumble of more or less interesting gossip, but a page in the diary of the human race, voyaging it knows not whither through wondrous seas. We should gain from great books that enlightenment which enables us to give to the crude details in to-day's news columns their comparative significance, to make, as it were, the annals of the moment submit themselves to the whole recorded course of human history.

When one has gained this power, acquired a culture that unerringly separates the eternal from the ephemeral, the significant from the irrelevant, then does the library seem more wonderful because of the newspaper, and the newspaper a thing to be read because of the library. *Selected.*

[This, however acceptable so far as it goes, stops short of the high calling of true culture. The "power which separates the eternal from the ephemeral" is that living Word, the in-speaking witness for truth, "dividing between soul and spirit," and a distinguisher of the thoughts and intents of the heart, discerning between that in us "which serveth God and that which serveth Him not." The spirit of Christ alone can preserve and edify us through our general reading, illuminate us therein, and, turning the water into wine, transmute our literary gains into culture by grace. Ed.]

If the universal cry of reform of so many inveterate abuses with which society rings — if the desire of a large class of young men for a faith and a hope intellectual and religious such as they have not yet found, be an omen to be trusted; if the disposition to rely more in study and in action on the unexplored riches of the human constitution — if the search of the sublime laws of morals and the sources of hope and trust in man and not in books proceed; if the rising generation can be provoked

to think it unworthy to nestle into every abomination of the past, and shall feel the generous darings of austerity and virtue — then war has a short date, and human blood will cease to flow. — *Emerson.* [Why not say, if the spirit of Christ be received? — *ED.*]

## Samuel Tuke—His Life, Works and Thoughts.

(Concluded from page 140.)

In approaching the end of so good and useful a man, one instinctively feels the hush of solemnity steal over the spirit — with an ever-deepening sense of the glorious transition which awaits those souls who have endeavored to serve their generation honestly.

And it was with a full realization of this inevitable summons that Samuel Tuke met, so serenely, the premonitions of the stroke which separated him from all his earthly interests and attachments. His domestic comforts and endearing companionships were of a high order, well illustrated by a letter he wrote to his son James upon his marriage in 1848, viz:

"YORK, thirteenth of Eighth Month.

"*My Dear James:*—I was much affected by the expression of thy tender feelings on quitting the parental roof. Very cordially do I reciprocate those feelings. Thou hast been dear and sweet in childhood, youth and manhood; and never more so than when rising to the character almost of a younger brother, some of my earlier hopes were realized, and I saw warm sympathies and good understanding combining healthily together, and giving thee a place of usefulness amongst thy fellows.

"I know thou art no stranger to the good Guide who leads into Christ's school, to bear his yoke, which binds the flesh but liberates the spirit, and gives the only freedom worthy of the name.

"I could speak a good deal of the blessedness of such a union as I trust yours is, of its influence in strengthening the mind to act *jointly* more independently of wrong influences than in the single state we have been wont to do. The feeling, too, of increased responsibility for each other which such an intimate union induces, tends to an increased individual care over the conduct of life, daily and hourly, lest in any way the one may lead the other astray, or in any manner obstruct the work of grace."

It was in the autumn of this year Samuel Tuke's faithful sister Maria died, after living in his family twenty-one years, and as Charles Taylor says, "besides supplying the place of a mother to his children she had been to himself a true sympathizer in care and sorrow, a tender and judicious friend to whom he could confide the various anxieties which he was naturally too prone to shut up in his own breast."

Her character was one of peculiar sweetness and unselfishness — her interest in all who stood in need of help bringing out "a remarkable ingenuity" in the manner in which she showed her kindness.

She did thank her Heavenly Father for placing her "in the midst of duties and of trials, and of pleasures which have all tended to strengthen the sweet cords of affection and domestic love." "To (her) strong emotions were united a lively humor; a ready vein of pleasant wit and a general elasticity of character which relieved a trace of melancholy she no doubt also possessed."

Her death coming so unexpectedly could but seriously depress all of the family, and Samuel Tuke felt it most keenly, especially as he was stricken within a few months by "a paralytic seizure" which resulted in his losing the use of one limb for a time. This he describes in the utmost calmness, saying, "so far was dead from assuming the aspect of the king of terrors that I seemed at times as if I could, without any discomposure, take hold of his hand, and be led down into the grave."

During this period of prostration his daughter Maria was his constant companion, and she read many books to him. It might be interesting to note in this connection that to a man as active as his had been for years, this was more of a rest than silence would have afforded, because, as John Stephenson Rowntree says, his "powerful intellect would again and again review the phenomena of mental disease. It was distressed at the evidences of sin and of the deceitfulness of the human heart, as evidenced in personal experience, in the fact of everyday life, in the annals of the past in the failures of philanthropic and political schemes for the amelioration of the race, in the infirmities of even good men, or in the contentions within the church. There was no exemption from private sorrow, and a sensitive conscience, trained from childhood, kept a life-long censorship over details of personal conduct. Thus 'the still, sad music of humanity' was constantly sounding in the chambers of that master mind." And thus we all should recognize that the great diversity of temperament and of habits, among equally good people, call for corresponding differences of treatment — remembering the common adage, "What is one man's meat may be another man's poison."

Samuel Tuke enjoyed the relief of being thus diverted, and he leaves a beautiful tribute concerning Friend's literature when he says "They interested without exciting me, and I felt a cordial agreement with the experience they (Friends' memoirs) described in the main."

The remarks Samuel Tuke would sometime make while listening to religious biographies might be illustrated by the record his daughter gives us, viz: "He had been looking at Margaret Lucas' Life, and said, 'A great deal of goodness with a good deal of weakness, as one often sees. I have very much altered, I think expanded, my view with regard to such matters. I used to think there was such a distinct line between good and evil; and so there is; but still there are so many ways in which natural character, education, etc., are shown, even when the individual has really experienced a change of heart. I see now, that if a person really has a great object at heart, there may be many weaknesses which, though they do not help, do not destroy the work. Some people take these peculiarities as the mark of good in a person.'"

After reading Frederick Dennison Maurice "Kingdom of Christ," he thought "the author was not correct in thinking that the early Friends would have done more permanent good if they had invented a form more suited to human nature," and added, "I have a firm faith that there will be a brighter day, that Christianity will prevail in greater purity in the world than it has yet done; though I cannot so fully believe that *our body* will be the chief instru-

ant in the work. I see no reason either to suppose that they may *not* be made instruments. We want resuscitating, not remodeling; and we do not know how life or living members may spring up amongst us. . . . Professors of the highest spirituality may give in a time of true awakening the most vivid to the light which their predecessors greeted at the dawning of a glorious day. They who then greet it will be the successors of the early Friends."

In reply to the question, "If you have the truth why do you not spread it?" he asks, "Where was pure apostolical Christianity two hundred years after its promulgation. The professors, even of the purest form, where were they to be found?" and so he thought Friends of his generation were probably as near their ancestors in the Truth as the Christians of the third century were to the apostles, in faith and practice, adding, "The course of the church has been one of perpetual degeneration, with occasional surprising revivals."

After the marriage of his daughter Maria to Joseph Tylor, he writes to her, twenty-fifth of Tenth Month, 1850:

I trust the change has been in the ordering of Divine Providence, and I can hear of thy happiness without jealousy or repining." S. T. then recalls the saying of an old woman, upwards of one hundred years, whom he visited, in his wife's time. She was not at all superannuated, but hard of hearing and dull of sight, and when informed by her visitors that she had twelve children at home, she exclaimed with uplifted hands, "That's a mony." To thy dear mother's replying, 'None too many,' promptly, she quickly rejoined, with an earnest look, 'None too mony? I warrant you, you'll be right glad to see them all weel satel.' . . . When the right time comes one might be glad to see all one's children 'weel satel,' though the removal from the parent nest is not quite so easy as that of the birds." The recent agitation about birthright membership makes Samuel Tuke's thoughts of half a century back quite interesting, viz: "I have no faith whatever in the grand nostrum propounded by so many, the doing away with the birthright membership; nor in the altering of the rules respecting elders, nor indeed in any alterations in connection with the Discipline." During the spring of 1853 a second stroke of paralysis made our dear friend realize that his days were numbered, so that he said, "I believe that my pen is forever laid aside. I have been permitted to feel very quiet—very indeed, and with no desire for employment."

Some months later a third shock kept him in his chamber for the remainder of his life. His final summons came in the Tenth Month of 1857, when he passed into those realms of everlasting blessedness where no more suffering, separation or sorrow sadden the purified spirit. He was in his seventy-third year.

The testimony of his daughter concerning the conversations which he had with his children, especially on First-day evenings, after readings from the Scriptures, might be a fitting conclusion to this sketch of one whose life had been such a blessing to his family and fellow-men. She says, "My dear father expressed his views, on such occasions, with a force and clearness which made a deep impression and

gave a strong sense of his own earnest desire to attain the truth and his deep conviction of its value."

"These opportunities frequently ended in fervent prayer 'for all present, and for those near and dear to us, wherever scattered,' then thanksgiving for blessings temporal and spiritual, most humble acknowledgments and earnest desires, expressed often in the language of David, 'Our soul cleaveth unto the dust, quicken us, O Lord, according to thy word.'

"Surely we cannot forget these reverent, heartfelt prayers." J. E.

FOR "THE FRIEND."

LEISURE MOMENTS.

Let every morn begin our lives anew,  
Square with the day each balance due ;  
Thus to the important now direct our powers,  
To improve the time that only can be ours.  
Prepared to leave if this day summoned home,  
Resigned to wait the appointed hour to come.  
In triumph quit this world without a sigh,  
Yet live as those that know they never die.  
Leaving some beacons on life's stormy road,  
Footprints or waymarks where we humbly trod,  
Or danger-signals that will plainly tell  
The passing pilgrim where we slipped or fell.

C. S. COPE.

WEST PALM BEACH, Florida, Eighth Mo. 10th, 1900.

Pure Suffering.

There are sufferings that are not caused by our own sins, nor occasioned by our own blunders, yet may be necessitated for our own discipline. They grow out of our relations to others, our interest in their best welfare, our love of righteousness and our fidelity to God. Thus it often happens that special callings, gifts and revelations cost special tribulations and trials. Joseph's dreams arouse the envy of Joseph's brothers, and this leads to Joseph's captivity in Egypt. Moses' call to be the deliverer of his people is misunderstood by the Hebrews and costs him forty years of exile. David's divine anointing to be king makes him have to flee from the face of Saul and dwell in caves for awhile. Paul's third heaven elevations are in a measure compensated by the buffetings of Satan and a thorn in the flesh. Many men and women pre-eminent in the spiritual leadership of the Church in this and other generations have carried peculiar physical, temporal or domestic burdens.

Crucifixions of this character often involve physical sufferings, as in discomforts, deprivation, exposure, or even mistreatment and abuse, in some cases death, as for example, our missionaries in China; or it may involve mental pain or perplexity and suspense, or social suffering, as loneliness, desolation, desertion, alienation and even antagonism of friends and loved ones. And it will include deep spiritual suffering, for we go into the very shadow of death with those we would rescue. We feel their perils; we share their chastenings; we are hurt at their indifference; we agonize with their importunities; we become so identified with them we would save, as to sometimes cry out, "Lord, if not, then blot out my name from thy book." A holy soul may covet "the fellowship of Christ's sufferings"—not that pain in itself is sweet, but inasmuch as it is those who suffer with Him that shall reign with Him, and as it is only by the sufferings of some that others can be saved, our glory should be in the cross of Christ.

Two things are to be remembered for the consolation of such:

1. Their highest quality is reached in those sufferings which are undergone for the salvation of the soul. These very things may be gracious hedges against unseen perils into which human frailty and temptations to pride might precipitate the servant or handmaid of the Lord. The worker's "peculiar cross" will prove to have been the soul's peculiar safeguard.

When the world seems full of evil,  
Lurking near on every hand;  
When I find my strength too feeble  
Its temptations to withstand  
Then Thy strength becomes sufficient  
As to Thee my weak faith clings,  
And I'm kept in perfect safety  
'Neath the shadow of Thy wings.

2. These things not only class us, then, with the martyrs and prophets of all ages, but they are "the marks of Christ." The peculiar anointing which made him the leader of his fellows made him also the scape-goat and the target of them all. Our comfort disturbed, our possessions destroyed, our visage marred, our Gethsemanes and Calvarys, are they not the makers of our royalty?—*Zion's Watchman.*

A Governor's Revenge.

A few years ago, while Robert Stewart was governor of Missouri, a steamboat man was brought in from penitentiary as an applicant for a pardon. He was a large, powerful fellow, and, when the governor looked at him, he seemed strangely affected. He scrutinized him long and closely. Finally he signed the document that restored the prisoner to liberty. Before he handed it to him he said: "You will commit some other crime, and be in the penitentiary again, I fear."

The man solemnly promised that he would not. The governor looked doubtful, mused a few minutes, and said, "You will go back to the river and be a mate again, I suppose?"

The man replied that he would.

"Well, I want you to promise me one thing," said the governor. "I want you to pledge your word that, when you are mate again, you will never take a billet of wood in your hand and drive a sick boy out of a bunk to help you load your boat on a stormy night."

The steamboat man said he would not, and inquired what the governor meant by asking him such a question.

The governor replied: "Because some day that boy may become a governor, and you may want him to pardon you for a crime. One dark, stormy night, many years ago, you stopped your boat on the Mississippi River to take on a load of wood. There was a boy on board who was working his passage from New Orleans to St. Louis, but he was very sick of fever and was lying in a bunk. You had plenty of men to do the work, but you went to that boy with a stick of wood in your hand and drove him with blows and curses out into the wretched night, and kept him toiling like a slave until the load was completed. I was that boy. Here is your pardon. Never again be guilty of such brutality."

The man, cowering and hiding his face, went out without a word.

What a noble revenge that was, and what a lesson to a bully!—*Success.*

### Among the Doukhobors in Canada.

HOW THE RUSSIAN PEASANT EXILES HAVE THRIVEN  
IN THEIR NEW HOME.

Probably most of the readers of *The Christian Herald* have heard more or less of the Doukhobors. This Russian sect of uneducated peasants has been suffering persecution at home for a century and more because of the fact that its members abjured the established church and condemned war and military service. But it was not until about thirteen years ago, when universal conscription became the rule, that their troubles became unbearable. These inoffensive people, who have charmed all who have met them by their simple piety and kindness, were banished from their homes and exposed to all kinds of hardships. At last, some influential Russians stirred themselves on behalf of these oppressed peasants and obtained as a great favor from the Czar permission for them to leave the country at their own expense. They had but little of their savings left after these years of sorrow, and it was necessary for the Quakers of England and America to come to their aid, and largely through their assistance some seven thousand of these peaceable people have been transported to northwestern Canada, six or seven hundred miles beyond Winnipeg. Here they were placed in an unsettled country upon the open prairie about a year and a half ago, with the necessity upon them of providing shelter and food for themselves before the long cold winter set in. They set to work with determination, and already they are beginning to feel at home in their new fields and houses.

The few settlers who had occupied these regions before the Doukhobors came did not know what kind of people they were, and thought they might prove to be lawless and dangerous. One ranchman, who was about to make a journey and leave his wife alone in his house, just at the time of their arrival, went to the Doukhobors and by signs with his gun threatened them with death if they came near his ranch. The morning after his departure his wife heard a knock at the door, and went with trepidation to the door, expecting to be assaulted. There she found a Doukhobor woman who smiled at her, for they could not understand each other's language, pushed her way in, took the milk-pail, went to the barn and insisted upon milking the cow for her hostess and doing other housework for her. She had taken this practical method of showing their good-will. This lady and her husband are now among the strongest friends of the Doukhobors. They have no children of their own, and would be glad to adopt a Doukhobor child, but these Russians love their children so that notwithstanding their poverty not one child in all the settlements can be secured.

These people are anxious to become Canadians and to be able to communicate with the Anglo-Saxon settlers around them. Knowing this, two ladies of Kingston, Ontario, Eliza H. Varney, a Quaker, and her young cousin, Nellie Baker, determined to establish a little summer school at one of the new Doukhobor villages on Good Spirit Lake. They arrived at their destination after a long journey, early in [Seventh Mo.] of this year. Eliza Varney had

already passed the summer of 1899 there, conducting a dispensary for the Doukhobors, who have no physicians among them. They pitched their tents near three of the Doukhobor villages, a small tent for their residence, another for the dispensary, which was under Eliza Varney's charge, and a third, 20x20 feet, for the school, over which Nellie Baker presided, and for which work her studies at Queen's University had fitted her. Eliza Varney had won the affections of the villagers last year, and they were not slow to send their children to the new school, some of them arriving before the ladies had unpacked their luggage. Nellie Baker's report of her experiment, which has just been made to the Canadian Commissioner of Immigration, shows what difficulties she encountered. She found herself confronted by a tentful of boys and girls with none of whom did she have a single known word in common. "By signs and motions," she says, "I got them seated in rows on the prairie grass of the tent floor, and holding up a pencil said, 'One.' I could not detect any apparent comprehension. Then taking up another pencil I said, 'Two,' and added a third, 'Three.' Still no response, and my heart sank somewhat. However, I decided to repeat the method, and as I said 'One,' I noticed a look on a boy's face that told me he knew I was counting, and I saw him turn and speak to the others. Almost instantly they understood, and soon, repeating after me, counted up to ten."

From this beginning the course of teaching proceeded. Some of the pupils walked five miles to school and five miles back every day! Nellie Baker carried on this school for six and a-half hours a day and for five and a-half days a week, and as almost the entire time was occupied with oral teaching, some idea may be formed of the arduous character of her work. She was naturally tired when the hour to close came, but the children were never tired. The favorite method was object teaching. They learned the divisions of time from a watch, to count money from coins, and so on. The children had a natural taste for figures, and at the end of the two months during which the school was open the older children had succeeded in getting through one-half of the multiplication table, and some of the more advanced pupils were in the second reader (Canadian). In writing, she declares that some of them equalled or surpassed the teacher. The children were anxious to have tasks assigned to them to prepare at home, and never were satisfied with the amount of such tasks; they always wanted more. Their clothing was scrupulously clean and picturesque as well. "Of their needlework and embroidery," Nellie Baker adds, "I am speaking of that done at their homes by the girls of my school, their handiwork is simply wonderful. For this purpose my handkerchiefs were taken, and soon returned beautifully worked."

At first the Doukhobors did not know that Nellie Baker's work, like Eliza Varney's, was entirely voluntary and unremunerated. When they found it out they sent a committee to her to offer her some compensation, although they were in need themselves. When she declined it they told her that they thanked her "all the day and all the night."

Some of the older boys, who did not know a

word of any language but Russian at the beginning can now, after barely two months teaching, correspond with Nellie Baker in "fairly understandable English."

It is worth while to quote Nellie Baker's remarks upon the general character of the Doukhobors. She writes:

"The dignified courtesy and hospitality extended to us in more than a score of their villages, the manly bearing of the men, the delightful sympathy and affection with which they regard everything connected with their home—an estimation of the home that has little to learn from, and possibly something to teach to even Anglo-Saxons—their dwellings that all ready surpass in comfort and cleanliness those of any other class of settlers excepting those from older Canada and Great Britain, all testify to the desirability of the Doukhobors as settlers, who will, I believe, soon make good Canadian citizens. It does not require very keen perception on the part of one having had a welcome into hundreds of their homes to be assured that this is a community living up to high moral standard and holding tenacious to the simple tenets of Christian faith. On their day-break services of a First-day morning their impressive intonation of the Scriptures, their beautiful singing and harmonious chanting of hymns one could write chapters. They sing much of evenings in the villages and going to and returning from work afield. A favorite chant, freely translated, runs as follows:

"You tell me stranger where you are going.

With the hand safe in my Saviour's

I will go over the mountainside and valley,

Over fields and prairies I will go, my friends,

To see the heavenly spring wild flowers;

I will go after Jesus

Over the hard sand, and the Lord God be with me.

He leads us on to Heaven

In his paths of righteousness,

Straight, straight to the Kingdom of Heaven.

A little story will add a touch to this picture of a noble people: A lady living two miles from one of the Doukhobor villages wanted a girl for a servant. A young girl went to her on trial for a month, but at the end of the period she promptly returned to her home. Her employer came after her, wishing to keep her, but on no account would the girl go. Urged to give a reason, at first she replied that she "could not," but finally said, "I cannot go back; my mistress did not love me." This little story throws a flood of light on the servant-girl problem. It is to be noted that the Doukhobors want in life and what they freely give. It was love that prevented them from learning to kill their fellows in the Russian army, and it was their too great love that made the Russian government force the best subjects to leave their native land. It will be Russia's loss and Canada's gain. They can only teach us on this continent the folly and sin of war, the joy of loving even one's enemies, and the impossibility of doing with bombshells, their long pilgrimage a their years of hardship will not have been vain.—Ernest M. Crosby, in *The Christian Herald*.

RHINEBECK, N. Y.

Unbelief is always impatient, but faith willing to wait God's time.

**Some Account of the Early Experience and Subsequent Travels of Ruth Newlin.**

(Continued from page 142.)

**CORRECTION.**—On page 132, near the bottom middle column, the year "1832" (which was in the manuscript), should be changed to 1822, and on the next page, last paragraph of first column for "head," read *hand*.]

There is but little found which throws light on the conflicts of the subsequent years which elapsed before she was made willing to submit to the heavenly call, and be a mouth-piece for the Lord. But much of bodily affliction was allotted to her in that time, and her commission upon whom she leaned and depended so much, was removed by death, leaving her under twenty-sixth year with four small children.

What this great bereavement was to her, is little portrayed in a letter, written soon after her relatives in Iowa. Extracts from the same are as follows:

At the time of his death they were all down with the flux.]

"Hendrics Co., Ind., Twelfth Month, 5th, 1851.

Dear Brother and Sister:—I take up my pen once more with a trembling hand, and an aching heart, and an almost broken one, to tell you how I and my four fatherless children are. My health is very poor, although I can sew and knit and help cook a little, and do more than I have done for a long time.

The twenty-sixth of Tenth Month was the first time I had all the children together for ten weeks. I feel very thankful to Him who has been pleased to raise us up again, although He has seen fit to strip me of my loving husband, and them of a tender father. I may not repine, although it does seem almost more than I can bear. There is no tongue can tell or pen describe what my sorrow is both night and day. There are many nights I cannot close my eyes to sleep, but lie sorrowing and bathing my pillow with my tears. He is never gone, and I and the children are here for the winter. I will try to tell you some of the particulars of his sickness and death. He was taken sick the twenty-ninth of Seventh Month, but did not seem very ill. I wanted him to have the doctor, but he said he did not suffer much, but maybe he would better have a little medicine. The doctor came and gave him a few doses, and said with a smile he thought he would soon be better. He was unable to wait on himself and on me some days I could not turn myself in bed for near three weeks, but he had no appetite. On First-day evening we heard that mother was gone from her long home (she died with the same disease that was so prevalent at that time). It overcame me very much. He came and kissed his face by mine; It was cold and sweaty, and was so most of the time while he lived.

He said it is very trying indeed. Only I think, that two weeks and two days ago I left here in common health, and now we cannot see her no more. Let us try to be ready to meet her. We know not how soon it may be our turn. And if we should live to be old, there will only be a few fleeting days of sorrow. I never thought as much about dying as I do this spring and summer. I feel to be a poor unworthy creature not worthy of the Father's notice. And sometimes I feel dis-

couraged, and then I remember the many good promises we have on record, and what a merciful Father we have to deal with us, so ready and willing to blot out all our sins and remember them no more. If we will only give Him the whole heart. It makes me feel very humble indeed." And much more he said which I do not remember to write exactly. Sixth-day the 8th of 8th Month, we were all pretty much down, and they thought best to move us to Joel's (a brother living near). They took us on a bed in a wagon. He seemed to stand it better than I did, and entertained a hope of recovery. I was willing to hope the same, although it seemed to me that we never would all get home again. The rest of us grew better. He was soon worse. Lay quietly and talked but little. Would say, 'I do not suffer much pain. It seems strange I just lie here.' Two weeks before he died, he wished all called in and said, 'I feel so much better, I wanted to talk to you; I am so glad we have all lived so lovingly together, and the children have agreed so well.' And he talked about several other things. I feared it was a turn for the worse, and so it proved. . . . I began to get worse, and by First-day was extremely bad, so they did not tell me until Second-day morning that he was worse. Several came in to see us that day. He talked considerably, especially to Aunt Edith Carter and Eleazer Bales, about his prospect of eternal rest. The latter reminded him that they who put their trust in the Lord shall be saved. He replied, 'I have none other to trust in but the Lord alone.' On Third-day he requested that I should be laid by him, he wished to talk to me. He took my hand and said, 'How does thee feel about getting well?' 'I have some hope to-day,' I replied. He said, 'I have no hope of getting well. I think I shall not be here many more days. . . . I hope thee will get well so the children will have one parent left. I am not leaving much, but I hope you will not suffer. I want thee to give me up, and bear up through it all the best thee can. . . . I should be glad to be spared to help raise the children. I know you will have a hard time. It is hard to give you up.' He discovered I was very much affected, and said, 'Don't give away too much. Maybe the Lord will raise me up. If He don't, I want thee to give me up.' Then I was carried back. He suffered a great deal that night and often exclaimed, 'Oh! that the time would come for my release, but I want to wait the right time.' On Fourth-day they laid me by his side again. He said, 'How warm thy face is to my cold, sweaty brow that never will be warm again! and kissed me and said, 'Now, I bid thee a long farewell.' And so it was the last time he ever touched my hand. Oh! think, if you can, how I felt at those trying moments, and at the present while I write these things to you! He bid the children farewell, and told them to be good, that they would have no father to-morrow. He had told us on Third-day that he thought he should go happy, if he was not deceived, and hoped to have an easy passage to that Glorious City that John the divine spoke of. 'I expect to see a great sight. If I go easy that may be a sign to you that I am gone to rest.' He was quiet most of the day. Twenty-five minutes after four we discovered that he breathed shorter. Ten minutes before five he closed his eyes and departed as one going to

sleep. Eleazer Bales knelt in supplication, just as the breath left him, very beautifully. . . . The administrator has petitioned court to sell part of the old place, and leave a little home for me, where the house is. I want to keep my little children together if I can. I do not know how I am to support them. I have two hogs which will make plenty of meat, and that is all the provision we have. How bread is to come I do not know. . . . I went down to my old walks the week before Quarterly Meeting, and to the graveyard, the first time I had seen his grave. So now, with aching heart, I bid you an affectionate farewell.

"Ruth Newlin."

She stayed with her father the following winter, who was also left in a lonely condition. But as he was in limited circumstances, and her health was sufficiently restored to undertake living alone with her children, she returned to her own home in the spring. She worked very hard to keep the wolf from the door, often until late in the night, taking in work for others to obtain the necessary food and clothing. She was very expert at knitting, and in that way was able to help herself. She would pick wool on the shares and make her part in to clothing. Friends were kind and often assisted her in various ways. The writer has heard her relate many instances when help came just in the needed time.

She said she thought the poor had a better chance to see the hand of Providence than those in better circumstances, for then they did not see so clearly the immediate source. She had one horse, young and high spirited. She would mount and with two children in her lap, and two behind her, attended meeting regularly. Some told her the nag was not safe but she had no fears, and would drop the bridle rein and not touch it until stopped at the meeting-house. So, to use her own words, she was helped to get along beyond her expectation, though often tried and discouraged. A little memorandum is expressive of her feelings on her return home.

Fourth Month 20th, 1852.—I now have returned to my old home with four small children, all in need of a tender father's care. We left this place in Eighth Month last, expecting soon to return. But, O! how soon our hopes were blasted, and my beloved one laid in the cold and silent tomb. How solitary everything appears. I am almost in despair. This world can yield no comfort to me now. Yet I sorrow not as one without hope; for I believe he is at rest.

Fifth Month 7th, 1852.—I was at Bethel Meeting yesterday, and a sweet little meeting it was to me. This day deeply tried both inwardly and outwardly.

Seventh Month 25th, 1852.—This morning, on my way to meeting, I was led to look back over my past life, and was permitted to see what a poor, short-sighted creature I am, and how many precious hours I have spent for no good; and now am left a poor disconsolate widow. Doubts and fears pervade my mind lest I shall never be able to enter that place of peace and rest; though there were a few words of comfort expressed by a worthy young woman in meeting, to the tried ones. If I ever attain that heavenly rest it will be through the redeeming love of a merciful Saviour.

Eighth Month 1st, 1852.—This is First-day,

and very lonely I went to meeting, but suffered my mind to dwell on my situation, without feeling enough resigned, which caused inward poverty. One year ago, according to the days of the week, my dear mother died, and we were sick. I thought I had all I could bear then, but we do not know what we can bear until we experience it. Greater trouble has overtaken me. Yet I am here, a spared monument of mercy.

Eighth Month 10th.—Leanness and barrenness of soul are my portion for some days, I fear on the account of dwelling too much on how I am to support my little family in this life, and not enough concerned for the support of the never-dying soul.

Eighth Month 28th, 1852.—This day one year ago my dear companion was taken from this world of pain and trouble.

Seventh-day, Tenth Month, 1852.—One year ago to-day I moved with my little children to father's. A very solemn day it was to me. It caused me to look back on the day I left there with a loving husband, hoping to end my days with him. But for some purpose, known only to Him who joined us together, he is taken and I am left.

Twelfth Month 5th, 1852.—Will thou be pleased, O, merciful Father, to look down from thy high and holy habitation with an eye of pity upon my poor benighted soul. Thou knowest all my trials, all my desires, all my thoughts. Forsake me not in my tried situation, for in Thee I hope to put all my trust.

(To be continued.)

### Doukhobor Notes.

The work is in progress of distributing Sheep, principally high-grade Shropshires and Oxford Downs, to the villages, the design being to give each village about twenty. These were selected by ——— Speers, the general colonization agent, who has practical knowledge for this work. Twenty-five hundred dollars was forwarded one month ago by the committee, for this purchase, and, quite recently, fourteen hundred dollars has been sent for the purchase of additional Wool and Poultry.

In a letter dated Winnipeg, 14th inst., Alex. Moffat, Acting Commissioner of Immigration, informs that Wm. F. McCreary, late Commissioner, has been elected to Parliament from Selkirk, and that the Laurier Liberal Government has been sustained, and re-elected by a large majority for another four years, and that the present immigration policy will be continued.

In answer to urgent request for details of the success of crops, both grain and vegetables, Commissioner Moffat says he has this matter now in hand and will report shortly.

WM. EVANS.

### God Seen in all His Works.

In that beautiful part of Germany which borders on the Rhine there is a noble castle, which, as you travel on the western bank of the river, you may see lifting its ancient towers on the opposite side above the grove of trees about as old as itself.

About ninety years ago there lived in that castle a noble gentleman, whom we will call the baron. The baron had but one son, who was not only a comfort to his father, but a blessing to all who lived on his father's land.

It happened on a certain occasion, that this young man being from home, there came a French gentleman to see the castle, who began to talk of his heavenly Father in terms that chilled the old man's blood; on which the baron reproved him, saying, "Are you not afraid of offending God, who reigns above, by speaking in such a manner?" The gentleman said that he knew nothing about God, for he had never seen Him. The baron did not notice at this time what the gentleman said, but the next morning took him about the castle grounds and took occasion first to show him a very beautiful picture that hung on the wall. The gentleman admired the picture very much, and said: "Whoever drew that picture knows very well how to use his pencil."

"My son drew that picture," said the baron.

"Then your son is a very clever man," replied the gentleman.

The baron then went with his visitor into the garden and showed him many beautiful flowers and plantations of forest trees.

"Who has the ordering of this garden?" asked the gentleman.

"My son," replied the baron. "He knows every plant, I may say, from the cedar of Lebanon to the hyssop on the wall."

"Indeed," said the gentleman, "I shall think very highly of him soon."

The baron then took him into the village and showed him a small, neat cottage, where his son had established a school, and where he had caused all young children who had lost their parents to be received and nourished at his own expense. The children in the house looked so happy that the gentleman was very much pleased, and when he returned to the castle he said to the baron: "What a happy man you are to have so good a son."

"How do you know I have so good a son?"

"Because I have seen his works, and I know that he must be good and clever, if he has done all that you have showed me."

"But you have never seen him."

"No; but I know him very well, because I judge him by his works."

"True," replied the baron, "and this is the way I judge of the character of our heavenly Father. I know from his works that He is a being of infinite wisdom, power, and goodness."

The Frenchman felt the force of the reproof, and was careful not to offend the good baron any more by his remarks.—*From the German.*

### The Passing of the Buffalo.

Plans have been made by the League of American Sportsmen for the re-introduction, at the next session of Congress, of the Buffalo Reserve bill drawn up this year by Representative Lacey, of Iowa, but on which no action was taken. This bill provides for the retention of twenty thousand acres of public lands in New Mexico as a buffalo range, nominal rent of one cent an acre to be paid for twenty years. Unless steps of some kind are taken within a very few years, extermination, according to some of the best observers, must be the fate of the American bison.

Colonel Shields, President of the League, in a conversation on this subject, said: "Nothing has yet been accomplished toward the preservation of one of the noblest and most characteristic of American animals. We were not able to give this bill the support it deserved

this year, because so much of the energies of the League were concentrated on the passage of the other Lacey bill, now the so-called Bird Protection law. Next year we can work for the buffalo with undivided enthusiasm. I could take a map and mark on it the present whereabouts of every individual buffalo in America. That shows how nearly we have come to losing an animal which was once to be found over the Western plains. The suddenness of his disappearance was remarkable. Up to 1873 there had been little apparent decrease in the number of buffalo, but by 1883 the wild herds had almost entirely disappeared. About 1880 I saw the remnant of one of the last herds surrounded by the camps of head and skin hunters. That herd was gone the next year.

"The successful preservation of the Allard and 'Buffalo Jones' herds gives an indication of what could be accomplished on government reserves. The Allard herd, under the care of cowboys, has actually increased from 35 animals in 1883 to 280 at the present time. The Jones herd, which now numbers 60, is descended from less than a dozen. In each of these cases the plan has been to prevent the animals from getting scattered, tending them in a corral when sick, and keeping the young ones from the wolves and coyotes. The Allard herd is almost a profitable enterprise. The sales keep about even with the natural increase. Most go to parks or private estates, but a few are killed for food. A full-grown live buffalo is worth \$400 to \$500. Dead, will bring in almost as much. The head sells for \$150, the skin for \$100, and there are the carcass 200 to 1,000 pounds of good meat which will sell for 40 cents a pound.

"The Yellowstone Park herd, on the other hand, has almost gone out of existence. There were 400 head originally, but the protectors, bears and wolves killed the young buffalo, while poachers and head hunters camp around them on the borders of the park and shot the adults. There is not more than a score left there to-day."

William T. Hornaday, Director of the Zoological Park of New York, estimates that there are not more than 400 buffaloes in the world to-day.

NEITHER do parts nor learning make men the better Christians, though the better ornaments and disputants; and it is the ignorance of people about the Divine gift which causes that mischievous mistake. Theory and practice, speculation and enjoyment, words and life are two things. It is the penitent, the reformed, the lowly, the watchful, the self-denying and holy soul, that is the Christian! A that frame is the fruit and work of the Spirit, which is the life of Jesus, whose life, though hid in the fulness of it in God the Father, shed abroad in the hearts of them who truly believe, according to their capacity. O that people did but know this to cleanse them, circumcise them, to quicken them and to make them new creatures indeed! Re-created or regenerated after Christ Jesus unto good works that they might live to God, and not to themselves, and offer up living prayers and living praises to the living God, through his own living Spirit, in which only he is to be worshipped in this Gospel day.—*Wm. Penn.*

Two Views.

"I've only one life here to live," said a young man, flippantly, "and I'm going to make the most of my time." He was first in every venture; he visited every country in search of new delights, and at the age of forty he had burned the candle of his life at both ends and drifted out into eternity. Having lived for himself, he had few mourners, and ere the grass was green above his last resting-place he was forgotten.

"I've only one life to live here," said another, a earnest-faced young man, and his eyes looked upon the world with all its needs, temptations and suffering. "Only one life to live, and must make the most of my time." Upon the earth he traveled. The friend he found in him a friend, the sorrowing one a comforter. The weak and hopeless ones were cheered, the tempted were strengthened, the degraded lifted up and encouraged to a better living.

After fourscore years of kindly, useful deeds, one day, with a smile, closed his eyes upon the world's scenes. His many friends came crowding round to take a last farewell. Through their eyes they looked and saw God's peace upon the quiet face; the same gentle smile shined about the lips, and the willing, helpful hands were clasped across the quiet breast. Many loving words these lips had spoken! Many blessed deeds these hands had done! And now, though many years have passed, words and deeds are not forgotten, and his grave fresh flowers bloom, planted by loving hands. You and I have but one life here upon earth. What shall we make of it? The choice lies with us. Shall we live for the self or the Master?—*Selected.*

Items Concerning the Society.

You are informed that Baltimore Yearly Meeting is willing to accept in the main the "Uniform Outline," left it for a year with a Committee for consideration suited to the special condition of the Yearly Meeting.

WESTERN YEARLY MEETING.

The meeting convened on Second-day, Tenth month 8th. The Meeting for Sufferings and that for Ministers and Elders were held on Seventh-day. The Meeting for Worship on First-day was not so large as last year. Ministers from the Yearly Meetings having Minutes, were present: O. Harvey, of Kansas; Henry T. Outland, of North Carolina, and Esther Fowler, of Ohio. Visiting Friends, without Minutes from Ohio and Kansas Yearly Meetings, were in attendance. We esteem it as an evidence of our Heavenly Father's continued mercy that He has sent amongst us some of his messengers, who have, we believe, enabled rightly to divide the word of Truth. On account of poor health Abel H. Blackburn was permitted to be released from being clerk, which was granted, and Albert Maxwell was appointed clerk for the day. The committee appointed last year on the subject of improving the facilities for the Yearly Meeting proposed that we should be placed in the care of the Yearly Meeting and held by trustees, the interest of which should be used for the support of schools within the limits of the Yearly Meeting for the education of the children, members of the Yearly Meeting, and children who have been placed under the care of us as members of their families, the agreement being that the subscription to be valid and binding when the sum of two thousand (2,000) dollars shall be subscribed. The report was satisfactory, and the com-

mittee was continued to solicit contributions and report to a future sitting.

On Third-day morning Mahlon Johnson, on behalf of the representatives, proposed Albert Maxwell for clerk, and Joseph Allen for assistant, who were appointed to the service. The Book, Tract, Peace and Temperance Committees showed a practical interest in their work, and the following was appended to their report: "The introduction of military drill in the public schools, the agitation now in the world which is stirring up the spirit of war, and the alarming growth of the liquor traffic should stir our members to use every right effort to maintain inviolate the principles and position which the Society of Friends has always held on these subjects."

During the reading of the queries and answers thereto we were made sensible of the want of watchfulness in the maintenance of our precious principles and testimonies. The primitive believers in Christ are described as walking in the fear of the Lord and in the comfort of the Holy Ghost.

The fear of God which thus marked the disciples at the beginning, was also an eminent characteristic of the religious experience of our forefathers in the truth. They were made to tremble before the Lord under the sense of their own corruption in the fall, and of his holiness, and when brought, through the grace of Christ, to partake of the joy and peace of believing, this holy reverence and awe dwelt with increasing power upon their spirits, kept them in watchfulness and in tenderness, and in a remarkable manner accompanied the outpouring of the Spirit upon them for services in the church.

On Fourth-day two Meetings for Worship were held, which were satisfactory and felt by many to be seasons of refreshing from the presence of the Lord. On Fifth-day the committee, which had been continued at a former sitting to solicit subscriptions for a school fund, reported that they had received subscriptions to the amount called for, which we believe to be a hopeful indication of an increased interest in education.

NATHAN PINSON.

DANVILLE, Ind.  
Eleventh Month 17th, 1900.

Notes from Others.

A minister of the Gospel has the right to do what any Christian has the right to do. There is not one moral law for ministers and another for other Christians. At the same time there is such a thing as propriety, and every sensible minister will take care not to transcend the limits that are set by the propriety [of his station].—*The Watchman.*

"Indianapolis telephone subscribers have made arrangements with the central office to have their telephone bell act as an alarm clock," says *Popular Science*. "Orders have been left there for the purpose, and the manager has a regular schedule of calls from 4.30 to 7.30 A. M. Persons who wish to take early trains out of town leave orders with the manager, and there is no danger of missing their trains. It has also frequently happened that a subscriber has left word to be called at one-hour or two-hour intervals during the night where he has had to take medicine, and much inconvenience and worry has been saved thereby."

SMALL MARKET FOR SILENCE.—A prominent firm of London clock manufacturers recently discovered that a rival German company were doing a large trade in cheap clocks which were sent out to the west coast of South Africa. They got hold of a sample and, finding that there was a heavy profit on the sale, invested a large sum of money in making a better article, thousands of which were shipped to the same market. Sales were very slow, while the inferior German production sold freely. Finally the explanation came. Savages like noise.

The clocks made by the original exporters had a particularly loud and aggressive tick. Their imitators made a better clock; but it was almost noiseless, and the savages would have none of it. The remedy was simple. The next shipload that was despatched by the English firm were of vile construction, but ticked loud enough to wake sound sleepers, and the natives were delighted. Thus was virtue unrewarded, while astuteness was loaded with good things.—*London Daily Chronicle.*

BIBLE HELPS AND THE HELPER.—We live in a day of multitudes of helps in Bible study, and it is often a great temptation to try to take the digested food of a help, and so more quickly to appropriate its truths; but I would here assert with earnest conviction that the one great commentator who enables us to understand the Bible is the Holy Spirit. This is his peculiar work; the book is his and the application of the words to the individual life is his, and no human agent, formula, or catechism dare supplant the Divine guide under penalty of utter failure of being able to exercise quickening faith and of understanding the message aright. It seems to me that the class of simply devotional books are even worse than useless, as they never turn out anything better than weak, lackadaisical Christians. The best books are those which continually send the student right back to the Bible to test the truth of their statements, looking to God alone to open up its meaning by his Holy Spirit, fully persuaded that these things cannot be understood by the natural man. He cannot receive them, for they are foolishness to him, for they are spiritually discerned; the gift of the Spirit is the supreme gift to this age from God through Christ.—*Howard A. Kelly, M. D. (of Baltimore.)*

CHURCH DECLINE.—E. P. Wise, minister of a church—the Disciples of Christ—whose membership has increased seventy-one per cent. in the past ten years, believes that there is just cause for alarm on the part of all Christian people in this general backward trend. Numbers, to be sure, he remarks, do not in themselves count with God; but still the Christian—like the Buddhist and the Mohammedan—believes that the welfare of the world depends upon its accepting his own point of view; and if he cannot successfully evangelize his own country and his own town, his hopes of rescuing the world from the outer darkness must begin to seem faint. E. P. Wise finds the cause of the present unsatisfactory state of Christendom to lie, not in the hardness of heart or the rationalizing mind of the unconverted, but in the worldliness of the churches and their members. He believes furthermore that failure to make Christ the centre of all preaching, and lack of reliance upon the power of the Holy Spirit, are also important causes. In the same category he places the results of the higher criticism upon the popular mind, believing that it has temporarily affected the authority of the Bible, and in the minds of great multitudes "the net result of the destructive criticism has been to destroy faith in the divine element in the Book."

SUMMARY OF EVENTS.

UNITED STATES.—Secretary Hay has received a petition from nearly all the leading cotton manufacturers of the South that he take such action as may be within his power to prevent the interference by any European Power which might close the foreign markets to the important cotton manufacturers of the United States, as well as injuring many other American interests. The petitioners represent fully \$15,000,000 in capital and declare that they have lost half their trade since the Boxer uprising, and are now running on half time. This is only one of many communications that have been received at the State Department which has influenced it to endeavor to secure an honorable settlement of the Chinese troubles as speedily as possible, even at the risk of offending some of the Powers which are bent on vengeance.

A proposal by the Powers to destroy the tombs of the Ming Dynasty, as a means of preventing a recurrence of

recent outrages in China has been disapproved of by the U. S. Government. The reverence entertained by Chinese for the tombs of their ancestors is well known; but the feeling entertained for the tombs of the dynasty is even more impressive, and an attempt to destroy them may, it is believed in Washington, cause serious trouble.

The United States Government has been officially notified that China had ordered the imprisonment for life of Prince Tuan and Prince Chwang, and had also imposed punishment upon other Boxer leaders; but at a Cabinet meeting it was decided that the General commanding the China army should also be included among those to be punished, and Minister Conger was so notified.

The American Consul at Canton has been notified that the Board of Reconstruction has been ordered to pay \$10,000 as the first instalment in settlement of American claims.

The President has expressed the hope that all the members of his Cabinet would remain in office during the next four years.

M. G. Brumbaugh, Commissioner of Education for Porto Rico, says the school system now in operation there includes 800 teachers and 38,000 pupils. This is only a beginning, as there are 300,000 children of school age without school facilities, most of whom would enroll if they could.

A delegate to Congress was elected in Hawaii, by the party in sympathy with the late Queen who still hopes she may be restored to the throne. The population of Hawaii is stated to be 154,001, an increase of 44,981 since 1896.

The production of oleomargarine for the year ending Sixth Month 30th is said to have been 81,139,901 pounds. The principal places for the manufacture of oleomargarine are in Illinois, Kansas, Ohio and Rhode Island. The district which include the packing houses near Chicago produces the greatest quantity, over 39,000,000 pounds having been produced in that district last year.

At least two mammoth iron steamships are now in course of construction near New London, Conn., for the Pacific trade, which are to be larger than any vessels in the world now building or planned. The new vessels will be 20,000 tons register, and 33,000 tons displacement; or just 10,000 tons more displacement than the new Atlantic steamer "Deutschland." They are designed to carry cattle, chilled or frozen meats in refrigerating chambers, fruit or any kind of cargo that may appear for transportation.

Snow fell on the 14th and 15th inst. in Western New York, near Dunkirk, to the depth of 18 to 24 inches.

The United States produces 22,220 pounds of grain for each inhabitant; England only 360 pounds.

The annual report of the Life Saving Service says that there are 239 stations, 194 being on the Atlantic, 58 on the lakes, 16 on the Pacific, and 1 at the Falls of the Ohio, at Louisville, Ky. The number of disasters to documented vessels within the field of operations of the service during the year was 361. There were on board these vessels 2655 persons, of whom 2607 were saved and 48 lost. The estimated value of the vessels involved in disaster was \$6,127,500, and of their cargoes, \$3,342,690, making a total value of property imperiled \$9,470,190. Of this amount \$7,234,690 was saved and \$2,235,500 lost. The number of vessels totally lost was 61.

The Pittsburgh Coal Company has inaugurated a plan whereby its 20,000 employees are not only to become stockholders in the company, but will have an accident and death fund, to be followed by a system of pensioning all those employed by the company in any capacity.

A dispatch from Washington states that there has been found in Peking records that prove conclusively that a landing was made on this Continent by the Mongolians in the year 129 A. D., centuries before Columbus was born, and before the acceptance of the theory that the earth is a globe led the men of Europe to seek a new world in the West. The story is that five adventurous missionaries sailed from the eastern coast of China, crossing the Pacific and skirting the Fox Islands, and finally sighting the western coast of the American Continent. They turned southward and proceeded along within sight of the shore until a landing was made in Mexico, opposite the Peninsula of Yucatan. It is said tablets have been found in the State of Soconra, in Mexico, covered with Chinese characters.

According to Commissioner of Immigration Fitchie, of New York, immigrants have arrived in this country at the rate of 1000 per day from all countries since the Seventh Month last.

Preliminary estimates of the average yield of crops have been published from Washington, as follows: Of corn, 25.3 bushels per acre; of buckwheat, 15 bushels; of potatoes, 88.0 bushels; of hay, 1.28 tons.

The population of the State of Pennsylvania as announced by the Census Bureau is 6,302,115, as against

5,258,014 in 1890, an increase of 1,044,101, or 19.8 per cent.

There were 439 deaths in this city last week, reported to the Board of Health. This is 70 more than the previous week and 74 more than the corresponding week of 1899. Of the foregoing, 224 were males and 215 females: 41 died of consumption; 46 of inflammation of the lungs and surrounding membranes; 25 of cancer; 21 of diphtheria; 18 of apoplexy, and 6 of typhoid fever.

COTTON closed on a basis of 10 $\frac{3}{8}$ ¢ per pound for middling uplands.

FLOUR.—Winter, super., \$2.30 to \$2.50; Pennsylvania roller, straight, \$3.35 to \$3.45; Western winter, straight, \$3.40 to \$3.65; spring, straight, \$3.50 to \$3.85; city mills, straight, \$3.45 to \$3.65.

GRAIN—No. 2 red wheat, 71 $\frac{3}{4}$  to 72¢.  
No. 2 mixed corn, new, 43 $\frac{1}{2}$ ¢.  
No. 2 white oats, clipped, 28 $\frac{1}{2}$ ¢.

BEEF CATTLE.—Extra, 5 $\frac{1}{8}$  to 5 $\frac{1}{2}$ ¢; good, 4 $\frac{1}{4}$  to 5¢; medium, 4 $\frac{1}{2}$  to 4 $\frac{3}{4}$ ¢.

SHEEP AND LAMBS.—Extra, 4 $\frac{3}{4}$ ¢; good, 3 $\frac{1}{4}$  to 4¢; common, 1 $\frac{1}{2}$  to 2¢; spring lambs, 3 $\frac{1}{2}$  to 6¢.

HOGS.—Best Western, 7 to 7 $\frac{1}{4}$ ¢.

FOREIGN.—The foreign troops in China have seized the tombs near Peking, and in an engagement 300 Boxers were slain.

Sanitary conditions in Peking are becoming serious. Since the foreign occupation many Chinese have died of smallpox and other infectious diseases. Fearing that their funerals would be interfered with, they have kept most of the coffins containing their dead in their houses and courtyards. Smallpox, which is always prevalent, is much more malignant during the winter season, and the danger is now alarmingly increased.

A letter from a Belgian traveller has been published which gives an account of the results of the destruction of the Chinese along the Amur River, which surpasses in horror those previously published. He says: "From Blagovetchensk to Aigun, 45 kilometers, numerous villages studded the bank, with a thriving, industrious population of over 100,000. That of Aigun was 20,000. No one will ever know the number of those who perished by shot, sword and stream. Not a village is left. The silence of death was around us, the smoking ruins of Aigun on the right, with broken down, crumbling walls and shattered, roofless houses." The river Amur was crowded with corpses, of which it was estimated 12,000 encumbered the river, thousands of whom were women and children. This awful destruction appears to have been accomplished by Russian troops forcing the inhabitants into the river, where they were drowned.

The population of the city of Tien Tsui it is said now reaches 600,000 Chinese, and the allies are strengthening the garrison as against a possible surprise. It is supposed that one-third of the inhabitants are Boxers.

Refugees at Canton report that anti-Christian riots have broken out in the province of Kiang-Si. The non-Christians are wearing badges, and all persons not so decorated are in danger of death.

A despatch from Peking says: The Chinese Police Commissioners have received a telegram from the Empress Dowager, dated the 10th instant, censuring their failure to prevent the despatch of foreign punitive expeditions into the interior.

The Czar of Russia is now sick with typhoid fever, though it is asserted not seriously so. In relation to this the London Times says: "It is hardly necessary to say that any event which will lead to a change in the occupant of the Russian throne, at the present anxious state in the far East, might very gravely prejudice the situation."

Indian corn does not mature when planted in Germany and other countries of Central and Northern Europe. Since 1891, when Europe imported but 23,000,000 bushels of this grain from the United States, its use as cattle feed has steadily grown, and last year's imports from the United States alone aggregated 189,000,000 bushels. Of this, 45,250,000 bushels went to Germany. It is said that if efforts were made to educate European people to the various uses of Indian corn as a palatable and wholesome article for human food, our exports in corn meal and corn would attain astonishing proportions and become of great benefit to the poor working classes of Europe.

In a speech before the Reichstag the Imperial Chancellor von Buelow stated the demands of the powers upon China as follows:

"China shall erect a monument to Baron von Ketteler on the site where he was murdered, and send an imperial Prince to Germany to convey an apology. She shall inflict the death penalty upon eleven princes and officials already named, and suspend provincial examinations for five years where the outrages occurred.

"In future all officials failing to prevent anti-foreign

outrages within their jurisdiction shall be dismissed and punished.

"Indemnity shall be paid to States, corporations and individuals. The Tsung-li-Yamen shall be abolished as its functions vested in a foreign Minister. Rational intercourse shall be permitted with the Emperor, as civilized countries.

"The forts at Taku and the other forts on the coast of Chi-Li shall be razed, and the importation of arms a war material prohibited.

"Permanent legation guards shall be maintained, and also guards of communication between Peking and the sea." "Imperial proclamations shall be posted for two years throughout the Empire suppressing Boxers.

"Indemnity is to include compensation for Chinese who suffered through being employed by foreigners, but no compensation for native Christians.

"China shall erect expiatory monuments in every foreign or international burial ground where graves have been profaned.

"The Chinese Government shall undertake to enter upon negotiations for such changes in existing treaties regarding trade and navigation as foreign Governments deem advisable, and with reference to other matters having in view the facilitation of commercial relations.

It appears from the census in Cuba, that Spanish rule, which led to the insurrection, cost the island least 200,000 lives. The losses were caused by war, Weyler's reconcentration policy, by decrease of birth and immigration, and by a corresponding increase of deaths and emigration. Immigration has lately been large.

A very considerable increase in the activity of troops in the Philippines has taken place. Many skirmishes have occurred and several small engagements in Northern Luzon.

The recent edict of the Czar of Russia by which imprisonment is substituted for transportation to Siberia will affect, it is calculated, an average of about 3 persons annually leaving only about 100 persons charged with political or ecclesiastical offenses, and 430 unfortunates vagabonds yearly to suffer exile. This revulsion in the penal system is expected not only to be of immense humanitarian value in the relief from the terrible sufferings of transportation to Siberia for thousands of prisoners, but also to be of great benefit to Siberia which has been seriously menaced by the concentration of so many criminal and dangerous elements in its territory. Siberia has received in the last twelve years 100,852 transported persons who with their families number 159,191 individuals.

The Pope of Rome in a recent letter speaks thus of active proselytism carried on by certain Protestant bodies, particularly the Italian Waldenses and American Baptists and Methodists: "From the very outset of pontificate we have had occasion to point out as one of the most deplorable evils brought by the new order of things to this capital of the Christian world, the active proselytism displayed on the part of heresy and the to which the faith of our people was in consequence exposed. Let the faithful be convinced of the truth nothing can be greater or more precious than the true of that faith for which their fathers fearlessly not only want and misery, but frequently violent persecutions and death itself. And this feeling of strength not but be natural and deep-rooted in the souls of our population, which knows well that the Catholic Church not only possesses divine characteristics to distinguish it as the only true one, and the only one who has received the promise of immortal life, but that also at all times conferred inestimable benefits on Rome, Italy, and the world," etc.

#### NOTICES.

ERRATA.—In the lines concerning Margaret Hutton, second stanza, on page 127, the word "nature" appearing in manuscript, should be changed to "man." In fifth stanza for "even" read "ever"; in the eighth "poured" read "owned"; and in the twelfth for "see" read "rounds."

FRIENDS' INSTITUTE LYCEUM.—The first meeting of the Lyceum will be held at 140 North Sixteenth Street, Sixth day, Eleventh Month 23d, at 8 P. M. Program: The Paris Exposition of 1900. Illustrated. Will Rau.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will leave Philadelphia 7.17 and 8.19 A. M., and 4.32 P. M. Other trains are met when ready at West Gate fare, fifteen cents; after 7.30 P. M., two cents each way. To reach the school by telegraph, Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, JR.



# THE FRIEND.

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OMILETICALLY SOUND, SPIRITUALLY SPURIOUS—Sound sermons cannot make sound preaching unless they are more than sound.

Christian business is morally debasing by its actors.

The true way to adapt Quakerism to modern needs is to adapt modern interests to the needs of the Spirit of Truth.

We received some time since, from Cyrus Harvey, of Galena, Kansas, his treatise on "The Baptism on the Holy Spirit"—a strong, eloquent and searching argument in support of the following position:

We are in agreement that there is but "one baptism," and that whatever the one baptism is, it is at which "now saves us" (Pet. iii: 21); if any other baptism is established as the "one baptism," that baptism with the Holy Spirit is to be rejected; on the other hand, if the baptism of the Holy Spirit is shown to be Christ's baptism, and to conform to the "Christian baptism," the real gospel baptism must be established.

able at present to give this able addition to our controversial literature the attention which it deserves, we simply note the fact that the Kansas Yearly Meeting, to which the treatise belongs, has adopted his treatise for circulation. (78 pages, price 50 cents.)

so the report of that Yearly Meeting's proceedings given in our present number shows a spontaneous interest sprang up in that favor of a more thorough circulation of "The Friend" among its membership. This cheering to our laborers here, who wish to sustain those hearts and hands in every word and work in the Truth which they have espoused, and to be joined to the true church in every place; and to take heed, for ourselves and the flock, of this counsel of George Burdett: "Beware of discouraging any in the work of God. The laborers are few that are faith-

ful for God. Take heed of hurting the gift which God hath given to profit withal, whereby ye have received life through death, and a measure of peace by the destruction of evil. . . . Some speak to the conscience; some plow and break the clods; some weed out, and some sow; some wait that the fowls devour not the seed. But wait all for the gathering of the simple hearted ones; for they that turn many to righteousness shall shine forever."

At the same time from another quarter comes a subscription, with these words:

It is one of my most earnest longings that Friends should be won back to a pure Quakerism, and I should wish to see THE FRIEND so conducted and edited as to appeal to those who are following what some of us feel to be error, largely because the Truth has been presented to them sorely cumbered with the accretions of human weaknesses. If THE FRIEND will breathe a spirit of invitation and a gathering love, I trust its influence may be greatly extended and true Quakerism be nurtured in the East and the West, the North and the South.

We desire to share in the gathering spirit which our correspondent breathes, and are reminded of the invisible language which seemed to be inscribed on its sheet as THE FRIEND first came under our responsibility, "A repairer of the breach and a restorer of paths to dwell in." May saving grace so order our heart in his word as to promote the unity of the Spirit in the bond of peace, and without that scattering weakness which could wink at rocks of danger when we see them.

RESISTING THE COMING CONQUEROR.—"What shall I do with Jesus?" said a political ruler; and it continues to be the greatest political question and the "paramount issue." It is a government question, which, suppress it as cabinet or councils may, will not down, and must be reckoned with sooner or later. "Which shall have free course and be glorified in the political state?" "Not this man," cries the rabble, "but the robber! Crucify the Christ!" And so, what becomes of the Pilate who does, by a shift of responsibility, crucify Him? As said the apostate emperor on receiving his death wound, "Galilean, thou hast conquered!" so it is inevitable that "at the name of Jesus, every knee shall bow and every tongue confess." It remains as true as ever, that had the princes of this world known the wisdom which is from above, they would not be crucifying the Lord of glory.

## Slavery in the Transvaal.

An incidental result of the Transvaal war, as of our war for the Union, seems likely to be the deliverance of the blacks in that country from their condition of slavery. Neither of the two wars was waged primarily with that intention as the motive, but both of them are traceable to slavery as their first great cause. Our relief at such portion of the result in each case does in no wise compromise our abhorrence of the monstrous sin called war; nor does any overruling of a sin for a good result justify the sin, or take a shade off from its sinfulness.

From a book by John H. Povill the following has been gathered:

"The South African War, as it goes on, draws increasing attention to the fate of the two Republics and to the struggle between the two white races involved, until every one is in danger of forgetting the Transvaal holds four times as many blacks as whites, whose rights and future are quite as much at stake as those of the Boers. For whatever may be the equities of the issues between the two white races in South Africa, no doubt whatever exists as to the treatment of the colored races by the Transvaal. Its loss of independence will stand in final history as one of those inevitable retributions which always attend the oppression of one race by another, unless law take the place of violence—a truth as sure in our own States as in South Africa.

"The fundamental Boer principle in the treatment of the colored race is embodied in this dictum of Transvaal law: 'The people shall not permit any equality of colored persons with white inhabitants, neither in the Church nor in the State.' Three laws have been enacted in accordance with this fundamental provision—first, prohibiting a native from owning realty; second, refusing him marriage by civil or ecclesiastical process, and, third, closing the courts to him in any civil action against a white man.

"The criminal laws apply to white and black alike, but in the Boer courts the testimony of a negro has no weight by the side of a white man. In civil claims he has no recourse or redress. The only marriage which he is permitted to practice is that under his tribal regulation. Custom goes a step further and forbids his presence on the sidewalk, and maladministration has permitted an unlimited supply of liquor in a country where every other white administration makes every possible effort to suppress the sale of alcohol to the negro.

"These statutes and the results which flow from them are given at length in a work just published by John H. Povill, 'Natives Under

the Transvaal Flag.' The original Boer trek (or migration northward) began because Great Britain insisted on the emancipation of the negro. This step was undoubtedly taken with less consideration for the property rights of the white owners than was the case in the West Indies, but in this country at least it has never been felt that the slaveholder had property rights in man which ought to be considered, and in our Civil War such rights were all swept aside for loyal and disloyal alike when the time had come for emancipation.

"Restrained by treaty from continuing slavery in the Transvaal, the Boers adopted the system of law which has just been outlined in order to compass the subjection of the black. Oppression has undoubtedly existed in the various contract systems in force at Kimberley and elsewhere, but the evidence is overwhelming that this is trivial by the side of the direct and personal ill treatment, oppression and denial of all civil rights visited by the Boers on the black.

"History has no lesson more inevitable than the certainty with which the denial of moral and civil rights is visited upon the race of the oppressor. Political rights often have to be delayed until a race is ready for them, but no human being is too ignorant, too weak or too depraved to be beyond the protection of equitable and just law. The worse the condition of any human being the more necessary is this protection. The denial of law and its protection to the negro in [any country] to-day is a greater crime than the denial through the forms of law of his political rights.

"For laws of changeless justice bind  
Oppressor and oppressed.  
And close as sin and suffering joined  
They march to fate abreast."

### How and When to Read.

A. R. Spofford, late librarian of the Congressional Library in Washington, in his "Book for All Readers," gives the following advice:

"The art of reading to the best advantage implies the command of adequate time to read. The art of having time to read depends upon knowing how to make the best use of our days. Days are short, and time is fleeting, but no one's day ever holds less than twenty-four hours. Engrossing as one's occupation may be, it need never consume all the time remaining from sleep, refreshment, and social intercourse. The half-hour before breakfast, the fifteen minutes waiting for dinner, given to the book you wish to read, will soon finish it and make room for another. The busiest men I have known have often been the most intelligent and the widest readers. The idle person never knows how to make use of odd moments; the busy one always knows how. Yet the vast majority of people go through life without ever learning the great lesson of the supreme value of moments. Let us suppose that you determine to devote two hours every day to reading. That is equivalent to more than seven hundred hours a year, or to three months of working time, of eight hours a day. What could you not do in three months if you had all the time to yourself? You could almost learn a new language, or master a new science; yet these two hours a day, which would give you three months of free time every year, are

frittered away, you scarcely know how, in aimless matters that lead to nothing. A famous writer of our century devoted only four hours a day to writing, yet he produced more than sixty volumes of singular literary merit. The great naturalist, Darwin, a chronic sufferer from a depressing malady; counted two hours a fortunate day's work for him, yet he accomplished results in the world of science which render his name immortal.

"Be not particular as to hours, or the time of day, and you will soon find that all hours are good for [improvement]. Have a purpose and adhere to it with good-humored pertinacity."

Apart from works of pure literature, and spiritual edifying, which should be read lovingly and slowly, and inwardly digested, in accord with Bacon's counsel, A. R. Spofford strongly advises the early formation of a "shorthand method" of reading. He says:

"Most writers envelop the thought or the fact in so much verbiage, complicate it with so many episodes, beat it out thin by so much iteration and reiteration, that the student must needs learn the art of skipping in self-defense. To one in zealous pursuit of knowledge, to read most books through is paying them too extravagant a compliment. He has to read between the lines, as it were, to note down a fact here or a thought there, or an illustration elsewhere, and leave alone all that contributes nothing to his special purpose. As the quick, practised eye glances over the visible signs of thought, page after page is rapidly absorbed, and a book which would occupy an ordinary reader many days in reading is mastered in a few hours.

"The habit of reading I have outlined, and which may be called the intuitive method, or, if you prefer it, the shorthand method, will more than double the working power of the reader. It is not difficult to practise, especially to a busy man, who does with all his might what he has got to do; but it should be learned early in life, when the faculties are fresh, the mind full of zeal for knowledge, and the mental habits are ductile, not fixed. With it, one's capacity for acquiring knowledge, and consequently his accomplishment, whether as writer, teacher, librarian, or private student, will be immeasurably increased."

GOD IN THE CREATION.—In common with the great unphilosophical mass of mankind, I hold that between cause and effect there is a binding power which constrains one to follow the other. If asked whence we suppose that power to have been derived, such of us as are conscious that we are "no very great wits," don't mind confessing that we "believe in a God," will neither mind suggesting that the power, wherever not exerted by an animated creature, may possibly be directly from God. For from there being any difficulty in conceiving Omnipresent Deity to be exhibiting his might in every speck of universal space in every instant of never-ending time, it is, on the contrary, impossible to conceive otherwise. We cannot conceive one single minutest point in limitless extension to be for one moment exempt from the immediate control of a Divine nature assumed to be

Diffused throughout infinity's expanse  
And co-existent with eternity.

—Wm. Thomas Thornton.

### First Meeting of the Colonial Congress.

John Adams's description of the opening the first meeting of the Colonial Congress Philadelphia:

"When the Congress met, Mr. Cushing made a motion that it should be opened with prayer. It was opposed by Mr. Jay, of New York, and Mr. Rutledge, of South Carolina, because we were so divided in religious sentiments—some Episcopalians, some Quakers, some Anabaptists, some Presbyterians, and some Congregationalists—that we could not join in the act of worship. Mr. Samuel Adams arose and said that he was no bigot, and could hear prayer from any gentleman of piety and virtue, who was at the same time a friend to country. He was a stranger in Philadelphia but had heard that Mr. Duche (*Dushay* then pronounced it) deserved that character, and therefore, he moved that Mr. Duche, an Episcopalian clergyman, might be desired to read prayers to Congress to-morrow morning. The motion was seconded and passed to the affirmative. Mr. Randolph, our President, waited Mr. D., and received for answer that if health would permit he certainly would. Accordingly next morning he appeared with [clerk] and in his pontificals, and read several prayers in the established form, and then read the psalter for the seventh day September, which was the 35th Psalm. You must remember that this was the next morning after we had heard of the horrible cannonade at Boston. It seemed as if heaven had ordained that psalm to be read on that morning. At this, Mr. Duche, unexpectedly to everybody struck out into extemporary prayer, which filled the bosom of every man present. I confess I never heard a better prayer, or so well pronounced. Episcopalian as he was, Dr. Cooper himself never prayed with so fervor, such ardor, such correctness of pathos, and in language so elegant and suitable, for America, for Congress, for the Province of Massachusetts Bay, especially the city of Boston. It had excellent effect on everybody here. I must beg of you to read that psalm. If there is any faith in the *sortes Virgilianae* or *Homericæ*, or especially *sortes Biblicæ*, it would have been thought providential. Here was a scene worthy of painter's art. It was in Carpenters' Hall Philadelphia—a building that still survives—that the devoted individuals met to whom service was read. Washington was kneeling, and Henry, and Randolph, and Rutledge, and Lee, and Jay, and by their sides stood, bowed in reverence, the Puritan patriots of New England, who at that moment had no reason to believe that an armed soldiery was wasting their humble households. It was believed that Boston had been bombarded and destroyed. They prayed fervently for America, for the Congress, for the Province of Massachusetts Bay, and especially for the city of Boston, and who can realize the emotion with which they turned imploringly to heaven for Divine interposition and aid? It was enough," says Mr. Adams, "to melt a heart of stone. I saw the tears gush into the eyes of the old, grave, pacific Quakers of Philadelphia."

Unbelief is always impatient, but faith is willing to wait God's time.

**A PRAYER FOR THE SPIRIT.**

Prayers I make will then be sweet indeed,  
 If Thou the Spirit give by which I pray;  
 My unassisted heart is barren clay,  
 That of its native self can nothing feed.  
 Of good and pious work thou art the seed  
 That quickens only where thou say'st it may.  
 Unless thou show to us thine own true way  
 man can find it. Father, thou must lead!  
 thou, then, breathe those thoughts into my mind,  
 By which such virtue may in me be bred,  
 That in thy holy footsteps I may tread,  
 The fetters of my tongue do thou unbind,  
 That I may have the power to sing of thee,  
 And sound thy praises everlastingly.

—Michael Angelo.

**Educational Voices.**

The teacher's mission is to give all that is  
 in life from whatever source, that the  
 soul of what our nation may become, and  
 that shall become, shall be fulfilled only when  
 heaven and earth clasp hands.—*Matthews.*

Too many teachers drift along from year to  
 year, and reach the fatal "dead line" early  
 in life. Do not let your school duties keep  
 you from doing some regular systematic read-  
 ing. Catch the spirit of the times and be a  
 living, thinking, growing teacher.—*C. M. Parker.*

In the organization and conduct of its work  
 the school must be consciously guided by this  
 fundamental law of growth: "From experience,  
 through thought, to achievement" from ex-  
 periment, through theory, to practice.—*W. Elson, Wisconsin.*

What the working world asks of the schools  
 is to send it boys of character. Our hearts  
 are sick of mere work and money making. We  
 do not want machines, we want men. We do  
 not ask for shrewd, keen men, we appeal to  
 you for upright men.—*N. H. Nelson, St. Louis Business Man.*

Jesus commanded his disciples: "Go ye into  
 the world and teach all nations;" purify  
 the heart, lead them to the knowledge of God the  
 Father, of Jesus the Son of God, and of the  
 Holy Spirit of God, to a life in accordance  
 with this knowledge and insight, and to all in-  
 deed necessarily proceeding from this.—*Froebel.*

Education consists in leading man, as a  
 thinking, intelligent being, growing into self-  
 consciousness, to a pure and unsullied, con-  
 scious and free representation of the inner law  
 of Divine unity, and in teaching him ways and  
 means thereto.—*Froebel.*

It is somewhat shocking to discover how few  
 men and women, even among those who claim  
 the title of "educated," know or care much  
 about really good literature. They read—the  
 newspapers, the magazines, and the latest,  
 most sensational novels. But with these per-  
 sons there is little acquaintance or affection,  
 being for its object what is really pure, noble  
 and elevating in the world's best books. I re-  
 gret, it, then, as of the utmost importance to  
 hold up a high standard of literary culture as  
 the inspiration and aim of all those who would  
 claim to a truly liberal education.—*George Turnbull Ladd.*

Thou shalt love the Lord thy God with all  
 thy mind.—*Mark xii: 30.*

FOR "THE FRIEND."

**Kansas Yearly Meeting.**

Kansas Yearly Meeting began with a session  
 of the meeting of ministers and elders, held at  
 Spring River, Cherokee Co., Kansas, on Fifth-  
 day, the twenty-fifth of Tenth Month, 1900.

This opening session was comforted by the  
 presence of Henry T. Outland, of North Caro-  
 lina. A larger delegation than usual had come  
 from Emporia, and the northern parts of the  
 State; so the meeting opened with a good at-  
 tendance, and proved to be a favored oppor-  
 tunity.

On the morning of the 26th, the day on which  
 the Yearly Meeting for business assembled, the  
 community was shocked by an accident which  
 happened to our aged Friend, Andrew Hinshaw,  
 who fell down stairs and was so injured that  
 for some days his life seemed to hang in doubt.  
 The whole meeting was touched and moved to  
 sympathy with this dear Friend. He had come  
 from his home to attend the Yearly Meeting,  
 and yet he could not attend any of its sessions.

The custom of Kansas Yearly Meeting is to  
 precede all its business sessions with a joint  
 meeting for worship of both men and women  
 Friends. These opportunities for worship were  
 felt to be seasons of great spiritual comfort  
 and blessing. Many of the young people were  
 much tendered in these meetings.

In the first session of the meeting the epis-  
 tles were read from Iowa, Western, Ohio, New  
 England and Canada, the five Yearly Meetings  
 in correspondence with Kansas Yearly Meeting.  
 It was felt to be a source of great comfort to  
 Friends to secure these evidences of a common  
 faith and a common purpose to hold and main-  
 tain the ancient principles of Friends. A large  
 committee was appointed to prepare essays of  
 reply to these Epistles.

On Seventh-day, the 27th, Levi Bowles was  
 reappointed as Clerk, with Alva J. Smith as  
 assistant. The meeting then entered on the  
 reading of the Queries and Answers.

In treating of the deficiencies and causes  
 that prevent the prosperity and growth of in-  
 dividuals and the church, Friends were warned  
 that the Spirit that takes offense is the same  
 nature of the one that gives offense. And that  
 the Divine love that "covers the multitude of  
 sins" hides or covers the sins of others, be-  
 cause our own sins are covered by Christ's  
 blood.

The public meetings on First-day were very  
 largely attended by other people not members.  
 The morning meeting was the largest gather-  
 ing since the division, twenty-one years ago.  
 There was enlargement with ministry on the  
 prayer of Elisha for his servant, that the "Lord  
 would open the eyes of his servant," to see  
 the hosts of the Lord surrounding them. The  
 message was pressed home that it was needful  
 to have our spiritual eyes opened before we  
 could see the wondrous things in store for those  
 that loved the Lord.

The ministry in the afternoon session was  
 mainly an application of the same principle of  
 a needed spiritual opening of the eyes of the  
 heart as a qualification for the ministry. The  
 danger of believers persisting in their own wills  
 in any course of religious service, when in true  
 tenderness they have been shown once or more  
 by the Holy Spirit that it was wrong, was illus-  
 trated and enforced by the case of Baalam,  
 who so desired the "wages of unrighteousness"

that he persisted in his endeavor to get Divine  
 permission to curse Israel, that God in his anger  
 let him go, and then rebuked him by the mouth  
 of the dumb ass.

The session of the Yearly Meeting on Second-  
 day was mainly occupied with the routine busi-  
 ness of the Yearly Meeting.

The Committee on Books and Tracts made  
 their report for their year's work. The report  
 showed that the committee had distributed  
 about thirty-seven thousand pages of Friends'  
 tracts the past year, and also fifty-one books  
 and pamphlets. An interesting feature of their  
 work was the information that they had availed  
 themselves of the Young Men's Christian As-  
 sociation, and W. C. T. U., of Joplin, Mo., for  
 the distribution of many tracts. These asso-  
 ciations were glad of such a chance to secure  
 proper literature for circulation in their re-  
 ligious work. The committee were encouraged  
 by the Yearly Meeting to continue to use these  
 openings and to extend similar opportunities to  
 other cities in this great mining region—there  
 being five cities with an average population  
 of fifteen thousand each within thirty miles  
 of Spring River Meeting place. The Yearly  
 Meeting made an appropriation for the use of  
 this committee.

The Committee on Religious Labor made  
 report that nearly all the members of the  
 Yearly Meeting had been visited the past year.  
 Thirty-four meetings for worship had been held  
 under the concern of the committee. About  
 twenty-three of these meetings were held in  
 the evening or on First-day, during the summer  
 months, at Spring River, as a means of keep-  
 ing many young people in our limits from the  
 associations and temptations which are inci-  
 dent to a mining region such as we have near  
 us.

The report of the Committee on Education  
 shows that there are two hundred and eighty-  
 three children of school age in our limits.

Two Friends' schools have been maintained  
 in our limits the past year. One small school  
 in Cottonwood Quarterly Meeting, with an en-  
 rollment of eight and an average attendance  
 of seven and one-half.

Spring River Academy, the other school,  
 had an enrollment of eighty-seven; seventy-  
 two of these pupils were members with Friends.  
 The Academy is in a prosperous condition at  
 this time, with an enrollment of eighty-seven  
 for the present winter term.

The meeting of Ministers and Elders made  
 report that Spring River Quarter had recorded  
 Enoch Carter a minister of the gospel, and  
 Lavina J. Harvey as an elder the past year.

The reading of the minutes of the Meeting  
 for Sufferings showed that that body had ap-  
 proved and recommended for circulation as an  
 exponent of Friends' views, a book written by  
 C. W. Harvey, entitled "The Baptism of the  
 Holy Spirit."

The presence of Henry T. Outland, and his  
 services, met with such response in the hearts  
 of Friends, that the committee appointed by  
 the Yearly Meeting on returning minutes,  
 made report that as they believed the time  
 had come when a sound and rightly anointed  
 Friend should be received by this Yearly Meet-  
 ing although not in official relation with the  
 meeting from which he came, yet the way  
 seemed to open in the Truth to give him a  
 minute testifying our unity with him and his

labors of love amongst us. This report was approved by the meeting, and a returning minute granted him without any reference to the Yearly Meeting from which he came.

An interesting discussion occurred near the close of the meeting with reference to THE FRIEND. The meeting was informed that a very interesting case of conviction of Friends' principles in a person who became a member the past year, had resulted from reading THE FRIEND. The members of the meeting were encouraged to make an effort to get THE FRIEND into other families. The meeting was united in instructing its treasurer to pay the cost of furnishing a copy of THE FRIEND in which the report of the Yearly Meeting appears to every family belonging to this Yearly Meeting, and also appointed two Friends to prepare the report of the Yearly Meeting and forward the names of the Friends' families of the Yearly Meeting.

The Particular Meeting at this place (Spring River) had been without the presence of several of its valued members for some months previous to the Yearly Meeting,—two ministers and one elder being in Iowa, and one minister and two elders in Indiana, engaged in social and religious visiting in these places. One minister, much to our regret, was absent from our own Yearly Meeting. The return of all these Friends except the latter, near the beginning of the Yearly Meeting, together with so many Friends from other parts, was a matter of special enjoyment to the Friends of Spring River Meeting.

The first sitting revealed the fact that this would be the largest Yearly Meeting for some years past, perhaps since the disturbances of twenty-five years ago. About six hack loads of Friends were met at Galena on Fourth-day evening, and driven to different parts of the neighborhood, and nearly as many more on Fifth-day evening, who were disposed of in the same manner. Although the station is over five miles from the meeting-house, the weather being fine, which, with the smooth, graveled road, and the pleasure of meeting Friends from other parts, made the drive an enjoyable one. The school which occupies the upper floor of the building, was adjourned on Fourth-day to begin again on Second-day, after Yearly Meeting closes. The long porch in front of the Meeting-house and other improvements, giving the place a friendly appearance, greatly increases the comfort and satisfaction of being at Yearly Meeting; and it is fitting to say that these improvements were largely made by an appropriation from the Charleston estate at Philadelphia, and the benevolence of one of our own members, who, a few years ago, filled one room of the meeting-house with neat and comfortable seats at his own expense. All of which are fully appreciated by those concerned. The porch furnishes ample room, where a large meeting, protected from rain and sun, may enjoy the pleasant intercourse and handshakes that no other religious body does to the same degree.

Our observation was that at no other time have we seen an equal interest taken by both old and young in promoting the general welfare of Friends, and the meeting. One Friend, whose mission seemed to be to take his carriage and convey Friends to and from different parts of the neighborhood, as occasion re-

quired, remarked, "It does me good to haul them around." Thus the meeting was held and concluded, with nothing arising to mar the unity with which we met. Which unity was also extended to our dear Friends, Joshua P. Smith, of Iowa, and Henry T. Outland, of North Carolina. The latter of whom went to the western part of the State on Sixth-day, after Yearly Meeting, and attended Spring River Meeting again on First-day, the eleventh instant; then started on his return trip. The Yearly Meeting closed on Fourth-day, and at seven o'clock on Fifth-day morning, near a dozen vehicles drove up to the depot, loaded with Friends on their way home. Having a few minutes, some of us visited one of those gigantic machines, called crushers, and saw it devour the rocks as though they were bread, which is the first process of reducing lead and zinc from its native state to the various uses to which it is put. As we viewed some of the lead specimens, we felt to regret that one of our native minerals is made the messenger of death to so many of our fellow-beings.

The locomotive whistle, as the signal of the train's approach, caused the bustle which is usual on such occasions, and the question was asked, "Is any one going to be left?" Instantly the desire came that when the Bridegroom of souls comes, none of us may be too late. As the train moved away, the same loneliness was felt which we have so often experienced before when parting with friends, either to their temporal or eternal home, and desires were raised for our preservation in the unchangeable Truth, that when we again meet we may enjoy the same blessings as in the Yearly Meeting just closed.

### The Effect of the Gospel On Life and Character.

Col. Ingersoll sat musing one morning, when a young man entered his apartments and faced the great champion of infidelity with the question: "Which do you think would help a young man more, Christianity or infidelity?" Not receiving any reply, the visitor continued: "Perhaps if you knew a little of my past life and of the change that has come over me, you would be better able to tell me," and he hurriedly gave a retrospect of his past. It was the old story of a "Good-for-nothing boy," shirking school, defying all discipline, mischievous, daring and bold, trying a dozen different trades and positions and sticking to none, at once the pride and grief of a mother's heart. He continued to go from bad to worse, growing more wild and reckless, until the blessed truth of the Gospel laying hold of him, turned the whole current of his thoughts and desires.

Colonel Ingersoll said: "Oh, no doubt you were influenced by some religious excitement and carried away by it, such as a revival or something of the kind."

The young man replied: "No, it was not in any revival, but alone in my closet; I commenced to seek after God. Now, Colonel, how can you account for the change in my life?"

Finally, the infidel said: "Oh, you were like a young colt which had been kicking over the traces, until you thought you had enough of this nonsense and would be quiet."

Here was where Ingersoll's argument was lame. He was talking to the wrong man about colts, for this one had served his apprentice-

ship in that business, and knew that when it was natural for a colt to kick, he would kick when he was an old horse. That was just what he had asked Ingersoll to explain, what had taken the kick out of his life?

Ah, yes, the great question of the ages which skeptics and infidels cannot or will not answer, is: What has taken the kick out of so many lives, and transformed, not only people and homes, but whole districts, and even countries? The history of Christianity is the history of moral transformations, the marvel of which finds no adequate solution in any system of unbelief. . . . The gospel has wrought with unrivalled mastery, and is still achieving its glorious conquests. It brings new energies, new ideals and new hopes; develops the unexpected, even unsuspected capacities in individual life, and crystallizes character in society. It can do what nothing else can accomplish, it can make alive. It possesses the power of moral change, the secret of a quickened conscience; it can renew and transform the man, and can subsidize for its high purposes all the forces of modern time.—*Christian Instructor*.

A SINGLE POUND OF COAL.—A single pound of coal is capable of producing two hundred and thirty-six horse-power, and could do the work of an express locomotive for one-fifth a minute. In other words it is enough to haul a train of eight cars, including the Pullman sleeping cars and dining cars, at the rate of fifty miles an hour one-sixth of a mile.

In sawing wood a man may work at the rate of about sixty strokes a minute, and his saw blade may have progressed five feet a minute but a circular saw, driven by machinery, will cut seventy times as much wood in the same time. And yet this one little pound of coal contains power enough for one hundred and eighty such saws.

We can easily compare the power locked in this black diamond with the work of a strong man. The strength of a man may be reckoned at one-tenth of a horse-power. Allow him eight working hours, equal to four hundred and eighty minutes. During this time he occasionally stops for short rests, to change his position, to pick up another tool, to judge of the result of his work and plan for further procedure. This will take one-tenth of the time, leaving four hundred and thirty-two minutes, which, at one-tenth of a horse-power, gives him a total effect of forty-three and two-tenths horse-power as the result of his day's labor. This pound of coal contains more than sufficient power to do in one minute the day's work of five such strong men. Or it would take about nine thousand six hundred strong men, working steadily side by side, to do just as much work in one minute as nature has locked for us, ready at our call, in a single pound of coal.—*American Boy*.

A CONVINCING COMPARISON.—Look at the nations which are without the Bible—Turkey, Persia, China; look at those countries with so-called Christianity which is not a Bible religion—Spain, Italy, Russia, South America, Ireland, South America; and see what a difference it makes whether the life of a people is grounded in Scripture [doctrine].—*Dr. W. B. Crowe*.

## Some Account of the Early Experience and Subsequent Travels of Ruth Newlin.

(Continued from page 150.)

Seventh Month 31, 1853.—Although several months have passed since I put a line in this little book, I hope I have not been entirely forgetful of my dear Maker who has thus far enabled me to hold up my head in hope. Yet there are many times when I am almost ready to say, Surely, I shall fall entirely into the hands of the enemy of my soul's peace. At such times there arises a little consolation from past experience. We may look back on them that will not do the work of the present. As like the manna gathered by the children of Israel, what was gathered yesterday will suffice for to-day. I have been much comforted at home of late by sickness in my family. I have many deep reflections about my condition. But, O, let me humbly wait.

First Month 1, 1854.—A new year has begun, and my desires are that I may begin with double my diligence in the Lamb's warfare.

Fourth Month 4, 1854.—Oh! Gracious Father, have mercy on me, who am but dust and ashes. I crave that thou wilt not suffer me to come out of this my allotted suffering and trial until thy own appointed time. Thou knowest what is best for me. Search and me and thoroughly purge away all the dross, tin and rebroate silver, that nothing may remain that is not consonant with thy holy will. Help me to guard my tender offspring committed to my charge, in the way that will be consistent with thy will. Lord, preserve me by thy fear.

Fourth Month 5, 1854.—What a load of distress still rests upon me. How I did shrink from my duty this day; but my covenant is with thee this evening to the God of my life, that thou wilt be pleased again to favor me with the light of his presence and strengthen me in my needful time, I will obey. That I may once more be at peace with Him, which is worth more to me than ten thousand worlds and all I could afford.

Fourth Month 8, 1854.—This day went to Mill Creek Meeting under an unusual weight, for what cause I knew not, until I had taken my seat, when I felt that something would be laid upon me. O! then the distress of mind came in, feeling that the time had come, and remembering my covenant. Yet I still pleaded that I was not fit to preach to others. Bless the name of the Most High, He let me see that there was nothing between my peace and peace, if I would obey. The work required such an awful thing for me to undertake, that I was ready to shrink. My whole heart was shook. Then I said within my heart, If, if thou wilt go before, I will obey. Then my promise seemed to me to be, I will be both true and utterance. Thus, when all was done that could be, my exercise was so great that I knew not how I got to my feet, but so I did, to my great astonishment, relieved my heart of a loaded spirit in a very few words. Oh! the sweet peace I felt is indescribable. It dwelt within my heart, This is worth all my suffering, nothing but love and joy. I thought of his will to take me to himself I would have died. But found that I must be resigned to live or die.

A note found on a slip of paper, bearing date Fourth Month 8, 1855, may add to the interest of the above. To-day, thirty-one years ago, I first yielded to obey my Lord and Master in a required duty, to speak in a public meeting (at Mill Creek, just before it closed), which I had been shrinking from through fear of bringing dishonor to the cause for eight years and six months. But that day life and death were set before me in a very remarkable manner. I felt that if I did not yield that day, it would be the last call and my life would soon be cut off, and I numbered with the transgressors. It had been for several weeks that I cared but little about sleep, neither did I want food for the body. I felt that I could not live much longer. The peace and consolation I had after yielding, no pen can tell. I passed an almost sleepless night; my joy was so great. I had no wish to live any longer, but desired to be taken out of the reach of the tempter who had cheated me out of so many years of enjoyment.

A little more in connection with this is called to the mind of the writer, as related by herself, or as nearly as memory allows. After retiring on the night previous to her first appearance in public, feeling that she could not live much longer without relief, the words of the Saviour were brought forcibly to her mind, "But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." She was not sure that it was Scripture until she arose and found it, but could not see that it had any application to her present condition. But after the experience of the following day, could realize its fullness of meaning. The exact words of the message delivered on that day, which remained to be a memorable one to her throughout the whole of her long and useful life, can not be called to mind. But their substance was in regard to the uncertainty of time, and a warning to some present to prepare for death which might be near at hand. A woman near by began to weep, and told some after meeting that the message was for her. She lived but a few months afterward, but was favored with peace and reconciliation with her God. Obedience to the Divine call, not only freed her own soul from its fetters, but the message being sent by Him who willeth not the death of any, but that all might be saved with an everlasting salvation, was blessed to others also; which reminds us of her own explanation of individual influence when faithful to known duty in any line. She said it was like casting a pebble into the water's surface; one ring was made, then another, until it extended far out from where the pebble was cast.

Fourth Month 9.—A quiet calm seems to cover my mind this day with earnest desires to be preserved in the right way.

Fourth Month 10, 1854.—To-day I am almost overwhelmed with trouble; yet I can not see where I have offended.

Fifth Month 11.—This morning a secret query sounded in my mind. What has thou done with the Lord's money while time is so swiftly passing away. Went to meeting with humble desires to do or try to do better in the future. But, O! how busy is the enemy trying to do away with all my good resolutions. For when brought to a clear sight of my duty, I was like Jonah, ready to flee, or like Saul, when he spared

Agag and kept the best of the spoil unto himself.

Fifth Month 20, 1854.—Oh! the sorrow and trouble I have. Almost ready to give over striving any longer. My faith seems very weak indeed. I think myself comparable to a dry tree, fit for nothing but to be hewn down and cast into the fire.

24th.—How lonely I do feel; disconsolate every way: a cumberer of the ground: a poor miserable creature. Oh! can it be that there will be a way made for me where there appears to be no way. Oh! for more patience and resignation to my condition, which at the present seems very trying both inwardly and outwardly. Oh! that my head were waters and mine eyes a fountain of tears, that I might weep day and night to the God of my salvation.

Fifth Month 21.—My desire is to be kept in a truly humble state of mind. I am afraid I have spent too much of my precious time of late in unnecessary conversation and too much concerned about this world's stuff. And not kept my eye single enough to the great fountain from whence all blessings flow. Lord, will thou be pleased to turn my steps in the right path; for I feel that I have no might of my own. I desire to be found walking humbly before thee.

Tenth Month 9th, 1854.—Oh! Gracious Father, be pleased to be near around about me this evening. Enable me to hold up my head in hope above the tempest that surrounds me. Enable me to bear my trials with Christian patience. Hide not thy face from me in the day of trouble.

First Month 4, 1855.—I feel a secret hope that I am not altogether forsaken by Israel's Shepherd. I feel humble and thankful for his many favors to me, a poor, unworthy creature. Ah! am I not the most unworthy of all? (Near two years elapsed before the next entry. The vicissitudes of her experience in that time are pretty well summed up in the following note):

Second Month 20, 1857.—This day I have been humbled as it were with my mouth in the dust. Feeling my unworthiness so great for the work that has for some years appeared before the view of my mind. At times I have been made willing to surrender and take up the cross and be obedient, and received the sweet reward of peace. At other times, I have shrunk from manifested duty and plunged my soul almost into despair; thus it has been with me while time is so swiftly slipping away. Would that I were as a lump of clay in the Great Potter's hands, submissive and passive to his will. Then would my peace flow as water down the rivers rolls.

Second Month 21, 1857.—This was our Quarterly Meeting day. There was a committee appointed to visit subordinate meetings, families and individuals, as Truth opens the way. Almost immediately after this concern was laid before the meeting, I felt that my name would be mentioned, which caused me to tremble, feeling myself entirely incapable and unfit for such a great work. While Friends were deeply engaged considering the concern, I took my seat in a secluded part of the meeting, thinking to evade their notice, but for all that I was not hid, neither did I escape the appointment. After meeting I felt that I could not bear even to be seen with the fathers and mothers to hear the time this arduous work should commence. Yet

I felt that I should have to submit to the wishes of my friends, and bear the cross.

Third Month 11, 1857.—To-day met with part of the committee at Spring Preparative feeling much more like one that needed visiting instead of one of the visitors.

(To be continued.)

### SEEKING AND FINDING.

"Master, where dwellest Thou?" (John i: 38.)

#### THE QUEST.

O Master of my soul, where dwellest Thou?  
For but one Sovereign doth love allow,  
And if I find not Thee, quite lost am I,  
Tell me Thy dwelling place: this is my cry.

No travel will I shrink, no danger dread,  
If to Thy home, where'er it be, I may be led:  
Not where the world displays its golden pride,  
Only with Him, who is the King, would I abide.

#### THE FINDING.

Nay, not in far distant lands, but ever near,  
Near as the heart that hopes or beats with fear;  
My home is in the heaven, and yet I dwell  
With every human heart that loveth well.

Not where proud perils are I place my throne,  
But with the true of heart, and these alone;  
So where the contrite soul breathes a true sigh,  
And where kind deeds are done, even there dwell I.

And those who live by love need never ask,  
They find my dwelling-place in every task;  
Vainly they seek who all impatient roam;  
If brave and good thy heart, there is My home.

BISHOP OF RIPON.

### "Diverce Faire Indian Baskets Filled With Corne."

It is hard for us to realize what a few baskets of maize meant to the Pilgrims when they reached Cape Cod on that memorable November day in the year 1620. The good ship, *Mayflower*, carrying just a hundred souls, had sailed from Plymouth, England, the previous September. Before the company disembarked, the shore was explored by several small parties, looking for a favorable site for a town. The first of these expeditions was led by Captain Miles Standish, "good man and true," and consisted of sixteen picked men, all wearing corselets and armed with muskets and swords. Marching through thickets in single file, their armor was much injured by the boughs and bushes.

It is interesting to notice the things which they saw on that first expedition: five or six men (savages), with a dog, a deer, wood-gaile, remains of an old fort, springs of fresh water, small vines, sassafras, abandoned cornfields, Indian graves, walnut trees full of nuts, strawberry bushes and grapevines, an old hut, and in it a great kettle, which had been some ship's kettle, brought out of Europe, two canoes, a deer trap, partridges, flocks of geese and ducks. They saw some heaps of sand which had been newly paddled with hands, "which," says an old chronicle, "we digged up and in it we found a little old basket, full of fair Indian corn, and digged further and found a fine, great, new basket, full of very fair corn of this year, with six and thirty goodly ears of corn, some yellow, some red, and others mixed with blue which was a very goodly sight. The basket was round and narrowed at the top. It held about three or four bushels which was as much as two of us could lift up from

the ground and was very handsomely and cunningly made. After much consultation we concluded to take the kettle and as much of the corn as we could carry away with us; and when our shallop came, if we could find any of the people, and come to parley with them, we could give them the kettle again and satisfy them for their corn." Governor Bradford says this is the first time they had ever seen Indian corn. They filled the kettle, put corn in their pockets, and buried the remainder. Later they went back and took all the corn, calling the place Cornhill. This time they found ten bushels. Governor Bradford devoutly remarks, "And here is to be noted a special providence of God, and a great mercie to this poore people, that hear they gott seed to plant them corne ye next year, or els they might have starved." It is pleasant to find that about six months later they discovered the owners of the corn and gave them "full content, and are in great league with them." These holes in the ground, "caches" they would be called in the West, held about a hog-head of corn apiece. The corn was husked and well dried, then placed in large baskets covered with mats. This hole in the ground was lined with the inner bark of trees, and in it were placed the baskets, which were then covered with earth. This method preserved the corn in good condition. "The Indians," says Belknap, "planted their maize when the leaves of the white oak were the size of the ears of a mouse."

After five weeks' delay the Pilgrims found "a place very good for situation," where there were little running brooks, the desirable corn-fields, and a rock for defense. "It was purely a coincidence," says Professor John Fiske, "that the spot which they chose had already received from John Smith the name of Plymouth the beautiful port in Devonshire from which the *Mayflower* had sailed."

The Pilgrims had a very trying winter on those desolate shores. But they were not daunted. They set to work at once, and by the end of the first summer they had seven houses, also four for the plantation and other buildings. Twenty-six acres had been cleared and a good harvest gathered in. It was at this time that a day of thanksgiving was appointed by Governor Bradford. But we must not overlook the part an Indian played in making possible this joyous harvest festival.

Squanto was one of the Indians carried away by the opprobrious Hunt to be sold into slavery, but he escaped to England, where he had learned to speak English. He became acquainted with the Pilgrims through Samoset, their first Indian friend. Squanto became friendly and taught them how to plant and make the most of their baskets of fair Indian corn.

They first strewed the ground with fish, putting two or three alewives into every corn-hill. The Pilgrims took great interest in securing the best kind of seeds. On their first visit to their ally and friend, Massasoit, they obtained a promise for seed, and we find Governor Bradford greatly solicitous in the matter of getting seed suitable for their soil, and traded for the purpose.

The Pilgrims seemed to think maize palatable, for in a letter from New England at this time we find this, "Our Indian corn, even

the coarsest, maketh as pleasant meat as rice. But a day came when the Pilgrims' store was so low that they were in a state of semi-starvation. They lived on what they could get from the sea, which was very little, because of insufficient means of securing fish, small quantities of game, and groundnuts. New adventurers came and lived off their bounty and the Pilgrims themselves were so deep engaged in erecting fortifications that they somewhat neglected this staple food. They made a trip to Nauset, and after many difficulties got about eight or ten hogsheds of corn. On one occasion on going for corn in the shallop some beads and scissors were stolen. When the theft was discovered, Captain Standish demanded satisfaction of the sachem, then refusing all friendly advances. The next morning the chief returned with a company of men, in a stately manner, and proceeded to reconcile Standish in his own peculiar way. He thrust out his tongue until you could see its very root, and licked the captain's hand from the wrist to the ends of his fingers, at the same time getting down on his knees in a manner taught him by Squanto in imitation of the English fashion. His men followed suit. He returned the stolen goods to Standish, and assured him he had punished the thieves. This was so ludicrous that even the grim, hungry Pilgrims had to laugh. Governor Bradford secured some corn at different places, but famine still stared them in the face, when Captain Standish went in shallop to Barnstable Harbor, through wind, frost and snow. Coming to his foresight and determination a good supply was obtained.

On account of the intense cold, they were obliged to go ashore and lodge in the wigwags. The Indians professed their usual friendliness, but the doughty captain questioned their sincerity, or, as the old chronicle puts it, "he possessed the heart of the captain with jealousy," and so he put half his men on guard, while the other half slept. Some of their beads having been stolen, Captain Standish told the sachem that as they meant no injury they would receive none without punishment or due satisfaction. On which the coward sachem caused the offenders to be searched out and the beads returned, adding a goodly present of corn to pacify the angry captain.

During these two years of want the nature of the forefathers was admirably demonstrated. "They bore these wants with patience and allacritie of spirite." "During this time, when they had maize, they thought it as good as a feast, and wanted not only five days together, but sometime two or three months together, and neither had bread of any kind of corne."

In 1623, before planting, Governor Bradford and his advisers determined that the cooperative system should be abandoned and each man should set his own corn, in this way to himself for provision. Land was distributed according to the number of mouths to be fed. It proved a successful scheme. Even the wives and little ones went into the field to set corn, for it was their own field—their own.—*Anna H. Wikel, in Christian Advocate.*

Patience in low times is an excellent anchor, and hope bears up the soul.

The Mangled Bible.

A story is told of a certain minister who, instead of preaching the gospel, used to spend his time in the pulpit in what he called destructive criticism, examining the Bible, and showing how much of it he did *not* believe to be true or inspired of God.

One of his hearers followed him very attentively, and undertook to carry out his ideas practically. One Sunday the minister denied the inspiration of the Book of Revelation; so his hearer went home, took his Bible and cut it all out. Then he would deny the inspiration of another book, or passage, and the hearer would promptly cut that out of his Bible. He went on so for five years, until the Bible was nearly used up.

One day the man called on his minister, carrying his dilapidated Bible with him, and conversed with him on this wise:

"I have been listening to your preaching for five years, and have heard your criticisms on the Bible, and when you said anything that was not inspired I have *cut it out*; and here is what I have left," said he, producing the book, which was mangled, clipped and torn almost beyond recognition. The minister looked at him in amazement, and said:

"Let me take the book; let me look at it." The man drew back, and said: "No; thank the Lord I have the *covers* left; they will keep them."

The man did well to keep the covers of his Bible; better perhaps than he did to waste his time in listening to a man who evidently had no faith, and who doubtless knew very little about the book he criticised or its author. It will usually be found that such men get their objections to the Bible at second hand, from the volumes of open unbelievers, or from the writings of some beer-drinking, tobacco-smoking theologian, whose ideas are as poisonous as the smoke he exhales.

Some people have yet to learn that error and false teachings are no holier in the pulpit than in a bar-room, and that a meeting-house where untruth is proclaimed has no more sanctity than a barn. We should allow no superstitious reverence for times and places to lead us to forget that they that worship the letter must worship Him in spirit and in truth. A man had better be at home reading his Bible than at church hearing a man pick it to pieces. "Cease my son to hear the instruction that causeth to err from the words of knowledge" (Prov. xix: 27).—*Armory*.

How to Make Good Neighbors.

About twenty years ago a man, with his wife and three children, in a covered wagon, drove up in front of a farm house in Carroll county, Illinois, just as the sun was setting in the West. It was early springtime. Seeing the farmer in the yard, he asked the privilege of staying over night. He explained that his wife was in delicate health, having just recovered from a severe illness, and that they were going to southern Kansas to see if a change of climate would not do her good. As dark clouds were gathering in the south and east, he was afraid it would rain before morning, and further exposure might increase her sickness.

The farmer, being a Christian of a true type, hospitably received the strangers into

his home. After the evening meal, the two men drew their chairs to the corner of the kitchen for a talk. The stranger opened the conversation by telling how sorry he was to leave the old neighborhood where he had lived so many years. The neighbors were all so good and kind. If any one was sick, the neighbors would go in and wait on them, and look after the domestic and farm duties with as much care and solicitude as if it were their own. And when he told of the kindness of his neighbors when his family went through a siege of scarlet fever, tears pushed themselves out of his eyes and trickled down his cheeks, and his voice was choked so that he could not proceed with his tale.

After a moment's silence he said, "I do not know where I shall settle, but I do hope it will be in a good neighborhood."

His host leaned over, and sympathetically placed his hand on the stranger's knee, and said, "My friend, do not be uneasy: no matter where you settle, you take your neighbors with you."

Several months passed after the above incident took place, when a knock was heard on the door of the same farmhouse, and when it was opened the host saw another covered wagon before the house, and a tall, comfortably dressed man asked for the privilege of staying over night. No one was sick in his family, but he was afraid to camp by the roadside, lest some one might molest his team or the contents of his wagon.

As before, the farmer took them in and entertained them. After supper they entered into conversation, and the mover told "how glad he was to get away from the neighborhood where he had lived. His fences had been broken down, his stock had been maimed, and they were constantly picking quarrels with his children. If any of his family were sick he had to hire help to take care of them, and he hoped when he settled again it would be in a better neighborhood." His host inquired where he had been living, and found that he came from the very same neighborhood that the first family were so sorry to leave. So the wise old host clasped his hands behind his head, and, tilting his chair back, said, "Go where you will, sir, you will find that kind of neighbors, for you take them with you."

There never was a truer saying. We make friends by being friendly, and we make neighbors by being neighborly.—*C. E. Pomeroy, in Our Young Folks*.

DOMESTIC SCIENCE.—Herbert Spencer, writing of the education of girls, gives the following sound advice: "Give them a good school education. Teach them to cook healthful food. Teach them to wash, to iron, to mend stockings, to sew on buttons, to make their own clothes, and a well-fitting skirt. Teach them to bake, to know that cooking saves medicine. Teach them that a dollar is worth a hundred cents; that only those are saving who spend less than they receive, and that whatsoever more is spent tends to impoverish. Teach them that they are better dressed in strong cotton garments, than in silk, if they are in debt."

This excellent counsel to the educators of girls, is happily bearing fruit. The greatest interest is being everywhere taken in household economic training. Courses of domestic

science now form part of the system of every school for the advanced education of young women, and the very best results have been achieved. The judicious housekeeper is sure to have a happy home. Young people flee, by instinct, from unhappy surroundings. Not having had the benefit of a happy home training themselves, how can they be expected to found, in their turn, healthful, pleasant homes?

The school has great work to do in this direction. Girls, whatever their home conditions and surroundings, should, as soon as possible—and they are qualified to take up such instruction at a comparatively early age—be taught how homes are successfully managed and governed.

This instruction is of much more importance to the girls themselves and to the community at large than the acquisition of merely ornamental knowledge. It should be encouraged, it should be made as practical as possible.—*Cincinnati Com. Gazette*.

Notes From Others.

NEGRO AUTHORS.—There are many who have scarcely heard of a negro book, much less read one; still there is a bibliography made by the Library of Congress containing fourteen hundred titles of works written by negroes; two hundred of these books are exhibited on the shelves. The negroes have one hundred and fifty periodicals, mostly weekly papers, many of which were exhibited in the Paris Exposition.

THE POET LAUREATE.—There has been a Poet Laureate in England since the days of Edward IV. Lord Tennyson was poet Laureate from 1850 until his death in 1894. The word "Laureate" comes from the old custom of crowning with laurel leaves the graduates of rhetoric and verse at the English Universities. The Poet Laureate was the one chosen to be the court poet, his reward being one hundred pounds a year in money, and a hogshead of Canary wine.

INDIA PAPER.—Of the Oxford India-paper, in which the more expensive Oxford Bibles are printed, not as much is known as should be. It is a specialty of the Oxford Press, manufactured at their own paper mills. No other paper has been made that can approach it for softness, toughness and agreeable tone. A strip of this paper only three inches in breadth has been tested, and found able to support a quarter of a hundredweight without yielding, and it is almost as thin as tissue. The secret of its manufacture is known to only three living persons.—*Christian Advocate*.

POLITICS WITHOUT CHRIST.—The politics of our country are all in a jumble because we do not try to adjust them according to Jesus Christ. Let "this Man" Jesus be displaced in any system, party, platform or creed, and all else will be confusion. Freemasonry displaces and ignores Christ and his atonement, and becomes a dangerous system of religion. Romanism largely substitutes the Pope in the place of Christ, and has become "the great apostacy." Our fathers of the old Secession Church of Scotland, made a dangerous mistake in teaching that Christ's law and authority were limited to his spiritual kingdom, which was not of this world (see Fisher's and Brown's Catechism.) The result of such teaching was, to lead many to believe that politics was a sphere of escape from obligation to Christ's moral law.—*Christian Instructor*.

INTELLECT NOT A SAVIOR.—According to the report of the Chicago papers, the police of that city some weeks ago broke up a nest of tramps and outlaws in an abandoned building. From an ex-

amination which followed it was ascertained that a large proportion of them were college graduates. The saloon, the "college life" in its darker shades, but above all, the lack of proper religious training is responsible for the blasted, wasted life of many whose intellectual training would fit them for positions of trust and power. Mere intellectual college training without proper moral training will endanger rather than aid a young man's prospects in life, and may blast instead of bless his own life and the lives of others. And the moral and religious training should come first, in order that the intellectual may be built on the right foundation.—*Herald of Truth.*

**SACERDOTALISM.**—With my whole heart I believe with Dr. Arnold, that the separating of the clergy from the people, as a separate caste, endowed with some mysterious and mystical functions, was the first and most fatal apostasy—a thing which more than anything else has paralyzed the power of Christianity in the world. Presbyterianism is and ought to be a positive protest, by asserting that the only priesthood on earth is the priesthood of every true believer, a priesthood in which the humblest layman shares equally with the highest clergyman.

The truth it has to witness to is that every true believer, who is united by faith to the one heavenly High Priest is [besides Him], the only priest on earth, that ministers are not priests of the congregation, but merely office bearers and instructors in it, and they derive their functions from God in no other sense than the humblest layman derives his functions.—*Principal Shairp.*

#### SUMMARY OF EVENTS.

**UNITED STATES.**—The policy of the U. S. in moderating the demands of the Powers on China is supported by Japan, Russia and France; and opposed by Great Britain, Germany and a few of the smaller nations. The Administration is not disposed to join with the other Governments in making demands upon the Chinese imperial authorities which the Chinese Government cannot comply with. Senator Morgan, one of the members of the Committee of the Senate on Foreign Relations, says: "I venture the assertion, based upon investigations I have made, that all the claims for damages from American missionaries, merchants and everyone else who can legitimately ask for recompense will not exceed \$2,000,000. Germany cannot ask over \$100,000,000, England should receive \$30,000,000, and all other nations about \$50,000,000. From my point of view \$200,000,000 ought to cover all that China ought to be asked to pay, and China can raise that amount in some specified time."

The Commissioner of the Interior for Porto Rico, William H. Elliott, in his annual report to the Secretary of the Interior says much expert manipulation as well as ingenuity will be needed to untangle the mass of cross titles, duplication and lapping of grants and concessions and unauthorized occupation of public lands that have grown with the centuries of rule in the interest of the favored few. The archives of the island were found in a disordered condition.

Arrangements are now being completed for the construction of steel ships on the Lakes on a large scale for ocean service. The plan is to build ships of a greater length than the present locks in the canal will carry, in sections, join them temporarily in the ship yard, run them down the Great Lakes and to Montreal, and then put them together. Orders for several are understood to be in the hands of American shipbuilding companies. It is the expectation of lake builders that they can compete, not only with the rest of the United States, but with foreign builders.

A law forbidding steamboats to carry petroleum oils and gasoline in tank wagons from Philadelphia to Camden has been applied to steam ferries in New York, Detroit, Boston and all other ferry lines and passenger steamships subject to inspection by the United States steamboat inspection service. The decision is to be applied to gasoline automobiles, and forbids their being permitted to have transportation on such ferries or passenger steamers. Without a strict enforcement of the law, the safety of millions of people might be endangered, for it is estimated that the ferryboats at New York city alone carry 200,000,000 passengers annually.

Hundreds of Indians on the Mesa Grande reservation, California, are reported to be on the verge of starvation

because of the failure of their supplies of berries and acorns, due to drought.

The Isthmian Canal Commission it is reported is in favor of a canal across Nicaragua as against all other routes proposed. It favors the construction of a canal thirty feet in depth at a cost of about \$120,000,000. The total distance from the Pacific to the Atlantic is 190 miles, passing through Lake Nicaragua and following the San Juan River. It is found that it will take less than ten years to build the canal, and some of the engineers estimate that during its construction at least 50,000 men will be given employment in the United States and on the Isthmus.

The past season's Klondike output of gold is estimated at \$20,000,000, as against \$17,000,000 for 1899.

The census returns show that of the total increase of 12,485,950 in the forty-five States of the Union, excluding the Territories, almost precisely two-thirds, or 8,121,689, is in the old free States, and only 4,364,271 in the late slave States, including the border States of Delaware, Maryland, West Virginia, Kentucky and Missouri.

The use of Niagara Falls as a generator of electrical power on a large scale, followed by successful experiments all over the United States as well as in Europe, has led to the investment of enormous sums of money elsewhere for water-power schemes.

A system of American beacon lamps fitted with pressed glass lenses will, it is reported, soon be established along the Atlantic coast and Great Lakes in addition to the signal service now in operation in many ports. The new method of signaling from the lofty steel towers will far surpass all that has heretofore been done. As each beacon will be visible about twelve miles in any direction, the lights from 108 of them, which is the proposed number, would give a continuous series of warnings visible for nearly 2500 miles along the sea coast.

A wind storm on the 20th ult. caused great damage in Tennessee. More than fifty persons were killed and a hundred more injured, while the damage to houses, timber and other property will reach large figures. The storm entered the State from Northern Mississippi, and swept across in a northeasterly direction, extending also to Ohio, New York and Pennsylvania, causing much destruction in various neighborhoods.

It is said that plans have been consummated for the erection of ten plants for the manufacture of cottonseed hulls into paper of different grades. It is the intention to have the factories scattered throughout the cotton belt from Texas to North Carolina.

A dispatch from Albany, N. Y., of the 22d ult. says: "Heavy cars, each holding sixty passengers, traveled easily thirty-five miles in fifty-five minutes over the 'third rail' electric railroad between Hudson and Albany at the formal opening to-day. Power is obtained from the Stuyvesant Falls for running the trains, and will also be used for lighting towns and villages along the line and for furnishing power. The road runs through a hilly country, but the cars mount the grades without apparent trouble. The electricians present at the opening said that electricity would supplant steam on the railroads in the near future, and that the success of the new 'third rail' road would go far toward hastening the change."

A landslide half a mile long and twenty feet deep has occurred near Clarksburg, W. Va., in the coal mining region. The slide came from the hillside overlooking the entrance to the mines. Thousands of tons of rock and dirt, loosened, probably, by recent rains, slid down the steep hill, destroying the buildings around the shafts, and rolling into the valley, where the channel of a large stream was filled.

There were 426 deaths in this city last week, reported to the Board of Health. This is 13 less than the previous week and 40 more than the corresponding week of 1899. Of the foregoing, 228 were males and 198 females: 41 died of consumption; 68 of inflammation of the lungs and surrounding membranes; 17 of apoplexy; 13 of cancer; 13 of diphtheria, and 5 of typhoid fever.

COTTON closed on a basis of 10½c. per pound for middling uplands.

FLOUR.—Winter, super., \$2.30 to \$2.50; Pennsylvania roller, straight, \$3.30 to \$3.40; Western winter, straight, \$3.40 to \$3.60; spring, straight, \$3.50 to \$3.85; city mills, straight, \$3.40 to \$3.60.

GRAIN.—No. 2 red wheat, 72½ to 72½c.  
No. 2 mixed corn, new, 44 to 44½c.  
No. 2 white oats, clipped, 28½ to 29c.

BEEF CATTLE.—Extra, 5½ to 5½c.; good, 4½ to 4½c.; medium, 4½ to 4½c.

SHEEP AND LAMBS.—Extra, 4½ to 4½c.; good, 3½ to 4c.; common, 1½ to 2c.; spring lambs, 3 to 5½c.

HOGS.—Best Western, 7 to 7½c.

FOREIGN.—The Ministers at Peking have, it is reported, agreed upon the terms of a preliminary treaty. It is believed that the main points are punishment for the guilty,

indemnity to Governments and individuals, retention of strong legation guards and the occupation of certain places between Peking and Taku.

A despatch from Peking says Prince Tuan has been arrested and stripped of power by order of the Emperor and Empress Dowager.

Manchester, England, is suffering from one of the most extraordinary epidemics ever known. It is nothing more nor less than an epidemic of arsenical poisoning. Several breweries have for months been unwittingly distributing poisoned beer among multitudes. In Manchester at least 1,000 cases are known. The peculiarity of the epidemic is that it has been evident only among beer drinkers. Analysis has shown arsenic in the beer in poisonous quantity.

A difficulty is said to have arisen between Germany and Turkey. The Ottoman Government objects to Germany using Far San Island, in the Red Sea, as a coaling station, and wishes to establish there a Turkish depot accessible to all the Powers. Germany, however, insists that she will not abandon the island.

Paul Kruger, the President of the late Transvaal Republic, upon his landing at Marseilles, and in his progress through France has been received with great enthusiasm by the French people. In Paris the boulevards were filled with vast crowds, and a cordial welcome has been extended to him.

The Latin-American Congress at Madrid has voted in favor of compulsory arbitration. Chile was the first country to oppose the plan. The neighboring republics are alarmed at the warlike preparations of Chile, which has adopted the compulsory military system, under which every male citizen on reaching the age of 19 years must serve as a soldier. This has caused widespread concern in South America, and has led other countries to take steps toward similar military equipment. This action only favors compulsory arbitration in disputes between the American republics, but also provides that guarantees shall be given for the faithful performance of the conditions reached by the arbitration tribunal.

#### NOTICES.

**FRIENDS' RELIGIOUS AND MORAL ALMANAC AND FRIENDS' CALENDAR FOR 1901** are for sale at Friends' Book Store, 304 Arch Street, Philadelphia. Almanac without cover, four cents; with cover, five cents; postage extra. Calendars, five cents; if mailed, ten cents each.

**MEETING AT MEDIA.**—With the approval of Concord Quarterly Meeting, held at Media Eleventh Month 15, 1900, of a religious concern of Thomas H. Whitson, meeting for worship was appointed to be held in Friends' Meeting-house at Media, on First-day, the second of Twelfth Month, 1900, at 2 P. M., at which Friends' attenders, especially our younger members, are invited to be present.

**WESTTOWN BOARDING SCHOOL.**—For convenience of persons coming to Westtown School, the stage will run trains leaving Philadelphia 7.17 and 8.19 A. M., and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, *Sup.*

**DIED,** Tenth Month 28th, 1900, at the residence of his son-in-law, Elhanan Healds, near Coal Creek, Iowa, J. H. HOGE, in the eighty-first year of his age; a beloved merchant and elder of Coal Creek Particular and Monthly Meeting Friends. His last illness was of several months' duration, during which time, when in a very weak state, his beloved wife, Lydia B. Hoge, was removed by death, as noticed in a former number of THE FRIEND. He was a kind partner, a good neighbor, and concerned, as expressed towards the close of his life, that all our testimonies might be retained, saying, "there is not one to spare." On one of his neighbors, an intimate friend, taking leave of him near his close, he said distinctly, "Farewell! Farewell! Farewell!"

—, at her residence, Atlantic City, N. J., on the eleventh of Sixth Month, 1900, PHEBE A. ELKINTON, in the eightieth year of her age; a minister and member of Haddonfield Monthly Meeting of Friends.

—, at his residence in this city on the twenty-first of Fifth Month, 1900, OLIVER PARKER, an esteemed member of the Monthly Meeting of Friends of Philadelphia for the Northern District, in the seventy-seventh year of his age.

—, at her home in Trenton, N. J., Eighth Month 19, 1900, ELLEN D. MOORE, widow of Joshua R. Moor of Rancocas, in the seventy-third year of her age; a beloved and valued member of Trenton Meeting.



# THE FRIEND.

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is a great favor to be possessed of the privilege of the doctrine of the everlasting gospel, as recorded in the Holy Scriptures; for which we are bound to be thankful; the faith which gives us the victory over the world, the flesh and the devil is produced by the operation of the spirit of Christ in the heart.

WILLIAM EVANS.

men deem they can do very well with religion as a science, with religion as a poetical imagination, or as a matter of taste; but that a religion which consists in the fear of God, which requires a man to deny himself, to take up his cross and follow Christ, to go to Him as his only Saviour, and to walk in lowliness and out of the spirit of the world, that is the religion that man by nature has no relish for.

The great difference between all the forms of false religion and the true one is, that the false leave the man unchanged, and build up and upon this unchanged nature; whilst the true alter changes man and builds him up, step by step, in all the graces of which man is capable, upon that new foundation, which is no more nor less than Jesus Christ.

SAMUEL TUKE.

When you hear a politician expatiating on the tendencies of a measure, he tells you greatly it will promote the interests of the colony, or how it will enrich a colony, or how it will propitiate a powerful party. . . . you hear, probably, not one word of inquiry whether it will corrupt the character of those who execute the measure, or whether it will introduce vices into the colony, or whether it will present new temptations to the virtue of the public. And yet these considerations are perhaps by far the most important in the view of enlightened expediency, for it is a desperate game to endeavor to benefit a people by means which may diminish their virtue. Even if a politician would probably assent to the proposed proposition, "the virtue of a people is the best security for their welfare."

JONATHAN DYMOND.

## Counsel From Philadelphia Yearly Meeting.\*

In reviewing the present condition of our Yearly Meeting as exhibited by the replies to the interrogatories addressed to its constituent branches, the assembled body was brought under deep concern by the report of several small congregations failing to assemble for Divine Worship at stated periods and the indifference of a few of the members to the duty of attending any religious meetings.

Pervent exhortations were expressed, and supplications offered to our Father in Heaven, that we might deepen in spiritual life, and a full dedication of heart to his service. The truth was impressed that it is sin, even though it be in refined form, that clouds our spiritual perceptions and that sanctification is imperatively necessary to fit us for the service of the Most High. Where this preparation of heart is experienced, a zest and fervor will be imparted to social worship, that will render meeting with each other for that object, times of refreshment from the presence of the Lord, He himself handing forth to his waiting people that bread which nourishes the soul.

Those who are concerned faithfully to uphold their small meetings, were encouraged to believe that as they reverently gather in the name of our Holy Head and High Priest, He will own their assemblies, however small, by the fulfilment of his gracious promise to be in the midst, for their strengthening and refreshment.

All the membership abiding in Christ, the true vine, would keep the channel of gospel ministry open, and at the same time tend to check a dependence on others, during the hour of devotion.

The pastors and teachers that Christ qualifies for his work do not receive their ministry from man, nor by the pre-arrangements of men, but by a revelation from himself. And such are glad to impart freely and without price to others that which they freely have received.

We were warned by the departures in some parts of those professing to be Friends from the original doctrines and practices of the Society, in establishing a system of paid pastors in their meetings, to beware of allowing any deviation from our high standard relative to ministry and worship, but to stand fast in the liberty wherewith Christ has made us free from the yoke of bondage to a human priesthood.

Our religious Society has been called to a high and important position among professing Christians as a witness to and for the truth as it is in Jesus. It is He who is to be set forth by us as the only head of his Church. As the way, and the truth and the life and that without Him no man cometh unto the Father. By his life-giving power, known in the heart that yields itself to Him, his further declaration

\*Session of 1900.

concerning himself is verified in all the fullness of its blessing. "I am the light of the world. He that followeth Me shall not walk in darkness, but shall have the light of life." As we humbly and faithfully live up to the manifestations of truth and duty made known to us, Friends as a body of Christian believers, will be enabled to fulfil the high mission which has been assigned them, and prove increasingly helpful to honest seekers after truths of the gospel.

A lively concern was felt that as a people, we shall let our moderation appear in all things so that in a day wherein the desire to amass wealth, and to indulge in sumptuous living is so prevalent, we may be restricted within those safe limitations which the teachings of the gospel commend and emphatically enjoin. The providence of our Heavenly Father may be safely trusted to enable us to obtain a supply for our bodily needs, if we accept as a command the precept of our Saviour, "Seek first the Kingdom of Heaven and the righteousness thereof."

The various testimonies held by Friends respecting some of the practices and duties of life which are peculiar to us as a Christian body as set forth in our discipline were commended to our regard, as being fraught with important influences upon a growth in grace and purity of heart. Our dissent in dress, language and manners from prevalent customs had its origin in a sense of the majesty and holiness of God, and the dependence and finiteness of man calling for a denial of those indulgences in pride which would abuse the gifts of a beneficent Creator, and turn them to self-exaltation in the outward adornment of rich and fashionable apparel, and leading into a conformity to those principles of conduct which require truthfulness and sincerity, in the use of sound speech which cannot be condemned and in declining salutations that render to our fellow-creatures a homage that is due only to the Creator of all.

Many who have given their adhesion to these practices, have found great peace in their adoption, and safety from temptations to worldliness which lie in the path of all who must be associated with those whose lives are not bounded by the rule of Christ.

It was cheering to the Yearly Meeting to hear the expressions of loving regard by some of the younger members towards those in maturer life, and the encouragement by the former class to counsel with and confide in those whose long experience in the Christian path qualifies them to help others. A cordial response was expressed to this cementing feeling, and the hearts of both young and old, we believe, have been drawn by the outflow of the love of Christ to us all, into a renewed devotion to his blessed cause.

We would acknowledge that the Head of the

Church has graciously condescended to be with us in transacting the important business which has claimed our consideration at the different sessions of this Yearly Meeting, strengthening his dependent ones to do his work. May the favors bestowed increase our love to him, and produce a more entire dedication to his service. And then we may confidently expect an increase of true love, one for another, and witness the bond of fellowship in the everlasting gospel to be strengthened.

RESOLUTIONS ADOPTED BY THE FRIENDS' TEMPERANCE ASSOCIATION OF MEMBERS OF PHILADELPHIA YEARLY MEETING, ELEVENTH MONTH 7th, 1900, IN EXECUTIVE SESSION.

To Whom it May Concern:

While the Association is not a political organization, and consequently does not presume to dictate to its members for what party they shall vote, it does stand for the encouragement of any person or organization whose aim is the destruction of the liquor business, and the discouragement of all that tends to the perpetuation of the same.

Accordingly we feel at this time, it is our duty to protest against the nullification by the present administration of a law of Congress, known as the Anti-Canteen Law, designed to suppress the sale of intoxicants in the army.

We would further protest against the repeal by this Congress of the Prohibitory Law of Alaska, and likewise the unparalleled extension of the liquor traffic during this administration in Cuba, Porto Rico and Philippine Islands.

These reprehensible acts have been hailed with gladness by brewers and distillers, and all others who desire the perpetuation of the liquor traffic. But we, together with temperance forces everywhere, note with sorrow, shame and fear, the growing domination of the saloon in city, state and national politics, and we desire to encourage Friends generally to give the matter conscientious consideration, before casting their votes for or giving support to persons, parties or organizations of any kind that favor the continuance of the saloon.

### The Doukhobors Prospering.

F. Aylesworth, of Madoe, Ont., lately returned from the Canadian North West, gives the following "impartial account of this people:"

"The Doukhobors will be the making of those parts of the west in which they have settled. They are a thrifty, industrious people, and are taking advantage of every chance to better their condition. In the Thunder Hill reservation, in which I was working, there are thirteen villages, each of which has a population of about one hundred and fifty. Farming is the main occupation of the men, and the women give them valuable assistance. The Doukhobors are a farming people, and they look forward to the time when they will have thousands of acres of fertile land under cultivation. To this end they are steadily tending. They will stop at nothing which will help them to earn honest money for the purchase of implements, stock, etc., for the continuation of their agricultural enterprises. For this reason many Doukhobors will be found working on the railways which are being built through

Assiniboia by Mackenzie & Mann. Contractors and sub-contractors are glad to get them, as they work hard and give no trouble. At first, before they understood the conditions of labor in this country, they were willing to work for small wages, but when their knowledge was increased they demanded and received the ordinary wages for railway laborers. While the men work on the railways the women and boys look after the farms. All are bent on making a competence as quickly as possible, and every means is employed which will add a few dollars to the family income.

"The living expenses are comparatively light, and the Doukhobor is enabled to lay away a tidy sum each year for investment in material for farming. In the spring he puts out a certain amount for seed, a little more for machinery and something for cattle. If he has not enough then to go ahead with his farming work he returns to the railway to earn some more money. Meanwhile the amounts invested are bringing in satisfactory returns on the farms. When the head of the family has made enough money to launch the farm scheme successfully, he will give up railway and other outside work and stick to the land.

"The Doukhobors are a peculiar people in some ways, but there is no doubting the fact that they are progressive and very much in earnest. The villages they have built are well laid out, and the houses are very comfortable. Everything is kept clean and tidy, and the individual households are extremely well managed. These people are respected by all with whom they come in contact on account of their straightforward business dealings. They are good customers for the merchants in that country, and the latter are always eager to sell to them. They are well satisfied with the Canadian west, and are perfectly content to remain there."

### Pandita Ramabai.

[As many of our readers have for twelve years past contributed to Ramabai's noble work in India, it is thought that the following observations would be of interest to them, as well as to others.—ED.]

While the appalling disaster at Galveston was justly claiming the public attention, while hearts were overflowing with pity and sympathy, while hands and purses were as open as hearts, appeals for Ramabai's work and needs were held in abeyance. Now it seems right that this work, which is God's work, not Ramabai's alone, should be once more brought before her friends and the public. The following extracts from her latest letter will give some idea of the proportions to which the work has grown and of her present situation:—

"The rains have come at last. Thank God for the refreshing showers! But the poor people in Gujerat are unable to till the soil. Many of the farmers have died with their cattle. I am still gathering in the girls. There are over sixteen hundred in my charge now, so you can imagine how much work it means. But our dear Father is good. He gives us our daily bread and necessary strength. I have lacked for no good thing. The expenses of the Sharada Sadan have necessarily increased; but I have gone on economizing, and am still able to manage the expenses with the \$6,000 a year, so I owe nobody anything."

The "Record" contains a tribute to Ramabai well worth quoting. One McConaughy of India writes:—

"How interested you would have been if you could have called with me to-day on Pandita Ramabai at her Widow's Home in Poona, where there are two hundred child widows! At her famine orphanage at Khedgaum, about thirty-five miles to the west, there are seven hundred and fifty orphans depending upon her. I found her on her cot with fever, which had not left her for four days, but praising God and trusting Him fully. Talk of heroes! I doubt whether the eleventh of Hebrews contains the record of any finer faith."

Ramabai's daughter, Manorama, was graduated last June at the A. M. Chesbrough Seminary, North Chili, N. Y. She was at the head of her class, received honors, and was awarded the prize by the Board of Regents, New York University. The principals of the seminary speak with unqualified praise of Manorama's ability, strength of character, good judgment, and devotion to her chosen work. Her self-poise and yet utter unconsciousness of self charmed all who met her. It was Manorama's earnest desire to enter college here, and the preliminary steps were taken; but when the child realized what she might be to her mother in her increasing anxieties and cares, she hesitated not a moment in making her choice. She has gone to her mother's sore need, to her sisters in distress, to a work that is almost appalling in its magnitude, with a spirit of consecration rarely beautiful in a girl not yet out of her teens.

What is this work? Nearly two thousand women and girls saved by Ramabai from ruin and death, to be fed, clothed, and sheltered; to be taught how to meet evil and conquer it (alas! they know too well what evil is); to be taught how to care for their own bodies and souls, that they may know how to care for others; to be placed on a self-respecting, self-supporting plane, and become object lessons to India in what Christianity, education, and honest work can do for its women, especially its "despised widow." For all this a large and an assured annual income is needed. Will not the American people, into whose hands God gave the beginning of this wonderful work twelve years ago, again respond promptly and generously to its increasing needs? Will not ministers, churches, societies, women's clubs, etc., include it in the work they are now planning for humanity? The formation of new circles, the strengthening of old circles, an increase of annual contributors and contributions, will accomplish much. Let not Ramabai's message to her friends be in vain. "He that giveth unto the poor shall not lack."

Funds should be sent to Eleanor R. Elkins, Haddonfield, N. J., who will forward them to the treasurer of the Association, E. Hayward Ferry, 222 Boylston Street, Boston.

"ENTER into child-life. Show a sympathy with its joys and its sorrows. This is the way to multiply influence and to guide and control mind and heart at a very early period in life. It is a means of cheer and comfort to the self as well as to boys and girls. It tends to keep the soul warm and fresh. It is a strong home-bond, drawing parents and children sweetly and tenderly together."

For "THE FRIEND."

## What Paul Learned.

(Continued from page 135.)

But one other of the many lessons the Lord taught Paul was, "I have learned, in whatsoever state I am, therewith to be content" (Phil. iv: 11).

As generation after generation passes away we have the same lessons to learn, the same changeable teacher; we need all to walk in the footsteps of the flock, who followed the Great and Good Shepherd as He went before them, a perfect pattern for all who know His face and follow Him. And He who once taught His apostles around Galilee's sea, and dwelt in the quiet solitudes of Arabia, is the same who by His spirit now invites us to come to this school of Christ and to be taught of Him. He first gives us, as He did to Paul, the Holy Spirit that we may know the things of God, for the natural man knoweth only the dominion of the man, and not that of God, but the spirit searcheth all things, yea the deep things of God."

And as in natural things no one man can possibly learn what may be learned, much less can a finite man ever learn one ten-thousandth part of heavenly lore; so all life long we are learners; yet enough is daily known to do the will of the Divine, and doing, there the blessing rests. Those who thus prove faithful to the end will receive a "Well done, thou good and faithful servant, enter thou into the joy of thy Lord," and if through mercy we are permitted to enter there, we then shall know of the fulness of His glory, even as we of Him are known. As Paul soon found, as all other true disciples do, a change in state, like to that of the seasons, each useful in its place. We know both how to be abased and how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need" (Phil. 12).

The Lord Jesus himself for forty days endured this hunger, nor would He take when offered of that food which He knew was the Father's bread. "My meat and drink to do the will of Him that sent me." These are the *Father's will* are those, and those who are and ever have been the recipients of God's promised blessings. God blesses His children, born of God, are given spiritual blessings which no eye of man hath seen, nor ear ever heard, and which man can neither conceive nor could he contain. These are revealed alone by God's spirit, which searcheth the hidden mysteries of God. And the babes in Christ receive their daily bread, the milk of the Word, the nourishment which they grow in the inner man, and become young and strong men in the faith. But we found it to be a fight of faith, with the powers of evil, the rulers of the darkness of this world, in which conflict were it not God who is the arm of His children, they would have been overcome. Since then *all* are tempted, we are called; but they alone are chosen who are the government of their hearts and will of Christ, who of God is made the Captain of our salvation. He leads in the way, and all who are true soldiers of the cross follow thereunto. As Paul says, "They are the sons of God who are led by the Spirit of God" (Rom. viii: 14). This spirit empowers them to become like

Christ Jesus, meek, lowly in heart, humble, gentle and forgiving.

The faith of these is often sorely tried; they are not like those who are at ease in a faith of their own conceiving. David said, "My foot slippeth; thy mercy, O Lord, held me up" (Ps. cxviii: 18). Paul and Timothy told the Corinthians of a similar experience in these words: "We would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of (or beyond) our measure, above strength, insomuch that we despaired of life. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead; who delivered us from so great a death, and doth deliver; in whom we trust that He will yet deliver us" (2 Cor. 1: 8-10). Noble words, a song of victory from a hard fought field of conflict in this fight of faith. Written that we should take courage, follow on and overcome as they did in the name of the Lord, to whom both they gave and we must always give the honor and praise of victory. As with the single undivided heart we follow in the line of duty, we too can set up our banner Jehovah-nissi.

There is no room for boasting or self congratulation here. When earthquakes rock the land and ocean breaks through its bounds, what is man with all his vaunted powers?—but a feather on the wave in a moment engulfed in oblivion. God's power which is over all alone can save, and this He can and does to those who put their trust in Him. Do we feel weak? Lo, He is strong. Are we void of wisdom or knowledge? He knoweth all. Satan would, if he could, overwhelm, but God permits him not. "He will not suffer you to be tempted above that which ye are *able to bear*," and this ability is all from Him, and meted out in proportion to the power permitted to the enemy in the temptation. A sufficiency of grace for the trials of each day and hour. Temptation overcome strengthens faith. One prophet says: "The just shall live by his faith" (Habakkuk ii: 4). Another says: "Lord, by these things men live, and in all these things is the life of my spirit; so wilt thou recover me and make me to live" (Isaiah xxxviii: 16).

To us in these last days the dispensation of God's everlasting covenant in Christ, it hath been permitted to read understandingly how that Christ Jesus our Lord, the Holy One of Israel, without sin, was tempted in all points *like as we are*, and by that almighty power He overcame, and is now (by that power) able and willing to succor all who are tempted. "I the Lord, there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me and be ye saved, *all the ends of the earth*; for I am God, and there is none else" (Isaiah xlv: 21-22). Oh then ye tried, weak and tempted ones, draw near and put your trust in God. "Hide me, O my God, under the shadow of thy wings until these calamities be overpast." And as in patience we possess our souls, holding fast the shield of faith, the tempter will be foiled, and soon will flee and disappear like the dark threatening storm before the clear shining of the sun, after the rain.

When the gold is in the crucible is not the refiner near? is not his eye upon the pot? So

in temptation's hour the Lord is very near his tried ones, though in the fire's smoke they behold his face but dimly. Shall I then draw back, and conclude I have sought the Lord in vain? or that He hath forgotten to be gracious, and heareth not my cry? The good remembrancer reminds me, "the hand withdrawn from heaven's plough is unfit to work for Him." Is not the fulness of glory often found behind the blackest cloud, yet visible alone to the dwellers on the earth in its silver lining? And this gives birth to the hope of better things, and, like Daniel, strengthened by the touch of one like to the Son of Man (x: 18) we rise on the wings of faith in Him and soar above the realms of peace and joy. And if we go from grace to grace, from glory to glory, the stepping-stones are often but these very trials. Why, then, should we shun them, as though it was in displeasure our Heavenly Father veils his face? Rather let patience have her perfect work, and though in weakness our knees may tremble, hold fast that hand that holdeth thine and He will bring thee safely through.

This deep sense of need is God's chosen place for prayer, and as with single eye we look to Him, from whom alone our help does come, He inclines our heart to bow the knee, and having by His spirit made known to us our need, He teaches and strengthens us to pour out our souls in prayer. If doubts we had they disappear, our trust in Him renewed, our faith made strong, and covenant; confirmed, He teaches us that by these things the Lord does lead his children, and by these fresh incomes of His spirit we do live. Nor is the least one of all forgotten of Him, whose ministering angels are many times ten thousand times ten thousand.

W. W. B.

**MAKE FRIENDS AT HOME.**—Many boys and girls are very anxious to make friends among strangers, while no pains are taken to make friends of those at home. Father, mother, brothers and sisters, all seem to be beyond the pale of friendship. They may be insulted, and with impunity; no courtesy or respect is paid them; they are expected to make up at a moment's notice, no apology of any kind being offered or thought of. Brothers and sisters have become lifelong enemies from small beginnings. Bitter quarrels have resulted from unpremeditated, but nevertheless cruel, injustice. Relatives imagine themselves privileged to criticise as no stranger would dare to do.

Now this is all wrong. Brothers and sisters should speak words of praise and encouragement. Leave others to do the disagreeable—it will be done, never fear. Be as courteous at home as you are abroad. Respect your home and family as you wish to be respected. Don't save all your frowns for home. Love your brothers and sisters, remembering that love begets love. You will never regret the kindness you have shown, while your thoughtlessness and indifference to your own may reap a bitter harvest. Life would be smoother in a home if everybody would endeavor to understand his or her neighbor in the home, and if everybody were taken at the best, and not at the worst, valuation.—*Union and Times*.

**FEEBLENESS** is the main characteristic of those who flatter themselves they are good.

### Some Account of the Early Experience and Subsequent Travels of Ruth Newlin.

(Continued from page 156.)

Third Month 12.—Went to Mill Creek Preparative Meeting, where I seemed to be met in a narrow way. I was somewhat like Jonah, ready to flee to Tarshish from the presence of the Lord. But I plainly saw this would not do, for by so doing I would mar the good work the committee was designed to do. Deep were my exercises indeed. How hard it is for the natural will to become anything or nothing. I felt that I had put my hand to the plow and dare not look back. This evening we visited a poor widow and her children. I had to encourage the latter to comfort their poor mother by endeavoring to walk in the path of virtue. For which I received a reward of peace.

Third Month 13.—This morning we visited a family who had a great deal of affliction. I felt a deep concern for them, that amid it all they might not murmur, and reminded them of Job and his submission to the Divine will. Attended West Branch Meeting. Here I felt called upon to encourage some to close in with the offers of redeeming love and mercy, while it was extended to them. After meeting, we visited an afflicted young woman. Here, as was expressed by Calvin Wasson, a father in Israel, there was more to be felt than words could be found to express, of the overshadowing presence of Almighty God. Retired to bed in sweet peace of mind; and could say that obedience had kept pace with knowledge throughout the day. What a blessed favor.

Third Month 14.—This morning went to Mill Creek Monthly Meeting very low in spirit. I felt entirely unworthy, even to be seen by my friends at a meeting away from home, much less to be called one of the committee. Yet I strove to keep my eye single to the great Head of the Church; humbly craving his assistance to do his will in all things; and realized the promise to be sure: "As thy day is, so shall thy strength be."

While in a very humble state of mind, I felt it to be required of me to hold out the language of encouragement to some tried ones and a warning to others, who were in a state of ease as to the salvation of their immortal souls; yet, when I took my seat, it seemed very strange to me that I should have had so much to say when so little presented before I arose. I plainly saw that if the eye of the mind was kept entirely single to the true guide, his power was all-sufficient to enable me to do all He required of me; and the cause would not be marred thereby.

First-day, Third Month 15.—I went in company with two of the committee to Morristown, where we expected to meet some more of our number, in order to visit two families before meeting. They were detained on account of sickness, (as we afterward learned.) While waiting for them, a query arose in my mind, "What is there here for us to do?" And I was about to conclude that such a poor, little weak company could do nothing, when it came with greater force, that we must not go away without collecting the family together, for there was something for me to do. But such a responsibility seemed almost more than I was able to bear, yet the exercise of my mind was so great, that I feared to go away with it, so endeavored to be faithful.

It seemed to be with me to encourage the aged parents in a very persuasive manner; and I left them in great peace of mind. We then thought of leaving the other family unvisited, except to go in and stay till nearer meeting time. Yet it did seem to me there was something to be done here also, but I concluded if others did not see it, surely I was mistaken. But the Friend soon saw that she had shut the door and had to open it, as she afterward expressed it. So there was a way made for me to relieve my mind unexpectedly; and I went to meeting in an humble frame of mind, desiring that if I had been in the line of duty, I might have a peaceful meeting, which was granted beyond what was common for me to experience; for the unwearied enemy would often, after seasons of favor, suggest what the companions of my youth or some of my neighbors would say about me, and thus endeavor to destroy my peace. But to-day all was peace within and without, and near the close of the meeting, my mind was so clothed with the spirit of prayer, that I was willing to bow down before Him, who had done so much for me, and petitioned Him particularly for the little company set apart to visit his flock, that He would continue to guide us, and not suffer us to turn to the right hand or the left hand errors, and that we might be united as one band, and be enabled to sing his praises as with the heart of one man.

Third Month 16.—Second-day morning arose with a peaceful mind, hoping to be excused from public service this day. Met with the committee on education at West Union, where I felt it my duty to encourage parents to endeavor to extend a watchful care over their children at home, believing that if this is the case, it would be much easier for those engaged in the school to keep down all that had a tendency to draw the dear children into that which is wrong. Attended Monthly Meeting at the same place, which was a very trying one to me. There was much said, and toward the close my work was to be done, and nothing short of obedience would bring peace of mind; and after withholding as long as I dared, I gave up to speak very plainly on the subject of love to God and man.

Third Month 17.—Went to Bethel Preparative Meeting, where I had again to bear the cross, but not in such a trying way as yesterday.

Third Month 18.—Went to White Lick Monthly Meeting. This was my own Monthly Meeting, and a day wherein I was deeply tried whether I would be obedient at all times and on all occasions. It had been no small trial to me to take my seat with the committee away from home. But to-day it was more trying than ever. The old enemy was very busy for some time after I had taken my seat, endeavoring to persuade me that if I said anything to-day, people would say, "I reckon she thinks she has learned how to preach since she has been out with the committee." But He that is stronger than an army with banners, was pleased to arise for my deliverance in this time of need, and filled my heart with that love that casteth out all the fear of man. Dined with our much-valued friend, Enoch and Asenath Carter. At night visited a Friend who was low with consumption. Here I felt an unusual flow of love in my heart to the blessed Re-

deemer, and was humbly bowed before Him in behalf of the poor sufferer, that He would give her a heart of resignation. Retired to bed with a grateful heart.

Third Month 19.—Attended Fairfield Monthly Meeting. A day long to be remembered. passed through much mental exercise, bearing my part of the burden in silence till near the close. I felt drawn forth in vocal supplication on behalf of the burden-bearers. It was a great cross to be thus engaged, and I a mere child among them, and to be heard in an assembly of so many of my childhood companions. Yet strength was given beyond what I had asked and peace indescribable. May I more and more fear God and not man. This evening brings our service to a close for the present. We parted in much love and sympathy for each other. I returned home and found my dear little children well, and peace is my reward.

Fourth Month 1.—Met with my dear Friend again, at Plainfield Preparative Meeting, where I cast in my little mite for the encouragement of those under discouragement. Dined with our dear Friend, Eleazer Bales. Visited an aged widow and daughter, where it was with me to bring to view our Saviour breaking bread and giving to the disciples and they to the multitude.

Fourth Month 2.—This was Preparative Meeting at Sugar Grove, where much lab was bestowed; may we be profited by it.

Fourth Month 8, 1857.—This day will doubtless be long remembered by many, being the first Monthly Meeting held at Sugar Grove. May she long remember the day of her betrothal.

Fourth Month 9.—At West Union Preparative Meeting. A very trying meeting to me. Came away only partly relieved.

Fourth Month 10.—Highland Preparative Meeting. Here I was enabled fully to relieve my mind in a very plain way.

Fifth Month 5.—This was our Monthly Meeting day at Sugar Grove. The committee were present, and we had a refreshing time together.

Sixth Month 12.—I was to have joined the committee to-day to visit the Preparatives longing to Fairfield Monthly Meeting; but I was best satisfied to stay and attend the funeral of a neighbor, who was suddenly killed last evening by a runaway team. I think it was more than an hour after he passed my door, usual health, until he was a bloody corpse. A solemn warning to us all. How fresh it brings to my remembrance the exercise of my mind a few weeks ago at our week-day meeting. It did seem to me that time was short to some of us, and in much fear and trembling I expressed a few words on the uncertainty of time, and this life the only chance to prepare for eternity.

Nothing more can be found concerning this important period of her life for a considerable length of time. In the fall of 1857, Friend Newlin removed with her children to Gut county, Iowa. This was an arduous undertaking for a widow woman; and especially for one of delicate constitution as she was. Her small means were well nigh exhausted in procuring a home, and many and varied were the hardships and trials which they were inevitably surrounded with in that early period. Only children's help, except that given gratuitously from the hand of kind benevolents, with few of the necessary implements for fa-

wood to be obtained at a distance of seven miles. A poor house, and nothing to break the old winter winds as they swept over the bleak airies, bringing with them deep snows, which increased greatly the difficulties above mentioned. There was quite a settlement of Friends collected at this new place; though many of them were in the younger walks of life, they were concerned for the support of the cause of Truth. She has been heard to remark that she never enjoyed any meeting more, although often attended with much difficulty, sometimes riding on horseback, plunging through the snow. That outward privations and trial are conducive to simplicity, sincerity and earnestness, has been the repeated history of Christianity from time to time.

The following note alludes to this time, when we were settled in our little, rough cabin, collected around the fire, gathered into a tent waiting on our heavenly Father, we were comforted with his presence in our midst, which sweetened many a bitter cup that was my lot to partake of in those days of hardship and responsibility. And as my dear children had a share of hardship, I believe they also had a share of heavenly comfort. My greatest desire is that we may all be finally gathered in heaven.

(To be continued.)

The Real Supplants the Typical.

Friends who are not such by accident, should be supposed to have convictions in agreement with the original and continual and present purposes of the Body, the branch of Christ's Church to which they belong. It is with us, however, as with other branches, that no inconsiderable number fail to get hold of our reason for being. This is especially so where a disposition for and habit of reading does not prevail. We used to say that our position on all points of Christian belief and practice was just "Primitive Christianity revived." We need, however, to justify this claim, for other denominations make it as well. We find the very root idea of Christianity to be God dealing with the individual; that while our fellows may be very helpful in bringing us to Christ, there they must leave us, and the matter of union with Him and of individual duty must be wrought out first and always between God and the soul.

We learn that while all are to be priests unto God, no one is to be priest unto men, and that we are to be in our work and service, or perform it for us or for us the least thing to make us acceptable to God. A wiser word was never spoken by George Fox, than when he said, "Let nothing come between thy soul and God but Christ." He has atoned for our sins, and shed God's pardoning love, and promised the Holy Ghost to abide with us and in us always; and having these we have all. There was nothing of a permanent or essential nature known in Primitive Christianity beside these which we have just mentioned. Every rite or ceremony implied and required a priest, a celebrant, one between; and until the "priest after the manner of Melchisedec"—Christ himself—entirely supplants the other order of priests (Heb. vi. 14-28), the New Covenant does not take the place of the Old. This remains true for every individual. Christ and his priesthood can never "increase" as intended, in any heart,

until John and his priesthood—the ceremonial—decreases. "That which decayeth and waxeth old is ready to vanish away" (Heb. viii. 13).

John the Baptist was a priest of the house of Aaron, and administered a baptism by special commission from God. He gives the reason for and limitation of his baptism with water. "That He (Christ) should be made manifest to Israel, therefore am I come baptizing with water." Israel had been taught and held together for many centuries by symbolical rites and types representing the better things to come. It was meet that in the ushering in of Christ, the fulfiller of all types, there should be a baptism directly typifying, as we are distinctly told, his baptism with the Holy Ghost—to Israel only. Others outside of the Jewish fold (including, of course, our Gentile ancestors) had no part in that symbolic training, and to them John the Baptist with his typical administration of water was not sent. It had no more relation to us, or indeed to any one after the complete manifestation of Christ, than had circumcision, or the feasts and fasts and sacrifices of the Jews. If ever it was an ordinance at all it was, like the rest, useless after Christ had come; it was contrary to us, and to every other external thing fulfilled spiritually by Him it was taken out of the way, being nailed to his cross (Col. ii. 14.) At this late day, next in absurdity to the thought that a soul can be benefited by an administration of water to the body, symbolically, while the heart is any way estranged from God, is the thought that the work of Christ the heart can be bettered or sealed, by the use of a Jewish rite. God knows it if the heart is fully surrendered to Him. It is needful to show men our faith by works, sometimes, but not God.

We believe the understanding the Friends have always had, since their rise, of the real intrusiveness of any rite or ceremony upon the finished work of the great Fulfiller, is a grand gift from God; and helps greatly toward keeping open the way to receive "the whole counsel of God."—*N. Carolina Friend.*

RELIGION AND BOOKS.—Religion is often a prisoner within the lids of a book. The pages are little windows through which we look at God. Books are essential to record truth, but must be limited to their legitimate uses. The Bible with all its fulness leaves much unsaid. We are told that Jesus would have filled the world with books had all been recorded which He spake. It is well that things are as we find them. Until we sound the depths of the well we have, it is folly to wish for more. Enough manna and more has fallen with which to feed the multitude. Jesus always left something for men to do. There is a revelation between the lines for all who care to read it. This is the office of the Holy Ghost; to repeat, possibly what Jesus said and yet escaped record. Our silent talks with Him are the most effective means of grace growth. Words are but pictures of the truth. They are paintings of the sunlight, and little else.—*Presbyterian Journal.*

STATED times for prayer and religious exercise never satisfy any whose souls are alive to God through Jesus Christ our Lord.—*Henry Venn.*

Selected for "THE FRIEND."

THE SEARCH FOR HIDDEN TREASURE.

Call now to mind what high, capacious powers  
Lie folded up in man; how far beyond  
The praise of mortals, may the eternal growth  
Of Nature to perfection half divine  
Expand the blooming soul! What pity then  
Should sloth's untimely fogs depress to Earth  
Her tender blossom; choke the seeds of life,  
And blast her spring! Far otherwise designed  
Almighty Wisdom: Nature's happy cares  
The obedient heart far otherwise incline.  
Witness the sprightly joy when aught unknown  
Strikes the quick sense and wakes each active  
power  
To brisker measures: Witness the neglect  
Of all familiar prospects, though beheld  
With transport once; the fond, attentive gaze  
Of young astonishment; the sober zeal  
Of age, commenting on prodigious things.  
For such the bounteous Providence of Heaven,  
In every breast implanting this desire  
Of objects new and strange, to urge us on  
With unremitting labor to pursue  
Those sacred stores that wait the ripening soul  
In Truth's exhaustless bosom."

—Akenoide.

FOR "THE FRIEND."

Union of the Free and United Presbyterian Kirks.

Edinburgh, Scotland, Tenth Month 31st.—The formal union of the Free and United Presbyterian Churches, decided upon yesterday at the joint meeting of the Free Church Assembly and the United Presbyterian Synod, was consummated this morning. The ministers afterwards met and held the first meeting of the United Free Church of Scotland.

"A small minority who opposed the Union met in a separate hall, and constituted themselves 'The Free Church Assembly.'"

Such was the tenor of the religious news from Scotland. It is difficult, without more data, and from the distance at which we stand, to form a judgment as regards the effect of this union. It might be that our friend, John Anderson, of Ardrossan, might more clearly inform the readers of "The Friend."

As far as my recollections go the Scotch Kirk, or Church, was, until the middle of this century, a State church; both ministers of the church and school teachers in each parish receiving large stipends from state funds. Many abuses had (as in such cases is invariably the case) crept in. The government appointing these to their several offices, it was out of the power of the people to put them out of office, whether they were worthy or unworthy. On these grounds, and partly dissenting from the more severe Calvinistic doctrines, the Free Church broke off from the established Kirk. They built their own places of worship and school-houses, and paid the salaries of both ministers and teachers, wholly by themselves; the old Kirk retaining all the government grants, places of worship and school-houses. The well-known Dr. Chalmers was one of the main leaders in this movement.

If this movement merely means a return to a state church, it could hardly be looked upon as other than as a retrograde movement, but may we hope for better things. The Scotch as a nation are a solid, deep-thinking people, and few have been more conversant with Bible literature. It is an unnatural union to put

church and state together, like mixing iron and clay. Christ Jesus said, "My kingdom is not of this world," why then should Christ's kingdom seek affinity with that of the world, when Jehoshaphat was reproved by the prophet for doing so with Ahab.

John Dougall, of "The Northern Messenger" well quotes, "Let all who think union of the church a good thing, and that it is sublime and beautiful to have uniformity in religion, and to have politicians make laws for the government of churches, remember the slaughter and martyrdom which uniformity cost in Great Britain. Awful is the long story of the persecution of the Scottish Covenanters."

Sad to say, the English Episcopalians also speak of their martyrs in Scotland, when these same once persecuted covenanters on coming to wield the power of the state. And how heavily our early Friends suffered in New England is familiar to us all. But to many of us, who in America enjoy such liberty of conscience and freedom from state control, for which blessing we should ever feel deeply grateful and thankful to the kind disposer of our lot in life, and which we in no small measure owe to the faithfulness and patience under suffering for the Truth's sake of our predecessors in the truth; to many of us it may be new to know that our Friends in England have to this day from forty to fifty thousand dollars collected off them annually for the support of the state hierarchy of the Church of England. See Y. M. Epistle of London, 1850. And this sum at the earlier part of the century came some years to close on \$100,000.

But after all, what are dollars weighed in the balance with life? Lighter than a feather. Nor do I ever remember of a single Friend ever belying his testimony against the unlawfulness of all tithes under Christ's dispensation, whose grace is free and full to all, and who commands all those whom He commissions to preach the gospel, "Freely ye have received, freely give." After all this continuous suffering, for over two hundred and fifty years on account of this testimony, let those who believe it right to hire themselves as preachers at least do this, relinquish the name of Friend, to which they clearly have no right. We deny no man the right and liberty to think what he will, so long as his acts do not infringe on the rights and privileges of others.—*A Friend.*

### Grip on the Masses.

Some one has said that "the Church that puts herself continually into harmony with the changing conditions of society will get the mightiest grip upon the masses." The worth of the grip will depend altogether on the "conditions of society." If society is wholly secular and insists on religion without life, and the Church accommodates herself to such demands by lowering the standard of Christian living, the grip will not be strong enough to wrest the soul of the people from the hold of sin and Satan. What is needed now is not a Church that puts herself into harmony with the conditions of society, but a Church strong enough to lift society up to the plane of gospel piety.

*Selected.*

As man lacks benevolence, it is on the whole well he lacks power.

### MY FATHER'S FIELD.

A maiden stood where the fields were ripe,  
And gathered the golden wheat;  
Gaily she sung as she bound her sheaves,  
And laid them about her feet.

One marked her there as she passed her by,  
Alone with her hard-earned spoil,  
And spoke of rest, for the sun was high,  
And the reaper spent with toil.

But the maiden smiled, as her glad voice said,  
"Nay, lady, I may not yield,  
The work is great, but the work is sweet,  
I toil in my father's field."

Gleaners of Christ, in your lonely toil,  
When weary, and fain to yield,  
Take comfort here, though the work is great,  
"Ye toil in your Father's Field."

And the Father's house lies over the hill,  
Where the sun of life goes down;  
There shall ye rest, and the Father's smile  
Forever your work shall crown.

—*E. G. Stuart.*

### RECEPTION OF BARCLAY'S APOLOGY IN PALESTINE. FROM LETTERS OF DANIEL OLIVER, OF BRUMANA, SYRIA.

I must tell you how deeply indebted we are to American Friends for the five hundred copies of Barclay's Apology which they gave us four years ago. Barclay's Apology is one of the best books in the English language, and its arguments and defence of spiritual religion are most clear and convincing. I owe much to Barclay, and it has always been my desire to see it widely circulated. We have given the Arabic version to many and now have the testimony of some who have read it. All speak of the benefit and light they have received from it. One young man who is a preacher with the American Presbyterian mission, asked me for a copy, having heard of the book from others. I gave him one. Some months later I met him again. He grasped my hand so warmly and thanked me for the book and said, "It is the best and most helpful religious book I ever read, apart from the Bible; and I have read many. I have been wonderfully helped by it."

The head teacher in the high school in Schweis (another part of the Lebanon) belonging to the Scotch mission, sent me a special request to send him a copy of Barclay's Apology as "he had heard from a relative of his who had read the book that it was so helpful."

I thought that the dear Friends who have so generously helped to pay for the production of Barclay into Arabic, would be pleased to know God is blessing the book.

Tenth Month 18th.—You will be interested to hear that I have sent by this mail a copy of Barclay's Apology to a Turkish official in the quarantine service in the Persian Gulf—also a Bible and a copy of the Life of Stephen Grellet, all in Arabic. An English Friend who was traveling, made the acquaintance of this Turk and found that he was tired of Islamism and wanted to be a Christian, but not a Catholic. The English Friend wrote to me and asked me to send the Turk a copy of Barclay. Think of dear Barclay being studied by a Moslem in the midst of a Turkish harem. May Barclay help him to find Him who is "the Way, the Truth and the Life."

### An Unchanged Gospel.

I exhort you not to be caught by the current delusion that this "advanced age" requires new methods and a new style of preaching, and what is absurdly called an "up-to-date gospel." This age of ours, with all its mighty mechanical inventions and its increasing mammon worship, has not advanced one single inch beyond its indispensable need of the atoning blood of Jesus and the converting power of the Holy Spirit. All the telegraph and the telephones, and all the universities with their boasted achievements in scholarship have not yet outlawed Calvary and Pentecost. Human nature has not changed; human sinfulness and sorrows have not changed; the word of God has not changed; the Holy Spirit has not changed; the precious promises have not changed; and what fallen man needed to lift him Godward nineteen centuries ago he needs to-day. Stick to the old gospel. When God gives you another preach it, but not before. Don't waste your breath in defending your Bible; it is self-evidencing.

One very probable reason why conversion have so lamentably decreased of late in you own and in other evangelical denomination is that there is less direct, pungent, loving and faithful preaching to the unconverted. Jesus Christ came into the world to save sinners, and unless a man is convicted of sin and feels his guilt, he is not likely to come to Christ for salvation. Toward the close of his noble Christian career Gladstone remarked that one of the worst symptoms in this age was "the general decay of the sense of sinfulness." The preacher who belittles or conceals the guilt and retribution of sin is a enemy of souls; he will make but few converts, and those of shallow experience.—*Theodore L. Cuyler's talk with Preachers.*

THE FIRST PRINTED BOOK.—About four years ago a London blacksmith noticed on a second hand bookstall a very old book priced at ten cents. He bought it, and, after attempting to read it, threw it aside and soon forgot it. One of his lodgers happening to see the book recently, and noticing that it was dated 1455, asked permission to show it to the British Museum authorities. A day or two later the blacksmith was requested to call, and the secretary, to his surprise, asked him what he would take for the book. In some slight confusion the man said: "What will you give?" "Will two hundred and fifty dollars suit you?" was the answer of the secretary. The blacksmith was so dumbfounded that the secretary thought he was ridiculing his offer, and the price immediately increased it to five hundred dollars, which was at once accepted. Soon thereafter he had lost the book, however, which was the first book that Guttenberg ever printed, and, therefore, almost priceless, the Museum authorities would have paid almost any sum that had been asked.

"EVERY form of courage except that which depends upon conscious alliance with God may yield to fear at last. Whatever, then, thy situation, thy hopes, thy sorrows or thy fears, wait on the Lord: be of good courage, and He shall strengthen thine heart."

FOR "THE FRIEND."

## I'm Going to Do It.

Some years ago the son of a widow left his native village, and journeyed to New York in search of employment. He was furnished with letters of introduction, and in due time found his way into the office of a merchant, and told him his business. The merchant was afraid there was no opening, but he asked for the letters, whereupon the boy opened his carpet-bag, and in searching for the letters, he had to take out several articles—one was his Bible.

"What book is that?"

"It's my Bible."

"What are you going to do with that in a great city?"

"I promised my mother I would read it every day, and I'm going to do it," and then burst out crying.

It is needless to say that a situation was found, and in years after he was taken into partnership, and was the head of the firm when he died.

The triumph of the lonely boy lay in his plans, and his determination, "I'm going to do it." His Bible was his best recommendation, his inspiration was the secret of his strength, the source of his promotion, his dearest companion. The living word was in his heart, as the printed words were in his bag. A mother's plans and counsel, combined with the spirit of the Lord, made his heart a branch of the living tree.

This fatherless boy in New York kept his promise to his mother, and said: "I'm going to do it." Young reader, we want thee to admire his decision to imitate his courage and to have fellowship in his surprise.

H. T. M.

**A DAY AT A TIME.**—It is a blessed secret, this life of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly and purely till the sun gets down. And this is all that life ever really means to us, just one little day. Do to-day's duty, fight to-day's temptations, and do not weaken and distract yourself looking forward to things you cannot see and could not understand if you saw them. God gives nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, holy living.—*Christian Work*.

## Items Concerning the Society.

The Friends' Meeting-house at Plymouth, Pa., erected in 1828, was recently sold at public sale for one thousand and five dollars. Of late years Friends of that vicinity have resorted to the new meeting-house at Norristown.

Persis Halleck, from Poplar Ridge, N. Y., having attended some meetings in and about Philadelphia, was at Burlington Quarterly Meeting, Eleventh Month 27th, which was looked upon as a favored occasion throughout. After some days of service in the neighborhood of Fallsington, she expects again to stop in Philadelphia on her way to North Carolina, where considerable service is apprehended to await her.

In consideration of the desire of several members whose employment by others does not release them to attend the regular mid-week meeting held in

the forenoon, Western District Monthly Meeting of Philadelphia has appointed three meetings for worship to be held at five P. M. on successive Fourth-days. About sixty men and women attended last week. The remaining one for this month is appointed for the 12th inst.

A large gathering filled the seats of Media Meeting house last First-day afternoon, the 2nd instant, when the meeting for worship appointed by Concord Quarterly Meeting took place. It was a helpful and interesting occasion, in which for about two hours the minds of the assembly seemed held under a profitable and solemnizing covering of good. The second meeting of similar appointment is expected to be held in West Chester on the first First-day of next month.

In his lately issued *Life of Oliver Cromwell*, John Morley says: "It was in 1654 that the Quakers entered into history. It was indeed high time, for the worst of Puritanism was that in so many of its phases it dropped out the Sermon on the Mount, and left the best texts in the New Testament to Arianising heretics. Militant Puritanism was often only half Christian. Quakerism has undergone many developments, but in all of them it has been the most devout of all endeavors to turn Christianity into the religion of Christ."

Albert Cook Myers proposes to publish a book in which he will give a list of all the certificates of removal of Irish Friends to Pennsylvania that were recorded in the records of the Monthly Meetings between 1682 and 1750. He has found one hundred and sixty-three adult members from Ulster; from Leinster, about an equal number; from Munster, forty-two, and from places of which there is no record, about as many more, making a total of four hundred and ten adult persons. He estimated that if children were counted and those whose names were omitted from the records, that fully fifteen hundred Quakers would be found to have come over from Ireland to Pennsylvania during the period mentioned.—*West Chester Local News*.

The Chairman of the Committee of Six of the New England History Teachers' Association, Herbert D. Foster (Professor of History in Dartmouth College), thus writes to us of a book heretofore reviewed in our columns: "I am reading with rare pleasure the delightful book of President Sharpless—'*A Quaker Experiment in Government*.' It gives me what I have hitherto not been able to get, the actual Quaker practice in Pennsylvania and the share it had in the life of that province. I was particularly charmed with the delicious bit of child life in the letter of Sally Brindly, and wondered if your Association could do anything towards getting the book into the hands of the secondary schools in New England.

"The book is not only a distinct contribution to scholarship, but is the sort of book New England students in school and college should read to gain a clearer appreciation of the wholesome character of the ideals and institutions of a people who had some of the virtues of the Puritans without their faults."

## Notes From Others.

**TOO MANY DOCTORS.**—The *Philadelphia Medical Journal* dwells at length on the crowded condition of the medical profession, a condition which is constantly growing more aggravated. The advent of osteopathy, christian science, absent healing and similar fads, says the article, has taken away a large part of the practice of the legitimate physician and made matters worse than ever before. The editor says: "No young man should be encouraged to take up the study of medicine unless he possesses qualifications of an exceptionally high order."

In a recent address before a Methodist Ministers' conference, James W. King said: "What is the at-

titude of politico ecclesiastical Romanism toward civic institutions? In its claims, its relations and its methods it assumes and acts upon the assumption of the right to universal spiritual and political dominion. No one can truthfully contest that this is the claim of Romanism through its highest authorities. Rome never changes; but her people do. She would be to-day as in the Middle Ages if opportunity only presented.

"The principal harassing problem in reference to our new Eastern possessions is the relation of politico ecclesiastical Romanism to institutions as we found them existing when the Philippines came into our possession. Already demands from the Papal representative in the Philippines and other certain high Roman Catholic ecclesiastics in this country, if conceded, would be absolutely destructive to the fundamental principles of American civil and religious liberty. The United States now has an opportunity to prove in the far East that it has no alliance with ecclesiastical powers, and that absolute separation of Church and State is not only a conceded American principle, but will be maintained wherever the flag floats."

**THE PEW SYSTEM EXCLUDES FREE ATTENDANCE.**—At the opening of a meeting-house at Thirty-fourth Street and Woodland Avenue, Philadelphia, one Dr. Brown spoke on "The Free and Open Church." After speaking of the temple and its worship and the church established free to men by Christ he said:

"The churches that have followed Christ's teaching must be as free as the religion of Christ, and as open to men as that established by God. Without any disrespect to those who give we see that this free church is a preferable one. What underlies this principle? It is that a free gospel should be preached in a free church. It is by this gospel Christ gives salvation to men. All the world knows that you cannot buy and sell love. As Christ gave himself freely for the church, so men should give their gifts for others and for the church. By selling the gospel at so much a quarter, or introducing any unecatholic system of finance you depart from that which was Divine sanction.

"Why should the church masses in this or any other church pay for their religion? The early church had no stipulated price for religion. Where the seats are paid for it puts up a barrier. How, then, is the church to be supported? Are we to banish money from the sanctuary? No, but it is to be given as a free will offering. The pew system helps to keep the masses out of church. The church is not a social club run for the few, but a place of worship for the people.

"Why do not sinners go to church? Just because the pew system keeps them out. Let us go to work and so redeem this part of our city by a free and open church, that we may save it from being a resort for saloons and gambling dens. You will thus be blessed by following in the footsteps of the Divine Master."

From time to time Friends through their Meeting for Sufferings have addressed those in authority concerning evils of the day. We are relieved to see that the Episcopal Bishop Potter of New York has been aroused to address the mayor of that city, and that the protest seems to be heeded.

"I approach you, sir, to protest with all my power against a condition of things in which vice is not only tolerated, but shielded and encouraged by those whose sworn duty it is to repress and discourage it, and in the name of unsullied youth and innocence, of young girls and their mothers, who, though living under conditions often of privation and the hard struggle for a livelihood, have in them every instinct of virtue and purity that are the ornaments of any so-called gentlewomen in the land. I know those of whom I speak; their homes and their lives, their toil and their aspirations. Their sensibility to insult or outrage is as keen as theirs who are in your household or mine; and before God,

and in the face of the citizens of New York, I protest, as my people have charged me to do, against the habitual insult, the persistent menace, the unutterable defiling contacts to which day by day, because of the base complicity of the police of New York with the lowest forms of vice and crime, they are subjected. And in the name of these little ones, these weak and defenceless ones, Christian and Hebrew alike, of many races and tongues, but of homes in which God is feared and his law revered, and virtue and decency honored and exemplified, I call upon you, sir, to save these people, who are in a very real way committed to your charge from a living hell, defiling, deadly, damning, to which the criminal supineness of the constituted authorities, set for the defence of decency and good order, threatens to doom them. . . . The situation which confronts us in this metropolis of America is one of common and open notoriety, and of such a nature as may well make us a byword and hissing among the nations of the world. For nowhere else on earth, I verily believe, certainly not in any civilized or Christian community, does there exist such a situation as defiles and dishonors New York to-day. Vice exists in many cities, but there is at least some persistent expression of its external manifestations, and the agents of the law are not, as here, widely believed to be fattening upon the fruits of its most loathsome and unnamable forms."

#### SUMMARY OF EVENTS

**UNITED STATES**—The last session of the fifty-sixth Congress began on the 3rd inst. The President in his message reviews the history of the outbreak in China, and the policy of the U. S. Government in regard to it. He adds: "I regard as one of the essential factors of a durable adjustment the securing of adequate guarantees for liberty of faith, since insecurity of those natives who may embrace alien creeds is a scarcely less effectual assault upon the rights of foreign worship and teaching than would be the direct invasion thereof. The matter of indemnity for our wronged citizens is a question of grave concern. Measured in money alone, a sufficient reparation may prove to be beyond the ability of China to meet. All the powers concur in emphatic disclaimers of any purpose of aggrandizement through the dismemberment of the empire. I am disposed to think that due compensation may be made in part by increased guarantees of security for foreign rights and immunities, and, most important of all, by the opening of China to the equal commerce of all the world. These views have been and will be earnestly advocated by our representatives. The government of Russia has put forward a suggestion, that in the event of protracted divergence of views in regard to indemnities the matter may be relegated to the Court of Arbitration at The Hague. I favorably incline to this, believing that high tribunal could not fail to reach a solution no less conducive to the stability and enlarged prosperity of China itself than immediately beneficial to the Powers." In reference to relations with Turkey, he says: "Our claims upon the government of the Sultan for reparation for injuries suffered by American citizens in Armenia and elsewhere give promise of early and satisfactory settlement." He reports with reference to the Philippines that "Progress in the hoped for direction has been favorable."

Increased needs of the army by reason of the new possessions, the country's coast defences, and new army posts, is pointed out, and the necessity in the immediate future of from 15,000 to 60,000 men in the Philippines is stated. "It must be apparent," says the President, "that we will require an army of about 60,000, and that during present conditions in Cuba and the Philippines the President should have authority to increase the force to the present number of 100,000. Included in this number authority should be given to raise native troops in the Philippines up to 15,000."

At the close of business Eleventh Month 30th the debt of the United States, less cash in the Treasury, was \$1,101,174,875, a decrease for the month of \$3,227,115.

The steamship *Empress* of China, which sails from Vancouver for the Orient, will carry a cargo of beer for the Philippines. Fifty thousand barrels are consigned to Manila.

The largest stock of gold coin and bullion ever held in the United States is now accumulated in the Treasury and its branches. The total has been rising steadily during the whole of the present year, and is now \$174,108,326, or about \$75,000,000 greater than at the close of 1899.

The complications in the relations of the United States

and European Powers respecting China have been increased by Minister Conger, who, it is reported, in the exigencies of the situation at Pekin, has joined with representatives of the Powers, in direct contradiction of the expressed desires of his Government. This action, it is expected, will be repudiated by the United States Government. It appears that, upon inquiry directed to the Powers, some of their Ministers at Pekin have not correctly reflected their present views as to the basis of the peace negotiations, and this is regarded as warranting the prediction that the agreement must be modified or abandoned.

Secretary Hay has received information showing that, in compliance with the instructions sent Minister Conger, he has recommended negotiations contemplating a modification of the demands adopted by the foreign Ministers.

The authorities will not permit American troops to take part in any attack on peaceful Chinese, and it is believed that the attitude adopted by this Government will have a salutary effect on Europe.

Under an intelligent system of irrigation it is estimated that 12,000,000 acres of land in New Mexico can be reclaimed and made into farming land which would have no superior in the world.

A vessel has recently been chartered to carry wheat from Puget Sound on the Pacific, to Europe, by way of the Orient and the Suez Canal. This shipment is said to be the first to go by this route.

The Department of Agriculture at Washington states that the Smyrna fig is now successfully grown on the Pacific coast as a result of the importation by the Division of Entomology of the insect that fertilizes the blossoms. Over six tons of this fruit were grown and packed the past season. A scientist has prepared a life history of this insect for publication.

The "abandoned" farms of Massachusetts are fast being taken up. Three years ago there were 330 thus classed in the State. A recent enumeration shows there are now but 136.

There were 446 deaths in this city last week, reported to the Board of Health. This is 20 more than the previous week and 36 more than the corresponding week of 1899. Of the foregoing, 222 were males and 224 females; 58 died of consumption; 54 of inflammation of the lungs and surrounding membranes; 17 of cancer; 14 of diphtheria; 13 of apoplexy, and 6 of typhoid fever.

COTTON closed on a basis of 10 $\frac{1}{2}$ c. per pound for middling uplands.

FLOUR.—Winter, super., \$2.30 to \$2.50; Pennsylvania roller, straight, \$3.25 to \$3.40; Western winter, straight, \$3.40 to \$3.60; spring, straight, \$3.50 to \$3.85; city mills, straight, \$3.40 to \$3.60.

GRAIN—No. 2 red wheat, 71 $\frac{1}{2}$  to 71 $\frac{1}{4}$ c.

No. 2 mixed corn, new, 42 $\frac{1}{2}$  to 43c.

No. 2 white oats, clipped, 29 $\frac{1}{2}$ c.

BEEF CATTLE.—Extra, 5 $\frac{1}{2}$  to 5 $\frac{1}{4}$ c.; good, 5 to 5 $\frac{1}{2}$ c.; medium, 4 $\frac{1}{2}$  to 4 $\frac{3}{4}$ c.

SHEEP AND LAMBS.—Extra, 4 $\frac{1}{2}$  to 4 $\frac{3}{4}$ c.; good, 3 $\frac{3}{4}$  to 4c.; common, 1 $\frac{1}{2}$  to 2c.; spring lambs, 3 to 5 $\frac{1}{2}$ c.

HOGS.—Best Western, 7 to 7 $\frac{1}{2}$ c.

FOREIGN.—Prince Ching and Li Hung Chang say that they are anxiously awaiting the demands of the Powers. They declare that China desires peace at any price commensurate with the dignity of an independent nation; but they point out that, so long as a large foreign army occupies the province of Chi-Li, the problem will be harder to solve.

The German losses in China from typhoid and climatic diseases generally continue large.

A cablegram from Tien-Tsin says: "Protests and requests have been forwarded to Field Marshal Count von Waldersee by the representatives of the Powers urging the prevention of the removal of astronomical instruments from the observatory at Pekin. Most of the principal instruments have been prepared for shipment and labeled for Berlin or for Paris. Dr. Morrison, wiring to the *Times* from Pekin says: "In pursuance of their regrettable policy of appropriation, the French and German Generals, with Count von Waldersee's approval, have removed from the wall of Pekin the superb astronomical instruments erected two centuries ago by the Jesuit Fathers. Half of them will go to Berlin and the rest to Paris. The explanation of this act of vandalism is that inasmuch as the return of the Court is so improbable, such beautiful instruments should not be exposed to the possibility of injury when Pekin is no longer the capital."

The Provisional Government of Tien-Tsin is issuing a strong proclamation against the concealment of arms in the city and its suburbs, the penalty of disobedience being death, after five days' notice of the prohibition. Many arms have been found concealed, and numerous Boxers are living in the city in disguise.

The Pacific Cable Committee has accepted in behalf of the Governments of Great Britain, New South Wales, Queensland and New Zealand the bid of the Telegraph

Construction and Maintenance Company to make and lay a cable from Vancouver to Queensland and New Zealand via Fanning, Fiji and Norfolk Islands, for £1,795,000 the work to be finished at the end of 1902.

The record for the highest chimney is said to belong to Belgium. The Silver Works Company has just completed the construction of a shaft which is 410 feet high. The interior diameter at the base is about twenty-five feet, and at the top eleven feet.

Twenty-two hundred Filipinos have surrendered lately to American forces on the island of Luzon.

Charcoal is the great Italian fuel, Naples alone consuming 40,000 tons of wood-charcoal, at a cost of £4 to £5 per ton, the national consumption being 700,000 tons.

The Turco-German difficulty regarding the coal station in the Red Sea has been settled, Germany intimating that she only wants a station during the Chinese crisis.

The State Department has negotiated treaties with Nicaragua, Costa Rica and Colombia, giving this country full authority to build an interoceanic canal through the territory. The treaties will be available no matter what route Congress may select.

The Chamber of Deputies and Senate of France have adopted a resolution of sympathy with Paul Kruger, the President of the late Transvaal Republic. The Emperor of Germany has declined to receive a visit from him.

The General Council of the Seine has unanimously adopted a resolution that the French Government should take the initiative in the endeavor to bring about an arbitration of the issues between Great Britain and the Boers.

Japan is protected from the sea by a system of dykes even more extensive than those of Holland.

French carrier pigeons liberated at sea from the *Bretagne* have arrived at Rennes, having flown 370 miles, and a bird liberated on the *Lorraine* has flown 413 miles.

A number of encounters between the Boers and British troops in South Africa have taken place. A British garrison of four hundred men at De Wetsdorp has surrendered to the Boers. These events, with a threatened uprising in Cape Colony, have caused much excitement in England.

The *London Statist*, a high financial authority, urges that the war in South Africa be brought to an end conciliating the Boers. It declares that British prestige and trade is being jeopardized by a prolongation of the contest.

General Roberts has asked for eight thousand picked men to be sent to South Africa. At the same time measures are being taken to assist in the restoration of order and prosperity. The Pretoria correspondent of the *Daily Mail* announces that "the British are distributing orange and seed potatoes among the surrendered Boer farms at nominal prices, without which the farms would go to ruin for another year."

The total arms bearing population of Europe is about 35,000,000 men.

The beer poisoning epidemic at Manchester has spread to London. The County Council announces it is taking active measures to protect the community. Analysts are busy on samples of glucose and saccharine used exclusively by brewers. Many of these have been found to contain arsenic.

#### NOTICES.

##### Public Meeting, Lansdowne, Pa.

A meeting for worship is appointed by authority of the Chester Monthly Meeting, Pa., to be held in the meeting-house at Lansdowne, Pa., Fifth-day evening, the 28th inst., at eight o'clock.

HADDONFIELD QUARTERLY MEETING is held at Mottstown, Twelfth Month 13th. Friends coming from Camden and Philadelphia will take train leaving Market Street, Philadelphia, at 8.35, arriving at East Moorestown at 9.30.

NOTICE.—A car of goods is about being made up by the Doukhobors. If donations are forwarded at once to S17 Millin Street, care of Jos. S. & Thomas Elkins, they can be included. Warm clothing is particularly needed.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will leave trains leaving Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, Secy.

DIED, at Pennsdale, Pa., on the eighth of Tenth Month 1900, JOHN RAYMOND, son of Ira J. and Rachel F. Pa. aged nineteen years; a member of Muncy Monthly Meeting of Friends.



# THE FRIEND.

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What are good works?  
The works that flow from God's good spirit, the works that are wrought in God, they are good works. The works of the new birth, the new creature, are good works; whereas all the works of the flesh are bad, though never so finely painted. All its thoughts, imaginations, willings, runnings, hunting to find out good and heavenly things, with all its sacrifices, are corrupt and evil, having of the bad nature of the bad nature in them. Make the tree good, or its fruit can never be good; so that they only are the good works that flow from the good tree, from the good root. And these are all the works of the flesh, though never so glorious and taking in man's eye, are shut out by God's measure, by God's line and plummet of righteousness and true judgment; and every work of God's spirit, the meanest work of faith, the least labor of true love, the least sowing of life in the heart, and the giving up of the creature, is owned by God, as coming from Him, and wrought in Him, who "worketh both to will and to do of his own good pleasure." He that is gathered to the light, which God hath enlightened him with, hath received the light, walketh in the light, walketh in the light, the spirit of the living God is near him; and dwelleth with him, and worketh in him; and he that is gathered to the Light, where it is manifest they are wrought in God. But he that is out of the inward light of God's holy spirit, his works are not wrought in God, and he can but make a fair show in the flesh, to the fleshly eye, but are not good in God's sight. The erring man's ways are often right in his own eyes; ah! but blessed is he whose way and works are good and right in the eye of the Lord, in the judgment of his searching, erring Light and Spirit.—*Isaac Pennington.*

## Inculcation of a Call.

"We will not have the clergyman," says the *British Friend*, alluding to a connection of Friends with theological training, "but we cannot afford to be quite destitute of his knowledge. It would mark a new departure in our Society's

service if any of our members took a training of this kind for their life's work."

A West Point military training is continually breeding in its students an expectation of carnal warfare as an employment, so that, when one has thus laboriously fitted himself for war, he is ill at ease till a war can be brought about in which he can exercise his training. And so it is,—erect a manufacturing plant, and it is a pity if we do not get it into motion to produce the goods. So the acquirement of a theological training by Friends will scarcely fail in any case to breed a temptation to practice it on a meeting. "I don't regard it as a qualification for the ministry," said a member who was taking such a course in a noted seminary, "but I desire the course of study." He was told that the desire to put it to use would naturally lead him to construe it as a qualification. Whether the true qualification was added or not, the delivery of sermons by him in our meetings followed, as surely as we expect it will by others similarly trained. The scholastic course so constructed as to have the ministry always in its eye would naturally issue its annual manufacture of knowledge-made ministers. So there would be projected upon the Society a ministry of enticing words of man's wisdom as learned, as able, as brilliant, as intellectual, as it is spurious. We are behind none in appreciating the advantages of natural talents and knowledge in a well-trained mind, subordinated to Divine grace, as subsidiary to holy help in the exercise of the prophetic gift. But all special coaching systems, whose conscious onlook must be to the ministry as a goal and outcome, tend to educe a product of their own, instead of the Divine inspiration. "Would that all the Lord's people were prophets,"—faithful stewards of the manifold grace of God each in his gift and calling from on high. But no school of the prophets can make them so but the direct revelation, equipment and authority of the school of Christ.

## A Remarkable Leading.

A minister who had attended a Western Yearly Meeting, lately reported in our columns, felt drawn to attend a Monthly Meeting in Indiana, where he witnessed a variety of exercises, to which, as a Friend, he was unaccustomed. At length a silence ensued, of remarkable solemnity to his feelings. Therein he was unexpectedly prompted to speak these words, without any sight of the bearing they might have on

the occasion: "Is the young man Absalom safe?" Having uttered them, he found himself drawn into an application of them to the paid leadership of the flock. As Absalom was traitor to his father's administration and counsels, seeking his father's life, and undermining his influence by stealing the hearts of the people with a kiss, that he might supersede his father in power; so the pastorate system was working its way among the people under our name, to supersede the principles of our fathers in the Truth, and stand traitorous to the legitimate constitution of the Society of Friends, gathered as it was out from every phase of human priesthood. The young man was *not* safe, that was seeking the office of pastor; and the church was not safe in renouncing the Quakerism of its fathers, to put on the paid ministry system of other churches.

The overcoming power attending this act of faithfulness brought several of the hearers under much tenderness of feeling and confession. But the full accounting for his being thus led was not manifest to the visiting minister till later in the day, when he was informed that, two weeks before, another in the station of minister visiting that meeting, arose with the same words, "Is the young man Absalom safe?" and added, "No, he is *not* safe, unless you pay him his dues as your pastor. He cannot live, and support his family, and have time for study, unless you pay him for his services."—or language of this import. "How thankful I felt," says the minister whose visit followed this, "that I knew nothing of this in advance, or that it was a pastorate meeting, or how they conducted it."

We feel that comment is unnecessary. He contributed this recital to our hearing in conversation, for the honor of Truth, as a testimony to the leading of the Spirit.

AN ANNOUNCEMENT DENIED.—From another source, information was forwarded to us that in the same Indiana meeting, the visiting pleader for the pastorate system publicly announced in his sermon, that the editor of THE FRIEND had acknowledged to him that he was employed in the capacity of pastor of a Philadelphia Friends' meeting, and that he received a certain (named) amount annually as his salary for that service.

It is due to truth, for its public clearing in that matter, that the editor should declare, and he hereby does so, that the salary which his visitor thus reported, was and is solely for

school teaching in a day-school, a service which, together with his other duties, largely precludes him from what are called "pastoral" services to members.

And as for the word "pastor," the editor's contention with his visitor was, that whereas the apostle charges "that the members should have *the same* care one for another," yet our elders and overseers, through the nature of their appointment, feel especially responsible for the care and oversight of members; that a preacher of the word has not necessarily the pastoral gift, nor do pastors, or caretakers one of another, necessarily have the preaching gift. Offices which the Head of the Church so often keeps asunder in different members, let no man force together in one person. Yet under the editor's appointment as an *overseer*—one with twenty others, all equally unpaid—he may have acknowledged that he shared with them a "pastoral" duty; but not on the ground that he sometimes made public vocal offerings.

In short, all this misunderstanding has as its only basis a school-teacher naming his salary, and an overseer his appointment.

#### Isaac Penington on Isaac Penington.

In an appreciative monograph on Isaac Penington, from the hand of John W. Graham, our attention has been arrested by the statement that it was the "intellectual poverty of the Society that was a stumbling block" to Isaac Penington in his conviction. We have been accustomed to consider that it was Isaac Penington's intellectual arrogance, or, in his own phrase, "the treachery of the fleshly wise part," that hindered him in his early conviction in this connection, and we think it may be interesting to put two passages from his journal side by side. The first is that quoted by John W. Graham as evidence of the intellectual difficulties in the Quaker path.

"As I remember, at the very first they reached to the life of God in me, which life answered their voice, and caused a great love in me to spring to them; but still, in my reasonings with them, and disputes alone (in my mind), concerning them, I was very far off from owning them. . . . Yea, the more I conversed with them, the more I seemed in my understanding and reason to get over them, and to trample them under my feet as a poor, weak, silly, contemptible generation, who had some smatterings of truth in them, and some honest desires toward God, but very far off from the clear and full understanding of his way and will. And this was the effect of almost every discourse with them. They still reached my heart, and I felt them in the secret of my soul, which caused the love in me always to continue, yea, sometimes to increase towards them; but daily my understanding got more and more over them, and therein I daily more and more despised them."

The second extract seems to us to represent

the judgment of the convinced soul upon the difficulties in the way of conviction, and the reader may decide whether this was the Society's "intellectual poverty" or the pride of unregenerate human nature.

"At first acquaintance with this rejected people, that which was eternal of God in me opened, and I did immediately in my spirit own them as children of my Father, truly begotten of his life by his own spirit. But the wise reasoning part presently rose up, contending against the uncouth way of appearance; and in that I did disown them, and continued a stranger to them, and a reasoner against them, for about twelve months; and by weighing and considering things in that part, was still further and further off from discerning their leadings by the life and Spirit of God into those things. But at length it pleased the Lord to draw out his sword against that part in me, turning the wisdom and strength thereof backward; and to open that eye in me again, wherewith He had given me to see the things of his kingdom in some measure from a child. And then I saw and felt them grown in that life and spirit which I, through the treachery of the fleshly-wise part, had been estranged to, and had adulterated from. And now what bitter days of mourning and lamentation (even for some years since) I have had over this, the Lord alone fully knows. Oh! I have known it to be a bitter thing to follow this wisdom, in understanding of Scriptures, in remembering of experiences, and in many more inward ways of workings, that many cannot bear to hear." J. H. B.

#### FOR "THE FRIEND."

CHRISTIAN FELLOWSHIP.—Sweet indeed is the privilege of Christian fellowship; comforting and helpful because of a oneness of spiritual experience, as well as a unity of faith. Travellers together to the city of God, having been baptized with the same baptism (the baptism which is into the death of Jesus Christ) and being in measure fellow-partakers in his sufferings, having known the refreshment of the same heavenly manna and having drank of the waters of the same eternal spring of life, speak not at random but with certainty concerning that one Spirit, of the ministrations of whose grace each has tasted; and their words are as the savor of life unto life.

S.

POLITICAL CORRUPTION.—Corruption in political life is really scepticism. It is a distrust, a disease which has lasted so long that it has grown into disbelief of political principles of the first fundamental truths of the sacredness of government and the necessity of righteousness. And where has such a disbelief come from? We all know well enough. It is from the narrow view that has looked at machineries and magnified them till they have hid from view the great purposes for which all machineries exist. If a man tells me that it is absolutely necessary that such a political party should be maintained whether its acts and its men are righteous or unrighteous, or else the government will fail, that man is an

unbeliever. He has lost his faith in the first principles of government, and he has lost it by tying down his study and his soul to the secular causes, to the mere machinery of party.—*Philips Brooks.*

#### Oil for Laying Dust.

The method of treating road-beds of rail roads with heavy petroleum for laying the dust was first introduced about three years ago (the Pennsylvania Railroad, and has since been adopted by a number of other roads. It has been found that when a track ballasted with gravel or cinder is well sprinkled with oil the dust is practically got rid of, and the oil the same time destroys weeds, preserves ties and renders the track waterproof. On one of the New Jersey roads the use of 2,500 gallons of oil per mile of track has effectually laid the fine sand. The Boston and Albany Railroad, whose road-bed is excellent, used 4,000 gallons of oil per mile of double track the first year, and half that quantity when the treatment was repeated. The oil is of low combustibility grade, so that there is little or no danger of fire. On one of the New Jersey roads the beginning of this season, began some experiments on some very dusty suburban drives. The oil keeps the dust down and appears to protect the road to a certain extent from rain. Of course in time its efficiency is lessened and the road has to be sprinkled anew. The great drawback to the use of oil is that it gives off an offensive smell, so that when you are out for a drive in your carriage or spin your automobile you see everything through an oleaginous miasma which is perhaps nearly as bad as dust.

THAT LOW ANIMAL, MAN.—Instead of the highest, man is in some respects the lowest of the animal kingdom. Man is the most chaste, the most drunken, the most egotist, the most miserly, the most hypocritical and the most atrocious of living creatures. The animal, except man, kills for the mere sake of killing. For one being to take the life of another for purposes of selfish utility, is not enough, conscience knows. But the indiscriminate massacre of defenceless victims armed and organized packs just for pastime is beyond characterization. The human species is the only species of animals that plunges to such depths of atrocity. Even vipers and hyenas do not kill for recreation. No animal, except man, habitually seeks wealth purely out of an insane impulse to accumulate. No animal, except man, gloats over accumulations that are of no possible use to him, that are an injury and an abomination, and in the acquisition he has committed irreparable crimes upon others. There are no millionaires—no professional, legalized, lifelong kleptomaniacs—among the birds and quadrupeds. No animal, except man spends so large a part of his energies striving for superiority—not superiority in usefulness, but that superiority which consists in simply getting on the heads of one's fellows to crow. And no animal practices common, ordinary morality to the beings of the world in which he lives so little, compared with the amount he preaches it, as man.—*Humane Review.*

THE ends dreamed of by self are realized in unselfishness.

For "THE FRIEND."

There remaineth therefore a rest to the people of God  
eb. iv: 9).

Composed after the death of a Friend in regard to whom this  
t was quoted.)

What is this sweet "rest" that we read of,  
Which remains for the people of God?  
Is it given alone when earth's pathways  
No more by our footsteps are trod?  
When our bodies, grown earthworn and weary,  
Are lying beneath the green sod,  
And our souls safely garnered forever  
"In the balm-breathing gardens of God?"

Ah, more! In his love and his mercy,  
Our Father hath cast up a way  
For those who are striving to serve Him,  
And all his commands to obey,  
And to walk in the newness of spirit,  
And live in his fear day by day,  
To have rest in this life from the doubtings  
Which beset the lone wanderer's way,

Who knows not the Arms Everlasting  
Beneath him at times to uphold,  
And who sees not new mercies and blessings  
With each added morning unfold,  
And whose faith-eye sees naught of the glories  
And the joys that eternity holds,  
Or those safe at rest with the Saviour,  
In the city whose streets are of gold.

Oh! how full and complete the fruition  
Of this "rest for the people of God,"  
In meekness and quiet submission  
Ye bow 'neath the chastening rod,  
When under affliction's deep shadows,  
Or in suffering earth's pathways are trod!  
And then the sweet rest everlasting  
In the city celestial, with God!

SARAH D. SEARS.

NESVILLE, Ohio.

### Account of the Early Experience and Sub- sequent Travels of Ruth Newlin.

(Continued from page 165.)

Eleventh Mo. 8th, 1857.—Our certificate  
to the Monthly Meeting to-day. I was  
brought into much tenderness and brokenness  
of spirit, feeling the separation from my relatives  
and dear friends whom I had left behind  
in a deep trial, and the great responsibility  
of my children resting wholly upon me, a poor  
and unworthy worm, knowing that I had taken a  
great step in bringing them to this newly set-  
tled place, and not knowing what effect it may  
have on their lives. But this I must leave to  
God who orders all things well. Our dear  
Father laid before the meeting in a  
weighty manner the subject of appointing  
a committee to visit the families of this Monthly  
Meeting as way opened for it. After serious  
consideration the appointment was made. My  
Father was among them, which was a trial to  
me. I felt such a stranger in a strange land and  
completely unable for such important work; yet  
I could not feel easy to excuse myself, and  
I was not to be excused from much service. The  
committee after meeting proposed to com-  
mence at a little settlement of Friends on Mos-  
cow Creek."

There seems to be no account in writing of  
this labor. The writer has heard her say that  
enough of much good was done. One cir-  
cumstance in particular is called to mind which  
is related of a visit they paid to a young  
woman who lived isolated. Soon after they  
were settled in silence, she seemed to hear the  
noise of dancing and revelry, and felt it laid

upon her to address them on this subject.  
After meeting the man in brokenness acknowl-  
edged that they had had a dance in their house,  
but did not intend to have another.

Ruth Newlin was acknowledged a minister  
by Bear Creek Monthly Meeting First Month  
18th, 1859. She was near thirty-three years  
of age.

"In First Month, 1860, I was liberated by  
the Monthly Meeting to visit in gospel love  
Winneshiek Monthly Meeting and the meetings  
and families belonging to it as way opens.

"Second Month 5th.—Set out on our journey  
poor and low in mind, yet peaceful.

"On the sixth at Fort Des Moines.

"8th—Arrived at Eli Jessup's, where we met  
with a kind reception. Attended a youths'  
meeting at Honey Creek, appointed by James  
Owen, at half-past six o'clock in the evening  
—a time long to be remembered.

"3rd.—Quite cold. We concluded not best  
to travel. Went to see a poor sick woman.  
A comfortable time it was. Can say it was  
good for me to be there. Lodged at David  
Hunt's all night.

"10th.—Made an early start for Winneshiek.  
Quite sick this evening, yet very peaceful in  
my mind. Deep humility is the clothing of my  
soul. I greatly desire that a blessing may  
rest upon my dear companions in this journey."  
There were no railroads in that early day that  
extended as far West as this. (She traveled in  
a carriage, often in very cold weather.)

"Second Month 11th, 1860.—I feel quite  
cheerful this morning. The prospect brightens  
before me. I cannot remember when the beau-  
ties of nature seemed so sweet to me.

"12th.—Arrived at ——— at half-past two  
o'clock, feeling very poor, yet greatly desiring to  
let obedience keep pace with knowledge. Heav-  
enly Father, thou knowest the very bent and  
intent of my heart. May thy will and not  
mine be done. I feel like asking my friends to  
come together this evening. Oh, Lord, be  
pleased to go before in this most trying time.  
I feel the very least of thy servants.

"13th.—I believe the Lord was pleased to  
own our little gathering last evening.

"14th.—At Joseph Gibbon's. I do feel so un-  
worthy of so much attention from my friends.  
It was much in the cross to have a sitting with  
these Friends, yet sweet peace was my reward.  
I think we can say, the wing of ancient good-  
ness was spread over us. I feel that my spir-  
itual strength is renewed.

"15th.—We had a precious season with an  
aged mother and her daughter and family.  
The Scripture reading this morning was very  
satisfactory.

"16th.—At a very solitary place, and very  
hard work. Oh, the lukewarmness there appears  
in some, very hard to reach. Attended ———  
Meeting, in which I believe the Great Head of  
the church was pleased to drop a crumb from  
his bountiful table, for his dependent children.

"17th.—Had a very pleasant visit with two  
young Friends. I feel very low in spirit. The  
prospect of visiting the families of this meet-  
ing seems weighty. Gladly would nature shrink  
from it.

"18th, Seventh-day.—Though poor in spirit  
and weak in body I feel like going among some  
of the scattered ones. Oh, Lord, go before  
thy poor instrument, that nothing but thy  
word may be delivered.

"19th.—Suffered greatly through the night.  
Prospects are discouraging this morning about  
my being able to attend meeting. (Evening)  
our dear Friends ——— and ——— arrived at  
meeting, which was very reviving. Strength  
was given to perform our several duties beyond  
expectation.

"20th, Second-day.—Sweet peace is my  
portion in looking toward leaving this neigh-  
borhood. It seems like parting with father  
and mother to part with these dear aged  
friends, David and Phebe Steer. Much to my  
strength and comfort, we had a precious op-  
portunity with them this morning.

"22nd.—At ——— Friends are to be in-  
formed of our being at meeting to-morrow.  
Oh! how little I do feel the very least of the  
flock, poor and unworthy.

"23rd.—Poverty seems to be my portion  
this morning; I fear I lack faith. I do long to  
be entirely submissive to the Great Master, to  
be anything He would have me.

"24th.—A very trying meeting to me yes-  
terday, but little relief. Very unexpectedly  
I was impressed with the belief that it would  
be right for me to request for an appointed  
meeting at night for the youth, which I did in  
much fear and trembling lest I should run be-  
fore my heavenly Guide. And to make it more  
trying Friends seemed to discourage it on ac-  
count of it being the same time as the closing  
of their school. Yet it was plain to me that  
this was the right time, and if they did not  
give their attendance I would be clear. So  
accordingly word was given and the attendance  
was larger than was expected, and I was able  
fully to relieve my mind. All praise belongs  
to thee, most Holy Father, who putteth forth  
and goeth before thy poor dependent children.

"25th.—A favored Monthly Meeting at  
Spring Water, in which I was able fully to re-  
lieve my mind, although not until the shutters  
were raised at my request. Oh, this sweet  
peace of mind!

"26th.—The goodness of the Lord is very  
great to his children who put their trust in Him.  
I went to meeting in much weakness, but He  
who has promised to be our strength in weak-  
ness was present to own and to crown our little  
assembly. My mind is turned to the dear youth  
yesterday and to-day. Oh, may there be a  
willingness on their part to serve the Lord in  
the prime of life.

"27th.—At the house of our friend ———.  
Quite sick last night. Low in spirit this morn-  
ing. Lord, grant more faith and strength.  
Went to meeting at three o'clock, which was  
well attended. I was favored to relieve my  
mind, though poor in the beginning." The rest  
of these memoranda seem to be lost.

"The following summer, with a minute from  
the same Monthly Meeting I visited the South  
River and Smyrna Monthly Meetings and the  
meetings belonging to them." (No account of  
this visit.)

"In Third Month, 1861, my friends liberated  
me for religious service in the State of Kansas.  
I visited all the localities where Friends were  
to be found, except one where high water pre-  
vented. We traveled, in all, over nine hun-  
dred miles in a carriage. I left my dear chil-  
dren to do the best they could without me.

"Fourth Month 21, 1861.—This has been a  
day of close trial to me. It is hard to give  
the parting hand to so many near and dear

Friends. The dear youth are brought very near my best feelings. I believe the Lord has a precious seed in this place [Summit Grove]. Oh, saith my soul, may it be cherished.

"22nd.—Arose early this morning. The prospect of leaving my dear children and friends to-day so overcame me, that I felt like sinking down under it, yet after a most precious, tendering season in solemn silent waiting on the Lord, prayer was offered to the Father of all our sure mercies for his holy protection and guidance, I felt my strength renewed, and was favored to leave all in his care."

When she laid her request for a minute before the meeting, a Friend and his wife near neighbors did not speak of it, but let it pass in silence, which brought her into a tried condition of mind, feeling that she could not go without the full unity of her friends. While she was feeling much discouraged, the Friend came over and informed her that he could not feel easy without offering his services in her proposed visit, that they had full unity with her, that backwardness had been the cause of their silence, and they felt that their voices were of little import. This was a great relief to her tried mind, though with this his concern ended, and she was accompanied by other friends.

(To be continued.)

FOR "THE FRIEND."

### Boys' Brigade at Church.

"The annual church parade of the Toronto Battalion of the Boys' Brigade in Canada, held last evening to Cooke's church, was one of the most successful in the history of the brigade. The battalion formed at 7.45, at the corner of Jarvis and Gerrard Streets, fourteen companies, five hundred and ninety-six strong, and marched to the church to the music of the bugle bands of the eleventh, fifteenth and seventeenth companies. The battalion was reviewed on Jarvis Street by Hon. George W. Ross, Dominion president of the brigade, and by Mrs. Ross.

"At the church, which was appropriately decorated for the occasion (Rev.) A. Macgillivray preached an instructive sermon from the text, 'Quit ye like men; be strong.' Several other clergymen also took part in the services." —*Toronto Paper.*

Note on the above. If we sow to the wind, can we fail to reap the whirlwind? If fathers and mothers have gone wild with a war spirit, need it surprise us to see the same influencing the children? Just think of it. Professed disciples of the Prince of Peace training up their children for war. The text taken from the words of the Philistine when in battle they wrenched the ark of God's covenant with Israel from its rightful keepers (1 Samuel iv: 9). May we not tremblingly fear that when the youthful disciples of the Prince of Peace, the meek and lowly, who came not to destroy but to save men's lives, are thus by their parents and guardians offered on the altar of Moloch, the god of war, that they will become Philistines and not of Israel, and Christians will find themselves like Israel of old, bereft of God's glory. Let us not, brethren, cease to pray, "Lord, open thou their eyes, that they may see their danger and the miseries it fore-shows."

W. W. B.

### A Vision.

"Go and tell my church where they will find me."

A minister of the Society of Friends,\* whilst on a religious visit to Russia, had the following experience. He says: "While in the Transcaucasus my mind had been much exercised about Princess — and her son, dear Christian people of the Greek Church. He was a fine young man of about twenty years of age, who, on the occasion of our taking a meal at his mother's house in Northern Russia, had pleaded in the loving earnestness of his heart for what I felt the Spirit of the Lord condemned. As my thoughts turned toward them, while lying awake on my bed one night, it seemed as if the Saviour appeared and beckoned to me, and I rose up and followed. We came shortly to a large gateway, over which was written in bold letters: "The earth is the Lord's, and the fulness thereof; thou shalt worship the Lord thy God, and Him only shalt thou serve."

"We passed through into a beautiful garden, where were all manner of shrubs, trees, and flowers, 'pleasant to the sight and good for food.' The air was balmy, and there was a clear brightness that did not dazzle; the song of birds and hum of happy life caused a sweetness of harmony that cannot be described; nothing jarred or disturbed the perfection of the whole. We passed on, through paths of beauty that seemed endless, till we came to a more open part, where were erected large and magnificent buildings, judged by a sense I had once known, but which now looked nothing more than the buildings I made as a boy with my little wooden bricks. One of these was called the 'Greek Church,' another the 'Roman Catholic,' and another the 'Anglican,' while spreading in all directions were smaller buildings of a similar kind, but all professedly erected for the same object. From some of them music was issuing that some might consider the perfection of harmony and sound, but it fell dead and lifeless on the ear. We entered first the 'Greek Church.' Not a seat was vacant, and priests in gorgeous vestments were attending to the duties of their Order; numberless candles lit up a magnificent display of colors, pictures and arrangements most imposing. During a little lull in the service my Companion called, in a voice of power, pity and love, 'Come to me.' A very few appeared to hear Him, but among them I noticed my friend and her son turn a responsive look. Not one of the priests did I see take any notice, except that two or three, who kept their backs toward Him, were more diligent in their respective employments. With a look of deep tenderness He turned and went out, no one following Him. Oh! that a lost world could see that look. I have seen nothing to compare it to; no pen nor pencil could describe it. We entered each building in turn, and in each the same loving invitation from his lips went forth, 'Come to Me.' In some of the smaller and less pretentious buildings the proportion of those who turned a responsive look to his tender call was much larger than in the more showy ones, but none arose and followed. He looked sad and thoughtful, but beneath it all could be discerned a Kingly power.

"We walked on, leaving these churches be-

\* Now reported as recovering in a Baltimore hospital.

hind us, but there was a change in all surrounding; the garden, though still retaining much of its beauty, had lost its former freshness, and a blight and sense of oppression rested over it and over all. Presently we came to a deep, wide and extensive ditch, in which were human bones—the collection of centuries and the outcome of persecutions by the professing church. Many of them were fresh and in some cases the flesh was still decaying on the skeleton. Now He spoke to me, as we gazed on the sad spectacle, and said; 'Son of man, seest thou what these people have done and are still doing, in my name, and for my honor?'

"Close by was a building, differing from any we had seen before. Over the doorway was written: 'I was in prison and ye visited me.' As we passed through we heard the clank of irons, and entering a cell, a prisoner, whose face was radiant with joy, rose up to meet Him as he recognized his Lord. He took his hand and sat down by him, and for the first time seemed at rest. Motioning me to leave, He said: 'Go and tell my church where they will find Me.'"

### The Fatal Door.

The Chevalier, Gerard De Kampis, was very rich and a very proud man. Soon after the completion of his magnificent castle, he wished to have a house-warming, and accordingly all his great neighbors were invited to a great feast. At the conclusion of a sumptuous repast, his guests made speech after speech, in which the host was lauded to the skies, and told that he was the most fortunate man alive. As the Chevalier loved flattery, we can imagine how proud and delighted he was.

One among the guests, however, said nothing for a time. When each man had made his speech, he uttered the following singular observation upon the happiness of the host: "Sir Knight, in order that your felicity should be complete, you require but one thing; that this is a very important item."

"And what thing is that?" demanded the knight, opening wide his eyes.

"One of your doors must be walled up," replied his guest.

At this strange rejoinder, several of the guests began to laugh, and Gerard himself looked as much as to say, "This man has gone mad." Wishing, however, to have the clue to this enigma, he continued: "But which door do you mean?"

"I mean that, through which you will someday be carried to your grave," replied the other.

The words struck both guests and host, and made the latter reflect most seriously. The proud man remembered the vanity of all earthly things, and from henceforth he no longer thought only of the perishable treasure he had once gloried in. He was completely altered, and made good use of his riches.—*Selected.*

GREAT thoughts belong only and truly to him whose mind can hold them. No matter who first put them in words, if they come to a soul and fill it, they belong to it, whether they floated on the voice of others, or on wind and silence and the night.—*Dream Life.*

FOR "THE FRIEND."

A Plea for the Farm.

The recent census shows no abatement in the depopulation of the rural communities and the growth of the cities at the expense of the country. It is evident that this tendency towards rural decline is injurious to agriculture and the country in general. What are the causes of the unpopularity of country life?

Young men are constantly leaving the farms to earn larger wages in the cities and enjoy a more progressive life which the society here affords. Yet we hear of very few persons who have been brought up in the city leaving the bustle of business and pleasure of society to live on a farm. And this is not strange. The most intelligent boys on the farm are given the best education, often a "higher education" at college, and while they are favored in natural endowment and opportunity, are content or compelled to stick to the farm, the smarter ones have new tastes and ambitions with their new learning, and very naturally turn to the more congenial atmosphere of the city for their life's work. And considering what many farms are, where there have been bitter struggles and hard toil, who can blame the boys for turning from what they have learned to abhor to the enjoyment of culture? It is a sad, hard fact that many of our farms do not make refined happy homes. But this is not the fault of the soil.

And who is to blame for the young men's lack of rural interest? If when little boys they had had a pet lamb or a rabbit or a bit of garden to care for and call their own; if at the district school they had been made interested in bugs, birds, and plants, and led to observe the methods and mysteries of Nature; if the high-school had instructed them in elementary agricultural physics and chemistry and horticulture, and the boarding-school or college offered a technical course in agriculture; and probably more potent than all, if the father was a man of such refinement and business success as to command his son's respect and admiration, the farmer boys with a higher education might follow in their father's footsteps and choose agriculture for a profession,—and they might not. No matter what his training, in every country youth is qualified to farm. In a congenial home environment and properly directed interests at home and in school would save many lads to the farm.

An ambitious boy naturally tries to follow the example of great men, whether in business, engineering, politics, letters, art, or science, whom his studies and observations have taught him to admire, and the young man who feels latent power in these lines hopes to make his mark. He has never realized that there are other roads to happiness than fame and fortune, and that a broad one is the profession of agriculture, with its great attractions to one who loves Nature and an independent life.

In dealing with this subject Prof. L. H. Bailey writes: "Let us take the proposition that the profits of farming are so small that educated tastes cannot be satisfied and gratified on the farm. Now I grant this to be true, the measure of the satisfaction of an educated taste is money; but I deny it most strenuously if the satisfaction of an educated taste is in a purer and better life." "I do not believe that people are to become wealthy on the

farm as a few do in manufacturing." "Certainly I should not go on the farm with that idea in view. But if I wanted to live a happy life, if I wanted to have at my command independence and the comforts of living, I do not know where I could better find them than on the farm; for those very things which appeal to an educated taste are the things which the farmer does not have to buy,—they are the things which are his already."

H. H. A.

FOR "THE FRIEND."

WE'LL CALL HIM LORD JEHOVAH.

Scan the starry heavens  
At midnight's silent hour;  
What a scene of beauty,  
What evidence of power!

To give it an existence,  
To cause each star to shine  
Required a God omnipotent,  
Omniscient and divine.

To hang a world on nothing,  
In space to swing a sun—  
What shall we call the being  
Who has such wonders done?

We'll call Him Lord Jehovah,  
Our Saviour and our King,  
And to his lowly altar  
Our all, with reverence, bring.

E. Newlin Stout.

"I Am The Way."

Once upon a time I was travelling in Italy with some friends. None of us could speak the Italian language. We were not familiar with the customs of the people or of the railways. And so, in order to relieve us of all bother or the possibility of making troublesome mistakes, we had engaged a young man to act as courier, or business manager, for us. He could speak all the languages needed. He had often been to all the places we were going; he knew all about the railways and other ways of travel. We just left everything to him to attend to, so that we could be free to enjoy ourselves.

But there was one man who liked to attend to things himself. He spent a great deal of valuable time looking at time-tables, and gave himself and us needless worry. One day, in Naples, he grew very anxious about the train we were going to take. "When does it leave? Where is the station? How can we tell which train is ours? Which carriage shall we get into?" And many more questions he kept asking. Then our courier said: "Doctor, I am your train, follow me. Keep close to me. That is all you have to do." How easy that was! How simple! What a lot of trouble it saved!

Well, it was just so when the disciples were worrying about a lot of things; "Lord, we know not whither thou goest; and how can we know the way?" Then Jesus said, "I am the Way, the Truth and the Life." Why, how simple that makes everything! The youngest child can get along as well as the wisest man.—Kennedy.

THE world is wide. Are men of one faith under obligation to make that faith universal? Better make it winning. Better make it humble, tolerant, brotherly, and leave the issue of predominance to Providence.

Journal of John Woolman.\*

"Get the writings of John Woolman by heart," wrote Charles Lamb, and his words will not readily be forgotten by Friends. The New Century edition recently published by Headley Brothers [London], is enriched with a valuable bibliography, and a letter by Esther Tuke, wife of William Tuke, of York, descriptive of Woolman's last illness, which has not apparently been published before, together with another letter from the same hand, previously printed in parts in the *Irish Friend*, which is a convenience to have included entire with the Journal.

Probably no Quaker writing has found wider acceptance outside the Society of Friends than Woolman's Journal. William Ellery Channing, Whittier tells us, pronounced it "the sweetest and purest biography in the language." Men like Gladstone and John Morley have read it and appreciated its purity. The life is a story that does not grow stale. The writings may be read and re-read. As Whittier says, "Beauty they certainly have, but it is not that which the rules of art recognize; a certain indefinable purity pervades them, making one sensible, as he reads, of a sweetness as of violets." As we close the book we rise with a sense of having breathed a purer atmosphere, of having been lifted nearer Heaven. Thomas Priestman, of York, in whose house Woolman died, wrote of him: "He was a very upright, heavenly-minded man. His dwelling seemed very near the Fountain."

John Woolman was an apostle of simplicity and humanity. The negro slaves were the great charge to which so much of his life was devoted; but wherever men suffered, Woolman suffered with them, whether it were the slave on the cotton or sugar plantation, the sailor on the high seas, or the paid laborer whose excessive toil and suffering were the outcome of the luxury of a few; as in that remarkable dream when he found himself a part of the mass of human misery. He had a conscience which would probably have been termed to-day morbid or hypersensitive, but his nearness to the Source of all good gave him a vision far beyond that of his fellows. Even his fellow-believers often found his ways hard to understand. He could not drink out of silver vessels, he could not touch sugar because it was the outcome of slave labor, he did not feel free to accept the hospitality of a slaveholding Friend without offering payment.

Esther Tuke wrote after his death: "Though he appeared to us in some things singular, and the path he trod straiter than the liberty some of us have thought the Truth gives, yet I may say that I cannot help thinking it was the way Truth led him; . . . and looking at the little comfort he had, it was the cause of humbling to my mind, and brought to an inquiry what returns I had made, and whether I walked answerable to what I enjoyed far beyond merit; and I sometimes thought his singular and abstemious way, so striking and conspicuous, may be a means to draw divers others to the like examination; and I know nothing in this luxurious and licentious age more likely to begin a reformation than a solid consideration of this sort; for do we not see how pride,

\* The Journal of John Woolman, with introduction by J. G. Whittier. Also addenda Bibliography, Index and Appendix. New Century Edition, 332pp., 8vo. (Headley Brothers; 3s 6d.)

superfluities in meats, drinks and apparel, abound amongst us, and, like a torrent, seem to carry all before them?"

Woolman's work for the slave has been largely accomplished, but his plea for the oppressed and suffering everywhere, and his controversy with luxury, are a message as much needed to-day as when first uttered. His "Word of Remembrance to the Rich" is not yet out of date.

This edition is adorned with several interesting illustrations, and is neatly bound. A shilling edition in paper covers omits the special features.

FOR "THE FRIEND."  
**PEACE.**

Twin Spirit of the eternal God of Love,  
Thou comest at his coming, and Thy reign  
Co-equal with his own doth e'er remain;  
Then all things, harmonizing sweetly, move,  
On earth, as in the realms of light above,  
To one united, soul-inspiring strain;  
As in the long ago, ere man grew vain  
And slew, in wrath, the white-winged Heavenly  
Dove—  
Wilt Thou not come to sit upon Thy throne  
And reign, alone, supreme o'er land and sea,  
Till wars no more—their fiendish arts unknown,  
Save in the saddest hours of memory—  
No more shall mock, in wildest thunder-tone  
The plaintive, pleading voice of misery?  
*E. Newlin Stout.*

WHAT THE BOOK SAID.—"Once upon a time," a library book was imagined talking to a little boy who had just borrowed it. The words seemed worth recording, and here they are:

"Please don't handle me with dirty hands. I should feel ashamed when the next little boy borrowed me.

"Or leave me out in the rain. Books as well as children can catch cold.

"Or make marks on me with your pen or pencil. It would spoil my looks.

"Or lean on me with your elbow when you are reading me. It hurts.

"Or open me and lay me face down on the table. You wouldn't like to be treated so.

"Or put in between my leaves a pencil or anything thicker than a single thin sheet of paper. It would strain my back. "Whenever you are through reading me, if you're afraid of losing your place, don't turn the corner of one of my leaves, but have a neat little book-mark to put in where you stopped, and then close me and lay me down on my side, so that I can have a good, comfortable rest.

"Remember that I want to visit a great many other little boys after you are through with me. Besides, I may meet you again some day, and you would be sorry to see me looking old and torn and soiled. Help me to keep fresh and clean, and I will help you to be happy."—*S. S. Visitor.*

Over the triple doorway of the Cathedral of Milan there are three inscriptions spanning the splendid arches. On one is carved a beautiful wreath of roses, and underneath is the legend: "All that which pleases is but for a moment." Over the other is a sculptured cross, and there are the words: "All that which troubles us is but for a moment." But underneath the great entrance to the main aisle is the inscription: "That only is important which is eternal."

## Failing and Successful Varieties of Patriotism.

FROM "ANGLO-SAXON SUPERIORITY," BY EDMOND DEMOLINS.

We may now pass a comparative judgment of four varieties of patriotism.

Patriotism founded on the religious feeling is now confined to the Great Desert, where the Mussulman brotherhoods keep it alive with difficulty; at any rate it no longer has any action abroad. Among the Western nations, religion tends more and more to the practice of tolerance, proselytes use no longer force, but persuasion; religion nowadays only sways consciences, and no longer requires armed authority to recruit its adherents. This variety is therefore in general decline.

Patriotism founded on commercial competition has also had its day. The causes which formerly gave rise to it in the Mediterranean Sea are no longer at work. The ancient Phoenician, Carthaginian, Grecian, and after them the Venetian and Genoese cities no longer exist, or barely exist; their irremediable ruin and decay show what this kind of patriotism is worth as a social force. Nowadays, competition has become "the soul of commerce," even whilst governments do their best to weaken or limit it with custom-house duties, nations are brought closer together, and upon the whole, trade more and more freely from one end of the world to the other.

This is another form of patriotism with which we need no longer reckon, and which may be consigned with the other to the records of ancient history. Unfortunately we cannot say the same of the third variety.

State patriotism, founded on political ambition, is not dead. But it is in a worse decline than is generally supposed. It presents this unmistakable symptom, offered by most things condemned to an early end—that it can only be kept alive by artificial processes and more and more violent stimulants. Moreover, it enforces on the populations exorbitant and ever-increasing charges. It is a probability that between France and Germany, for instance, the conquered nation will in the end be the one that succumbs first to the heavy taxation imposed by a peace that is more onerous than war. But when that time comes, the victorious one will not be in a much better condition than the other.

The real conquerors will be the societies which belong to our fourth variety.

This variety, possessing patriotism founded on the independence of private life, presents all the symptoms of things that grow and have a great future.

1. This patriotism works naturally, without any necessity for exterior and unceasing stimulants. It is the product of a social state which develops in man a spontaneous need of independence and engenders dislike of all useless State-imposed constraints. Such a form of patriotism is as easy as eating and drinking and sleeping.

2. This patriotism develops wealth. It does so negatively by economy, by the absence of all the ruinous charges imposed by militarism; it does so positively, by stimulating every energy in private life. Societies of this type are undoubtedly the wealthiest on earth—and are made so by their own work.

3. This form of patriotism raises the moral standard. I must insist on this point, be-

cause our chauvinisme has inculcated in false ideas on this score. "Chauvin" says and repeats that War is a great source—perhaps the greatest source—of moral elevation and that if there were an end of all war, there would be a lowering of the ethical standard of humanity. This assumption may be useful for keeping nations ready to spring at another's throats, but it is contrary to the most elementary facts.

The savages of Southern America and Africa are constantly at war for the possession of the hunting territories, they ought therefore to have attained long ago the highest degree of moral worth; as a matter of fact, theirs is the last degree. If we consult the history of civilized peoples, we find that periods of invasions and wars, those periods when warlike patriotism reaches its climax, are at the same time those when man seems at the lowest ebb of morality. Then the historian has to deal with an accumulation of murder, fratricide, strife, and crime of all descriptions, such as can hardly be classified under the head "high moral standard." Prurient ambition and the desire of conquest and domination are enough to account for the leaders trampling under foot every moral consideration; on the other hand, the excitement and intoxication of the melee incite the soldiers to those acts of cruelty, violence, and debauchery which are common sense of the French language call "les actes d'une soldatesque effrenée."

It may be objected that the actual military regime does not imply such acts—at least, not in the same degree. This is quite true; but in our present state, the loss of moral feeling, if different, is none the less very real.

Nowadays, fortunately, the state of war is exceptional; the normal state for the soldier is armed peace. We are already far removed from the warrior whose life was spent in the midst of the fray; the present soldier spends his life in barracks, learning how to handle arms which in all likelihood he will never use. He is almost like a peaceful bourgeois, who lives on his income in consols.

Now, we do not clearly see what life in barracks can add to the moral development of the individual although we can very clearly see what such a life does to hinder it.

Comparative idleness and a life destitute of all initiative and responsibility, spent in a state of utter promiscuity, are not highly moral conditions. The re-enlisted man, who represents the soldier at his highest power, never was considered as a model of moral excellence. One of the most visible signs of a man's moral worth is his capacity to triumph over himself, by making the necessary exertions to surmount the difficulties of life—in short, in obeying the grim law of work. Well, it is a well-known fact, that military service does much to destroy this capacity in young men. The average prisoner is good for nothing but office work and police work; he finds it hard to return to his calling, whether that of an agricultural laborer or of a workman. He finds the old work decidedly too much for him. His passage through barracks has therefore perceptibly diminished his moral worth.

The officer, on the other hand, is influenced by his surroundings in a somewhat unfortunate way. There are hard-working officers, and these partly escape the enervating effects of

rack-life. In this, however, their situation in no way different from that of the common herd of civilians who are also compelled to work if they would live. But there are also the officers who do not work—I mean, who merely go through the strict round of their military duties. The latter gradually yield to the temptation of spending their considerable spare time in the cafes, in gambling, walking out, visiting or in various distractions. I should like to know how far these different occupations can contribute towards making an officer superior to the “pekin,” (as the French soldiers call the civilian)?

If we now examine the nations which have got rid of those two expressions of State patriotism—functionarism and militarism—we find that they thereby escape the causes of degeneracy inherent in these two institutions. The young people, not looking forward to the easy, ready-made berths of the administration of the army, have to go in for the commoner professions, which require stronger exertion and more original activity, whilst offering security and more responsibility. At any rate, the efforts they make in creating their own careers and providing for their families, impart to them an energy and moral worth which were never produced by an idle and easy

This form of patriotism contributes to a speedier expansion of the race throughout the world.

Whilst on both sides of the Rhine and of the Alps, we are trying, by all possible means to build up a weakening patriotism whilst we are passing reviews of our troops and celebrating military anniversaries, one adversary whom we do not see, or whom we despise because he is not, like us, armed to the teeth, is quietly furrowing the seas with his innumerable ships, and gradually filling the world with innumerable colonists.

The obsolete idea lingers with us—that the strength of a race is mostly derived from the size of its public powers. If this was the true idea, the Latin races would by this time be the masters of the world, whereas they are going wrong on all points to the Anglo-Saxon races, whose public powers are reduced and peace being.

If we understand this well, we should be in the best condition for taking on Germany that is the object of which we hear so much. We should seek our revenge, not in military predominance, which weakens the conqueror as much as the conquered one, but in social predominance—the only real predominance, because it is based on work and the independence of private life.

The state of war, or the armed peace which is its corollary, is not an unavoidable necessity, but simply a natural concomitant of the different types of societies which have prevailed hitherto, all of which were more or less founded on an exaggerated importance of the public powers. With those societies which have succeeded in shaking off such social conditions, there is but an occasional occurrence; each one keeps a nominal army, so as to be able to defend itself in case of attack on the part of any of those backward societies which are still keeping to the old military system.

Now, we wish to sum up the foregoing considerations in one brief formula, we might say—

That State patriotism, founded on political ambition, is but an artificial, spurious patriotism, which leads people to ruin.

Real patriotism, on the contrary, consists in energetically maintaining private independence against the development and encroachments of the State, because such is the only way of insuring social power and prosperity for the Fatherland.

### The Use and Abuse of Health.

In matters of health, paradoxical as the statement is, the battle is not always to the strong. Indeed, it is by no means rare to see cases where the direct cause of premature breakdown and death was an inherited good constitution. It is with health as with wealth—that which an ancestor has labored long to accumulate may be dissipated in a short time by a spendthrift heir; while, on the other hand, men are apt to be careful of that for which they have personally struggled.

It is an undoubted physiological fact that people who have inherited good constitutions may, if they choose, and barring accidents, live long lives; yet how often we see such people wasting this great gift in needless imprudence, priding themselves on the immunity with which they overtax nerve force on foolish pleasures, claiming that they “never take cold,” and boasting of their recuperative powers, in the possession of which they continue to insult nature.

But sooner or later nature always resents insult, and the day of retribution inevitably comes to the man who used his principal of health to gamble with, instead of contenting himself with the legitimate use of his interest.

This, of course, does not alter the fact that one man may do things with impunity that would be suicidal in another. Our parable still holds good. His principal is larger, and consequently his income is larger; nevertheless, let him be satisfied with his comfortable six per cent., and not tempt fate with wildcat schemes.

Still clinging to our metaphor, we may say that, as there are many Dick Whittingtons, who come to town with a penny in their pocket, but with careful thrift end by being lord mayors, so it may be with many who are poor in physical health. Recognizing their limitations, and living wholesome sanitary lives, they may actually create a constitution enabling them to enjoy long years of health and happiness.

This end is not to be attained by a fussy over-occupation with questions of hygiene, but by a brave determination, daily carried out, to eat properly, sleep properly, breathe properly, and pay due heed to nature's admonitions.

In this fight we have the comfort of knowing that nature herself is with us, her tendency being ever away from disease and toward health.—*The Youth's Companion.*

PREACHERS.—Those words you now use in making a minister receive the Holy Ghost were used among the Jews in making a lawyer. A priest has no such thing as an indelible character. What difference do you find betwixt him and another man after ordination? Only he is made a priest as I said by designation, as a lawyer is called to the bar. All men that would get power over others make themselves

as unlike them as they can; upon the same ground the priests made themselves unlike the laity. Methinks 'tis an ignorant thing for a churchman to call himself the minister of Christ, because St. Paul or the Apostles called themselves so.

If one of them had a voice from Heaven, as St. Paul had, I will grant that he is a minister of Christ; I will call him so, too. Must they take upon them as the Apostles did? Can they do as the Apostles did?—*John Selden, A. D. 1630.*

THE CURE OF LONELINESS.—Selfishness is one great cause of loneliness. If a man builds walls around himself, so that he may keep all that he has to himself, he soon finds that he has built walls around himself which shut out all that might come in to him from others. So the cure of loneliness may be the overcoming of selfishness. The medicines for this disease of loneliness are potions of generosity, of thoughtfulness for others, of self-sacrifice, taken in large doses. Even when the loneliness comes from the bitterness of loss and sorrow, the grace which leads to and comes through forgetting self, going out of self and doing for others, is the only cure that God has given on earth for its healing. For this reason we find Jesus speaking of the life given even unto death for others as a cure for loneliness. He said, “Except a grain of corn die it abideth alone.” And he was speaking, not of wheat, but of life. Are we ever taken with times of feeling lonely? Then let us go and do something for somebody. That is the cure.—*S. S. Times.*

To be a “rough rider” does not require the courage necessary to live a genuine Christian life.

### Items Concerning the Society.

Persis Halleck, having returned from Bristol to Philadelphia, has been attending a few city meetings, expecting to be at Haddonfield Quarterly Meeting, held on Fifth-day, the 13th inst.

Cyrus Cooper, in the course of his present religious visit to many meetings in New Jersey, attended an appointed meeting at Haddonfield, on Fourth-day evening, the 5th inst., and at Moorestown on First-day afternoon, the 9th inst.

“We have felt a fresh concern at this time, to advise all our Friends, both elder and younger, to be faithful in the support of our testimony against an hireling ministry; convinced as we are, that the running after the ‘lo heres’ and the ‘lo theres,’ and giving countenance to those who officiate in the ministry for pecuniary reward, is very much calculated to retard our growth in the Truth.”—*North Carolina Yearly Meeting, Epistle of 1843.*

### SUMMARY OF EVENTS.

UNITED STATES.—The State Department has been informed that the foreign Ministers at Peking have reached an agreement, which was submitted to the Home Offices, and Secretary Hay has authorized Minister Conger to sign the agreement on behalf of the United States Government. As to punishments, they are to be the severest that can be inflicted by the Chinese Government, and as to indemnity, the Chinese Government is to formally admit its liability and then the matter is to be left for future negotiation.

Statistics show that China took last year in round numbers \$9,000,000 worth of cotton goods from the United States—more than Europe, South America, Canada and Mexico all put together.

The town of Eatonville, Fla., is said to have 1200 in-

habitants, with not a single white among them. It has its full quota of public officials, a bank and other business establishments requisite in a town of its size.

Fifty million dollars have been appropriated by Congress for the construction of warships, and bids have been received for 11 different vessels.

The report of the Secretary of the Treasury shows that the total receipts for the year ending Sixth Month 30th, were about \$659,000,000 of which nearly \$300,000,000 came from internal revenue, \$233,000,000 from customs duty, etc., and \$102,000,000 from the postal service. The expenditures amounted to \$590,000,000; of this sum \$98,000,000 were on account of the civil establishment, \$134,000,000 for the military establishment, \$140,000,000 for pensions, \$55,000,000 for the naval service, and \$102,000,000 for the postal service. A surplus is reported of nearly \$80,000,000.

The total number of pensioners according to the report of the Pension Bureau is 993,529.

In a debate in Congress it was said 104,000,000 pounds of oleomargarine were made last year, and for the most part sold as butter at from 18 to 30 cents a pound.

The largest grape-growing region in the world is said to be not in France nor California, but in Western New York, which has 50,000 acres in grape culture. In the Keuka Lake region there are 30,000 acres in vineyards, and in the Chautauqua belt 20,000 acres. The crop this year will amount to nearly 7,500 car-loads—22,500,000 nine-pound baskets of grapes.

A very rich gold territory is reported to have been found on the Yellow River, a tributary of the Kuskokwim, 300 miles from Yukon, where \$34,000 was taken from a piece of ground sixteen feet square.

In the Southern Industrial Convention lately meeting in New Orleans, the committee on Immigration submitted a report, recommending the several States of the South, through their Legislatures, to make early and ample provision for the work of immigration, distributing facts and statistics, attractively setting forth the resources and capabilities of each State, requesting the company of immigration in each State to co-operate with the railroads in the work of immigration, and asking Southern Governors to urge the importance of liberal appropriations for immigration work upon their Legislatures.

The casein contained in butter milk, which a few years ago was largely wasted, now is used in the manufacture of buttons, glue, paper, and a superior kind of white-wash and varnish.

Resolutions have been introduced into the House of Representatives, protesting against the continuation of the war in South Africa and stating, "That the Congress of the United States being committed to the principle of arbitration for the settlement of international disputes, urges upon the Government of her Majesty the wisdom of adopting this policy for the purpose of stopping the awful atrocities now going on in South Africa."

The Inter-oceanic Canal Commission stated in their report to Congress: "Europe and parts of Asia and Africa have made a declaration as to the Suez Canal, which dedicates it as an area in which war shall not exist, and the broad sweep of that decree includes all nations in its benefits and pledges all nations to its maintenance. It is the one great international act that stands in front of all others to mark the real progress of civilization. An isthmian canal in America to connect the two oceans has all the characteristics of the Suez Canal and demands like treatment. Whether we prefer it or not, this European decree will impress its just authority in time upon the American canal and we will applaud the result. Our children will assent to this, though we may refuse."

The population of Indians, exclusive of those in the State of New York and those in the five civilized tribes of the Indian Territory, may be stated approximately to be 181,939, an increase of 353 over the previous year. The five nations or tribes of the Indian Territory comprise the Choctaw, Chickasaw, Creek, Cherokee and Seminole. The approximate area of land embraced in the Indian Territory and controlled by these five tribes is 19,776,286 acres, with an estimated aggregate population of 84,750 Indians, including freedmen. It is estimated that at the present time there are approximately between 350,000 and 400,000 white people, non-citizens, within the limits of the five nations.

Two persons in Philadelphia who had charge of a young child, and allowed it to die without summoning a physician on the plea that they "believed absolutely in prayers curing all things," were recently sentenced to three months imprisonment.

The committee of the Presbyterian General Assembly that has been considering the returns from the Presbyteries has agreed upon a report recommending "that some revision or change be made in our professional statement."

The annual report of the Commissioner General of Im-

migration shows that during the last fiscal year the total number of immigrants who arrived in this country was 448,572, of which 23,200 came through Canada. Of the whole number, 304,148 were males and 144,424 females. This is a net increase over 1899 of 136,857. In addition, 65,635 aliens came as cabin passengers. They swell the total immigration to 514,207.

Wu Ting Fang, the Chinese Minister to the United States, spoke in New York on the 9th inst., on "The Teachings of Confucius."

Commenting on the teachings of Jesus Christ to "Love your enemies," he said: "Such a standard of excellence is too high for humanity. There is no likelihood that many people will follow it. At this very moment Christian missionaries are calling for bloodshed and vengeance, and Christian armies are devastating the land, sparing neither age nor sex. There is indeed a vast gulf between doctrine and performance. Confuciusism does not sanction retaliation in a vindictive spirit, such as, I regret to say, is shown by some persons professing to be governed by the tenets of Christianity."

There were 376 deaths in this city last week, reported to the Board of Health. This is 70 less than the previous week and 36 less than the corresponding week of 1899. Of the foregoing, 200 were males and 176 females: 57 died of congestion of the lungs; 51 of inflammation of the lungs and surrounding membranes; 21 of diphtheria; 14 of cancer; 11 of apoplexy, and 7 of typhoid fever.

COTTON closed on a basis of 10 $\frac{3}{4}$ ¢ per pound for middling uplands.

FLOUR.—Winter, super., \$2.30 to \$2.50; Pennsylvania roller, straight, \$3.30 to \$3.40; Western winter, straight, \$3.40 to \$3.60; spring, straight, \$3.50 to \$3.85; city mills, straight, \$3.45 to \$3.60.

GRAIN.—No. 2 red wheat, 72 $\frac{1}{2}$  to 72 $\frac{3}{4}$ ¢.  
No. 2 mixed corn, new, 43 $\frac{1}{2}$  to 43 $\frac{3}{4}$ ¢.  
No. 2 white oats, clipped, 30 to 30 $\frac{1}{2}$ ¢.

BEEF CATTLE.—Best, 5 $\frac{3}{4}$  to 5 $\frac{1}{2}$ ¢; good, 4 $\frac{3}{4}$  to 5 $\frac{1}{4}$ ¢; medium, 4 $\frac{1}{2}$  to 4 $\frac{3}{4}$ ¢.

SHEEP AND LAMBS.—Extra, 4 $\frac{1}{4}$  to 4 $\frac{3}{4}$ ¢; good, 3 $\frac{3}{4}$  to 4¢; common, 2 to 2 $\frac{3}{4}$ ¢; spring lambs, 4 $\frac{1}{2}$  to 6¢.

HOGS.—Best Western, 7 to 7 $\frac{1}{4}$ ¢.

FOREIGN.—A telegram to Berlin conveys the thanks of Emperor Kwang Su and the Empress Dowager for the moderation of the demands of the Powers, and says "that their Majesties are anxious to return to Peking as soon as circumstances will permit, and are eager to arrive at an understanding with the nations."

Li Hung Chang has informed General Chaffee that he and all the people of the province of Chi-Li are extremely gratified at the behavior of the American troops toward the Chinese.

During the negotiations with the Powers, it is expected that Prince Ching and Li Hung Chang will call attention to the great damage caused by the punitive expeditions. Such expeditions, it is pointed out, were entirely unnecessary in view of China's action in protecting foreigners and their interests after the rescue of the Legations in Peking, and were unauthorized by international law, in view of the fact that the Powers expressly stated that they were not at war with the Chinese Government. If the right of China to present the claims is recognized, she will be able to present a bill for damages which will largely offset that to be presented by the Powers. The United States will not, however, be interested in claims growing out of the punitive expeditions, as American troops have not taken part in them.

Peking advices state that the Chinese Emperor will return to the capital if he is assured of his safety. All the foreign envoys, except the British Minister, have received instructions agreeing to the joint note embodying the demands of the Powers.

It is stated that the Belgian station, in which were 3000 converts, has sustained a prolonged siege by Boxers and imperial troops. That other stations further west are still besieged, not only by Boxers, but by Chinese troops acting under orders from the authorities, and this in spite of the assurances by the plenipotentiaries that the Government is doing its utmost to suppress outrages.

Count von Waldersee has placed the German flag on the tombs of the Ming dynasty, but he did not carry out his original intention to raze them.

General Wilson, who has lately arrived in Washington from Peking, speaking of the Chinese situation, said: "China is absolutely prostrate. The report that she contemplates making a counter claim for indemnity on account of the punitive expeditions may be true, but I have no reason to believe that any attention will be paid to it. China has nothing to say in the matter; she is on her knees, and must accept the terms the Powers decide to impose. The punitive expeditions were unnecessary, and American troops did not participate in them. Their effect was to create bad blood."

An extra session of the English Parliament began on

the 6th inst., in London. The action of Joseph Chamberlain, Secretary of the State for the Colonies, was bitterly assailed, especially in regard to the policy of the government in South Africa and China. In reply, Secretary Chamberlain announced in the House of Commons that civil government will shortly be established in the Transvaal and Orange River Colonies. He said that the Government's policy now is to defeat the Boers yet in arms. That accomplished, a Crown government would be set up and a Boer self-government would follow. Farm burning and "other severe military measures" would be stopped "far as possible," and pacific proclamations would be issued.

Paul Kruger, late President of the Transvaal Republic, has received an enthusiastic welcome in Holland, but despatch received at Antwerp from The Hague says Holland has no intention to intervene in favor of arbitrat in the Transvaal troubles.

It is estimated that over 92 per cent. of the ocean floor has a temperature lower than 40 degrees Fahrenheit. Frequently, while in hot equatorial regions, the Challenger dredges brought up great masses of this icy ooze cooling the ship's drinking water.

A Danish engineer has invented a recording teleph which was exhibited at the Paris Exhibition. The principle upon which it is based is said to be extremely simple. It not only records but reproduces sounds.

#### NOTICES.

##### Public Meeting, Lansdowne, Pa.

A meeting for worship is appointed by authority of Chester Monthly Meeting, Pa., to be held in the meeting-house at Lansdowne, Pa., Fifth-day evening, the 21st inst., at eight o'clock.

FRIENDS' RELIGIOUS AND MORAL ALMANAC AND FRIENDS' CALENDAR FOR 1901 are for sale at Friends' Book Store, 304 Arch Street, Philadelphia. Almanac without cover, four cents; with cover, five cents; postage extra. Calendars, five cents; if mailed, ten cents each.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will start from Philadelphia 7.16 and 8.18 A. M., and 4.32 and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, call Westtown Station or West Chester, Phone 85.

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##### Friends' Library, 142 N. Sixteenth St., Phila.

Among the books added Eleventh Month 28th, 1900 are the following:

HARLAND, Marion, pseud.—John Knox.  
HARLAND, Marion, pseud.—Hanna More.  
HARRIS, J. R., ed.—Life of F. W. Crossley.  
HART, A. B.—Studies in American Education.  
JONES, William—Quaker Campaigns in Peace and War.  
LONG, W. J.—Wilderness Ways.  
PENN, William—Some Fruits of Solitude (new ed.)  
STEDMAN, E. C.—American Anthology 1787-1899.  
THOMPSON, G. G. Stot.—Woman Tenderfoot.  
WOOLMAN, John—Journal edited by J. G. Whittier (New Century edition).

Open on week-days from 11.30 A. M. to 2 P. M. and on 3 P. M. to 6 P. M. Also open from 7 P. M. to 7.45 P. M. on the evenings on which Friends Institute Lyceum Meetings are held.

DIED, at the residence of Charles Blackburn, her son-in-law, the twenty-seventh of Tenth Month, 1900, H. HOLLINGSWORTH, in the seventy-eighth year of her age. She was a member of Middleton Monthly and Particular Meeting of Friends, Ohio.

—, on the eleventh of Ninth Mo., 1900, JOB HORTON, in the eighty-first year of his age; a member of Middleton Monthly and Particular Meeting of Friends, Ohio.

—, at the home of her son, Seth Shaw, on the twelfth of Tenth Month, 1900, PENINA SHAW, in the second year of her age; an elder and member of Middleton Monthly and Particular Meeting of Friends, Ohio.

—, at his residence in Ulysses, Tompkins County, N. Y., the fourth of Eleventh Mo., 1900, CHARLES HORTON, in the seventy-seventh year of his age; a member of Hecctor Monthly Meeting of Friends. His sammon from this world was sudden, but not unexpected either to himself or his friends; and we reverently believe it was gathered with the just of all generations. His last prayerfully uttered were, "Oh, grant my deliverance, and a short time previously said, "I may say at this time that I can rejoice in the mercy of the Lord."

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# THE FRIEND.

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## The Doukhor Colonists Not Yet Past the Critical Period.

We have lately given place in our columns to accounts of the Doukhobors, written by two summer visitors who naturally brought away from them a more rose-colored view of their condition than would be obtainable at other seasons of the year. Our Friends who have been in the closest and most frequent touch with these colonies fear that such accounts may have the effect of setting Friends here in a dangerous state of ease in regard to the actual needs of that people through the coming winter. Though their industry during the summer has probably provided the larger part of them with a fair supply of sustenance for another winter, yet there have been many suffering under special disadvantages who will require the help of Friends to prevent serious suffering. It is feared that impressions received of their comparative comfort in the summer season will cause some Friends to feel excused from rendering help during the critical time now approaching, that even more lives may be suffered to perish through destitution than was the case when our sympathies were more alert.

## Haddonfield Quarterly Meeting.

Hold thy peace at the presence of the Lord God; for the delay of the Lord is at hand; for the Lord hath prepared a sacrifice; He hath bid his guests" (Zeph. i: 7).

Haddonfield Quarterly Meeting was held at Crestown on the thirteenth instant. The beautiful weather, and the interest which centered in the occasion, brought a large number of visitors from other Quarterly Meetings; and together with our own members filled the new meeting-house nearly to its capacity. As the meeting gathered and settled into session, a lively concern seemed speedily to prevail; that it might be held to the honor and glory of Him whom we professed to worship,

and that to Shiloh the gathering of the people might indeed be. Three young Friends in close succession very soon arose and gave vocal expression to this feeling; inviting to the true inward silence, and to the true place and manner of worship, as taught by our blessed Master at the well of Samaria. A tender and fervent plea at the footstool of Divine grace was the next offering; after which the stream of a pure living gospel ministry seemed to have course, baptizing the assembly into that oneness of spirit which is the earnest of the better life into which all are called of God. An aged Friend, who was reckoned among the deeply concerned visitors, in a powerful appeal for our submission to the cleansing and refining operation of the Holy Spirit, referred to the cross of Christ as the power of God unto salvation; also quoting the text, "The King's daughter (which is the church), is all glorious within; her clothing is of wrought gold" (Psalm xlv: 13). Calling attention to the expression "wrought gold," that it signified gold tried in the fire, and yet so carefully that not a particle of the pure metal would be allowed to be consumed in the refining process. The parable of the vine was dwelt upon by another aged Friend; special reference being made to the necessity of the pruning process upon the branches: that though it might seem wasteful, yet it was for a great and valuable purpose, namely, that much good fruit might be borne.

After several other ministering Friends had spoken, addressing themselves particularly to the younger Friends present, the first session of the meeting closed, under a feeling of thankfulness for the privilege of being so bountifully fed from the Master's table.

The session for business was also a season of deep instruction and interest, wherein the affairs of the Church were transacted in a large measure of that "spirit and wisdom of Jesus, and love of each other" which is the badge of true discipleship.

Among the subjects claiming the attention of the meeting were the reports of the committees having the oversight of the indulged meetings at Atlantic City and Merchantville. The attendance at the former of these had at times reached two hundred persons during the past summer. Several Friends, not members of the Quarterly Meeting, expressed their sense of the value of this meeting, not only to our own members when sojourning there, but also to individuals not of our religious Society, who may at times avail themselves of the opportunity to attend a meeting for worship held after the manner of Friends.

Though the outlook for the meeting at Merchantville did not appear encouraging, it was thought best to continue it a further period of six months, in the belief that there were some to whom it would be helpful and tend to strengthen their life in best things.

Near the close of the meeting a young minister who had for some time past been visiting, in the love of the Gospel, its various subordinate branches and some of the families thereof, feelingly alluded to the fact, that he believed the work to which he had felt called was now accomplished; and that as he had passed among us, he had been encouraged with the belief that a renewed visitation of heavenly love was being extended to the young people of this Quarterly Meeting, the overflowings of which extended beyond the borders thereof. Under the feeling of solemnity which arose through these remarks, and the renewed sense to which they gave rise of our individual responsibility, that nothing might be suffered to hurt or destroy in the Lord's holy mountain until the knowledge of Him should fill the earth as the waters cover the sea (Psalm xi, 9), the meeting closed.

The appearance of such a gathering in these days, when some begin already to speak of the decadence of Quakerism, could not fail of being a real comfort to those whose desire is for the upbuilding of Zion; that her borders may be extended, and her strength increased. Did any one seek consolation in galleries filled from end to end with plain substantial Friends, they must have found it there, where sixteen approved ministers sat, showing forth by thoughtful face or word of exhortation the blessed effects of the Gospel of Christ. Did any one long to see, as of old, the spiritual life of the meeting arise and flow as from vessel to vessel, until the assembly was baptized into solemnity, they found it here, where it seemed as though the Lord of life and glory did move upon the hearts of the people and touch the lips of his ministers as with a live coal from his holy altar.

WHEN God intends to fill a soul He first makes it empty; when He intends to enrich a soul, He first makes it poor; when He intends to exalt a soul, He first makes it humble; when He intends to save a soul, He first makes it sensible of its own miseries, wants and nothingness.

Our Saviour in the end of his beatitudes, speaks, "Great is your reward in heaven," but in the beginning of them, He first saith, "Blessed are the poor in spirit." God deals in the spiritual building, as men do in the artificial building, the higher they intend to build, the lower and deeper do they lay their foundation.

If God intends to lift you up to Christ, and mercy, and grace, and glory, He will then bring you low in the sense of your sinful miseries and spiritual wants, and self-nothingness and unworthiness.—*Flavel*.

THE recognition of friends in heaven is a sweet doctrine to many, but the recognition of Christian brethren on earth ought to be equally precious. Many go off in raptures over the former, who practically ignore the latter.

FOR "THE FRIEND"

## Noble Words of a Dying Indian Chief.

Martha Craig, an adventurous, talented young Irish woman, whose forefathers for the last three hundred years have dwelt in the same mansion in Belfast, Ireland, after having herself sojourned six years, working and mingling with the people among the vineyards in the south of France, eventually came to Canada, settling on the shores of the Georgian Bay amongst the Indian aborigines, at a place called Garden River Reserve, twenty miles from Sault Sainte Marie.

Here she met with Begnuginini, the last hereditary chief of the Ojibeways, and son of the warrior, Shingwauk, who fought for Geo. III. at Niagara and Mackinac. She formed a deep friendship with old Begnuginini, and was adopted into the tribe under the name of Enookwashooshah (a brave woman).

At first she was compelled to carry on her conversation with the old chief through an interpreter. She soon learned that it was Begnuginini who had supplied Schoolcraft with the Indian traditions which appear in Longfellow's great poem. 'Hiawatha,' it seems, is the Ojibeways' Christ, who, they believe, went to heaven, and there received the religion which still prevails among the tribe.

One of the sayings of Chief Begnuginini, who was somewhat of a socialist was, "The land belongs not to the red man, nor the pale face, but to the Great Spirit."

Chief Begnuginini has been dead for about nine months. "His last words to me were," she said, "While the sun shines by day and the moon by night, while the waters flow to the sea, while the grass grows green, my pale face daughter, living or dead, I shall never forget you. Think good thoughts always, and the Great Spirit shall dwell around you and protect you from all evil; and who knows but that we shall meet in the land beyond the portals of the setting sun."

Martha Craig has the distinction of being both a princess of the Ojibeways and Winnebagos, and possesses some interesting photographs of herself taken in native costume. She has obtained no end of Indian lore during her sojourn among the red men, and hopes to convert it into reading matter later on.

## Modern Heroes.

There are some who think that bravery died with the Romans, that art has been decaying since the end of the palmy days of the Greeks, that all the noble virtues have long ceased to find lodgment in the human heart. . . .

The *Youth's Companion* tells of a young collegian, imbued with the pessimistic spirit, who was lamenting the decay of the higher virtues of the times. He had much to say now of Sidney and Sir Thomas Moore and other brave and chivalrous gentlemen, dead long ago.

"Where will you find such men nowadays?" he cried. "Nowhere. We are sordid and commonplace. We care for nothing but making money!"

Presently his father told the story of Walla Tonaki, the Navajo boy who was condemned to death two years ago by his tribe; but such was their confidence in his honor that he was permitted to travel alone and unguarded for hundreds of miles to fulfill an engagement,

giving his parole to return and be shot at the set time.

"And he was there," said the squire. "The tribe was in waiting, and at the very hour set the Tonaki appeared and quietly faced them ready for death.

Then Tom's mother recalled the story of the burning of the Charity Bazaar in Paris, and of the Duchess d'Alencon, who, with the roof dropping in flaming fragments around her, when a way was opened through the shrieking, struggling mass for her escape, drew back, saying:

"My guests go first," and remained till the charred, dead body was carried out.

"Courtesy and high breeding in the old time touched no loftier mark than that," his mother said, with tears in her eyes.

Some one else recalled Prof. Max. Muller's account in his "My Indian Friends" of a Christian convert, Goreh, among the Hindus. His father was a high-class Brahmin, obliged by his position publicly to curse his son for his change of religion. He loved his son, and to avoid the necessity of pronouncing the curse, took a vow of perpetual silence. He retired into the forest and never uttered a word again.

"Here were a poor red Indian, a princess, and a Hindu who could touch hands with the great men of past ages, Tom," said his father. "Human nature can rise to as great heights now as it ever did. And the opportunities come every day. Make ready to use them, and waste no time bewailing the golden age." —*Christian Standard*.

## Great Men and Their Bible.

The want of Bible knowledge among university students has been frequently commented upon. But, if it be true that misery loves company, then the under graduates may take heart, if the following after-dinner conversation of high officials is correctly reported:

A party of very distinguished men—Cabinet ministers, Senators, diplomats, scientists, generals, and high officials—were earnestly engaged in an after-dinner conversation, in Washington, when the conversation naturally drifted from politics to the proposed revision of the creed of the Presbyterian Church. Much to the surprise of each other, and to themselves perhaps, no one of the party was able to name the "Five Points of Calvinism" upon which the theological system of so large a community is based. Several undertook rather bravely to explain for the benefit of their less learned companions what Calvinism meant, and a Justice of the Supreme Court was able to name four points of Calvinism to his own satisfaction, although his accuracy was questioned by others, and he could not remember the fifth. His four points were:

1. Original sin or total depravity.
2. The freedom of the will.
3. Predestination or election.
4. The perseverance of the saints.

Then somebody remarked that he once sat in the Union League Club at New York with Roscoe Conkling, Chester A. Arthur, and several other distinguished gentlemen who had been carefully educated in religious families, and that none of them was able to name the twelve Apostles.

"That's easy," said a Senator, brashly, be-

ginning "Matthew, Mark, Luke, and John bless the bed that I lie on, Paul, the tw Jameses, Jude, Barnabas—" and there he stopped, with some embarrassment.

"Timothy," suggested a major-general, who is a vestryman in an Episcopal Church.

"Nonsense," answered a senator. "Timothy was a disciple of Paul's. He wasn't one of the twelve Apostles."

"Nicodemus," suggested one of the company.

"Jeremiah," suggested the third. "Judas was one of the Apostles," meekly came from a voice in the corner.

He was a disciple," came the curt reply.

"Weren't the disciples and the Apostles the same thing?" inquired the meek voice, getting a little bolder.

"Bartholomew" was suggested and accepted by several.

"What's the matter with Peter?" exclaimed a modest young member of the Diplomat Corps who had hitherto been silent.

"How many does that make?" somebody asked, and they counted up ten for sure, with as many more doubtful.

"Let's look in the Bible," somebody suggested, and the Good Book was overhauled in vain. Then an encyclopedia was appealed to, but it was not entirely satisfactory, for it excluded Thomas and Andrew in the list, and the Justice of the Supreme Court and two of the Senators were positive that Andrew was an Apostle. All of which shows that great and learned men may know more about the science of earthly government than about the kingdom of heaven.—*Zion's Watchman*.

## RITUAL (Rom. i: 20.)

True love, as leader in God's mystic strife,  
Outruns the tethered range of worldly life.

Examine well that phrase!

Deem it no cant that worldliness must cling  
Where'er the symbol supercedes the thing.

Above all worldly ways,

Right reason were not free for service true  
Did she once drop the metaphoric clue

Lent man, from error's maze

Sound riddance to afford. To no high use  
Can age, sex, rank, or any gain conduce

Until it so displays

Love, from the semblance to the substance sure  
Leading all lovers of communion pure.

FOR "THE FRIEND"

INSPIRATION ALONE THE POWER.— In view of the much speaking and long doctrinal sermons that have in these times of creative activity so largely occupied the hour of worship in many of the Friends' meetings, I have felt that there might be a lesson to some in the testimony of one who has passed his life more than three score years, but has never been a member of any religious society, and has been unacquainted with Friends the most of his life. He said: "I am convinced that no man could for six months regularly attend silent Quaker meetings, and not be a changed being—no better man."

"There is a spirit in man, and the inspiration of the Almighty giveth them understanding;" and I am persuaded were there no speaking but by this inspiration our meetings would be larger and more vitalizing. For if the word quicken, we shall be quickened indeed.

## Some Account of the Early Experience and Subsequent Travels of Ruth Newlin.

(Continued from page 172.)

"We started on our journey at half-past one o'clock. My heart is filled with sweet peace, and joy that I have been enabled to leave all for the great Master's cause.

"23rd.—A very cloudy morning, rained till near noon. Yet it has been a pleasant day to me. Distributed a number of tracts which I have a hope may be a benefit to some poor wandering souls.

"24th.—Reached Bedford at two o'clock. Very unexpectedly met with a pleasant reception from two families of Friends in this place.

"25th.—I had rather a sleepless night on account of the military disturbance here. Oh! what an awful thing for men to be preparing to slay one another.

"26th.—At Maryville. But little rest. I feel very unwell and rather depressed in spirit. I need no wonder, considering the condition of the excited public. Have written a letter to my dear children. I feel for them as for myself. Oh! Holy Father, stretch forth thine all-protecting arm for our preservation in this time of tears.

"27th.—I see no way for me to get along, but more and more firmly to put my trust in thy divine protection. My natural weakness is acutely felt at this time of trial.

"28th.—First-day morning. We arrived here at the city of Atchinson yesterday. At the house of —, who kindly received us. His wife and her mother are members of our society. I had only thought of having an opportunity with the family, but now feel it required of me to have a public meeting for the citizens of this place, which is a great blessing to me.

"29th.—After a laborious though favored meeting at Atchinson, among a people who know nothing of our mode of worship, we made a drive of twelve miles. Oh! Father be pleased to turn the hearts of the people more unto thee and thy kingdom, that they may depend on thee on man.

"30th.—Arrived here at the house of our dear friend, —. Had a meeting yesterday at Pardee, a very exercising time, yet I believe, I had a good meeting. We have concluded to meet in this neighborhood. My companion, Hannah Chantry, is very unwell. Evening.—I have spent the day in social visiting among acquaintances and relatives, and hope it has not been altogether unprofitable. I well remember in days long gone that pleasant words from a friend whom I believed desired my welfare, came to me as a little brook by the way.

Fifth Month 1st, 1861.—Attended Kansas Comparative Meeting, and I believe many of us would say that we had received a little refreshment from the sure Fountain of all good. Spent a very pleasant evening and night with my dear cousins Moses and Martha Harvey. It seems that friends can not do enough for us wherever we go, of which we feel very unthankful. May they have their reward.

"2nd.—At Jonathan Mendenhall's; came twenty-five miles.

"3rd.—We had a small meeting here; religion seems to be at a low ebb. The most so in any place we have visited in the State. Oh! Lord, rouse the lukewarm that they may not only profess but possess a life in thee.

"4th.—Arrived at Friends' Indian Mission.

"5th.—First-day. At the usual meeting we met with the few Friends here and the Indian children they have in charge. We had a precious meeting. Several Indians came in from the neighborhood this evening to attend a meeting we felt like having with them at four o'clock. A very solemn season to me to meet with so many of these poor wild people. Yet I do believe there are tender hearted ones among them.

"6th.—We visited the school this morning. I was surprised at the improvement these poor children are making in their studies, and the interest manifested by them.

"We have an appointed meeting at Shawneetown, two miles from the mission, at five o'clock this evening, for those who are not in profession with us. I have visited the grave of my beloved friend and doctor, Jesse Harvey, who was laid here thirteen years ago. He spent the most of his last years for the benefit of the Indians and colored people in his native State, Ohio.

"7th.—We had a very orderly and pleasant meeting last evening. The first ever held in the town by Friends.

"8th.—Arrived at Eli Wilson's last evening in good time. I feel very low. The most so since leaving home. Almost ready to call in question my being here. Yet I see no light on returning home. Oh! for more faith in thee and resignation to thy will, Oh! Heavenly Father.

"9th.—Notwithstanding the low state of mind in which I went to Monthly Meeting, yesterday, I have great cause to adore and praise Him who opens and no man can shut. The peace and comfort granted me since meeting, is beyond description. May I learn day by day to put my whole trust in the Almighty Arm of power. Started for Spring Grove Monthly Meeting. Arrived at the city of Lawrence in time of a rain storm, which raised the waters so that we were obliged to stay at the town all night, at a very large hotel. But little sleep on account of the great excitement about the war. I do not remember feeling so nearly enveloped in gross darkness. My blood chills at the thought of the wickedness in this place.

"10th.—Had rather a wearisome journey. Though met with some very kind young Friends, where we took dinner, being water-bound a few hours at noon.

"11th.—Still high waters and considerably detained on that account. A ferryman not being at his post detained us two hours, and when we came to the Pottawattamie River, it was brimming, and no ferry, so we were disappointed about getting to Spring Grove Meeting.

"12th.—A very hard rain last night, and all the little streams are swollen. In the evening it ceased raining, and we crossed the river in a little skiff to the settlement of Friends, where we were kindly received.

"13th.—My way seems quite closed up yesterday and to-day. Very closely tried in mind. See no way but to be still.

"14th.—Very poorly this morning. The way looks clear for us to have general notice given to Friends and others of our expectation of being at meeting to-morrow.

"15th.—A pretty good attendance, yet I was

not able so fully to relieve my mind, as at some other times.

"16th.—Arrived at Jesse Henley's late this evening, feeling very unwell, but thankful that the Great Physician of value is round about and though the outward man is weakened by affliction, the inner man is strengthened in peace and praise.

"17th.—Quite weak in body, but feel like having a meeting here with Friends and others this evening at three o'clock.

"18th.—Had a favored meeting last evening. Many tender people present, who I trust were encouraged on their heaven-bound journey.

"19th.—After a very fatiguing day's journey reached here late last evening at Curtis Hiatt's. Very weak and low spirited. Rode seven miles to meeting and found quite a number collected. And I believe we had a favored meeting, wherein the Shepherd and Bishop of souls was felt to be in our very midst, unworthy as we are.

"20th.—This has been a trying day to me throughout, owing to an impression made on my mind that duty calls me to visit the Caw Indian tribe. My whole nature shrinks from it, for we are informed that I would have to speak through an interpreter. I fear I can not speak slowly enough for any one to follow me. Yet there seems no way for me to obtain true peace, which I so much desire, without obedience to my heavenly Father's will."

[Here seems a fitting place to allude to this, her greatest difficulty, in speaking in public. The rapidity with which her discourses were delivered bothered some to keep up with and understand her. Consequently she was often spoken to in regard to it, and sometimes harshly. In speaking of it in private, she called it "the old song" and said she believed it had been wrong for her to desire so much to be able to please people. Her Friends thought she did improve in this line, though she said she could not so fully throw off the burden as when she spoke in her natural way.]

"So with humble heart and trembling steps I and my Friends (four in number) repaired to the woods, where about one hundred of these poor, distressing-looking people were seated or lounging on the grass. Before we reached the place my very heart yearned for this degraded and afflicted people. Very soon after we were seated on an old rotten log, my heart was filled with the love of God to their poor souls. A young Indian boy, by the name of Thomas Jefferson, interpreted the best he could; I have heard that the Indians were well pleased with the meeting. By their expressions of satisfaction at the end of each sentence, I have no doubt they understood most of what was said to them."

[It was with difficulty that these Indians could be induced to assemble even in the woods. They had been having trouble among themselves, and a few of their number were killed in the fray. They thought they were going to be reproved for their conduct and were shy and sour at first. But soon after the speaking commenced, the smoke from their pipes began to ascend as a signal of good will. And by the time the meeting ended, they had crept up close to the Friends, and so many came forward to shake hands that Ruth's glove was spoiled. The love of God proved sufficient to bring into subjection the wild Indians, some of

whom were equipped for war in their own fierce and formidable style. Under other circumstances the timid nature of the speaker would have shrunk from such an encounter.]

(To be continued.)

**WEARING BLACK OR DRESSING IN MOURNING.**—This, to my mind, is a subject of considerable importance. Shall we conform to this custom or not is a question that requires consideration, and it is much better to give it the needed thought when the pressure of preparation for the funeral services of some dear friend is not upon us. I had scarcely given the subject a thought when my dear father was suddenly, without a moment's warning, called hence to be with us no more. In common with the prevailing custom I supposed I must put on black clothing or I would not appear to honor or respect the dear departed one. I had but recently finished my school days and had just commenced teaching. I had an abundant supply of clothing for a year, but not one black dress had a place in my wardrobe. In debt for my education and but just beginning to help myself, I could ill afford the extra expense incident to a change of apparel. But I thought I must, so went forward and arrayed myself in black, at not less than thirty dollars extra expense, though I economized to the utmost of my ability, borrowing what I could, etc. My experience convinced me that change of apparel for the dead is a very oppressive custom, to say the least. How often the poor widow feels compelled to increase her indebtedness in order to show due respect to her dear departed companion.

Shall we not as Free Methodists come out from the world and be separate in this respect as well as from all other fashions and customs that we cannot follow to the glory of God?—*M. H. Freeland, in The Free Methodist.*

**THE SOFT AIRS OF NANTUCKET.**—There are some queer facts about it, which, perhaps, all the world does not know. For instance, that it belonged in its early historical days to New York State, and its settlers preferred and petitioned to become a part of Massachusetts; also, that it is the only place in the Eastern Hemisphere where the Scotch heather grows. It has, in other respects, a flora peculiar to itself, which botanists have decided to be due to two causes. The first and most important, of course, is its mild and balmy climate, produced by its envelope of warm air and water, which are tempered by the proximity of the Gulf Stream. The second cause is the stretches of common sands on which the virgin soil has never been disturbed by cultivation, and which are a garden of wild flowers blooming in lovely profusion. These lands were the undivided property of the original grantees of the island, and are the common and still undivided heritage of nearly all the natives of Nantucket, who are their descendants. The winter climate of the island is 20 degrees warmer than the mainland, and is said to be much like that of the Isle of Wight. 'Indeed, some sanguine property owners are endeavoring to boom the town as a winter resort, so confident are they of the beneficent effects of its climate.—*N. Y. Evening Post.*

No pure, true, loving heart ever gets beyond being strengthened and warmed to nobler ser-

vice by words of honest and sincere appreciation. Flattery is contemptible; only vain spirits are elated by it. Insincerity is a sickening mockery; the sensitive soul turns away from it in revulsion. But words of true gratitude are always to human hearts like cups of water to thirsty lips. We need not fear turning people's heads by genuine expressions of thankfulness; on the other hand, nothing inspires such humility, such reverent praise to God, as the knowledge which such gratitude brings, that one has been used of God to help, or bless, or comfort another life.—*J. R. Miller.*

**Richard Shackleton to John Conran, About to Join the Society of Friends.**

BALTIMORE, 12TH of Fifth Month, 1772.

*Dear Friend:*—I have been favored with thy very friendly and obliging letter, and if my correspondence could prove of any service to thee, my new friend and old pupil should be heartily welcome to the best that it might afford. I have no doubt but that, as thy letter very sensibly intimated, the first great work of the inward creation has been, in measure, effected in thee, and the great first moving cause to every right religious sense has said, "Let there be light." By this light I believe thou hast seen the great superiority which future eternal happiness has above temporary gratification, and thy mind has been stirred to aspire after the experience of those things which make for thy present and future peace. Well, dear friend, keep to this light, and walk in the shining of it, and thereby thou wilt know, in the progress of this inward work, a being more and more separated from the darkness.

Religion consists in knowledge and practice, hearing Christ's sayings and doing them. Our great duty then is, diligently to wait on the motions of his Spirit in our own hearts, and faithfully to obey its requirements.

It is not the accumulation of even right religious notions in the head, it is not a facility of writing or speaking about them from such conceptions: it is not a good capacity by which we may give a reasonable plea for our religious sentiments and conduct, and by which we may defend them from the attacks of others—it is not in these things that our stability and growth in religion consists. We may be clear in the head, and yet deceived in the heart. While our eyes are roving about in speculation in these matters an insidious adversary may lay snares for our feet, and he that thinks he stands may too late be convinced of his weakness by his fall. Let us, therefore, my dear friend, walk cautiously and circumspectly as in the day. Let us keep in the child's state while we are but children waiting patiently to be fed in due season with food convenient for us, not seeking to be anything in form or degree, but as the inward operative principle of life shall gradually make us. The inward, as well as outward creation is, I had like to have said, infinite in its variety. Let us, therefore, not be so solicitous to model our conduct after the example of others, as desirous in simplicity to be what the Lord would have us to be. If we are passive enough in his hand to be squared, fashioned and fitted by Him, there is no fear but that in due time He will bring us into our proper respective places in his church.

In the meantime let us keep a watch over the wanderings of our own imaginations, and know a limitation to them, as well as a bridle to our tongues. There is a laudable parsimony and frugality in religion, especially suitable to young beginners in this commerce. We should not be lavish of the main stock, but rather imitate the woman who took the leaven (received the precious visitation) and hid it in the three measures of meal till the whole body, soul and spirit, was leavened. David also saith, "Thy word have I hid in my heart that I might not sin against thee." And the closer this is put up in our own breasts, like fire in a close oven, the sooner and the more effectually it will consume the chaffy and the transgressing (which is the combustible) matters, and then be as a flame of joy, purifying, keeping clean, enlightening and enlivening the mind through all its faculties.

**Importations of India Rubber.**

More than one hundred million dollars' worth of India rubber has been imported into the United States during the past four years, a more than sixty million dollars' worth in the last two years. A decade ago the annual importations of India rubber amounted to about fifteen million dollars; now they exceed thirty million dollars and are steadily increasing. Practically all of the importations of rubber come in crude form for use of manufacturers who are constantly extending its application to various new lines of industry. Northern Brazil, Southern Mexico, the West Indies, Central Africa, India, the Straits Settlements, and the Dutch East Indies supply this increasingly important feature of our importations. Probably no single article has made a more rapid growth in its relations to manufactures, and consequently commerce, in the past few years than rubber. As a consequence, attention is now being given to the cultivation and systematic production of the various plants and trees from which it can be produced.

The above statement is suggested by a receipt by the Treasury Bureau of Statistics of a publication detailing the systematic efforts being made for the cultivation of India rubber trees and plants in the British colonies, especially those of Central and South Africa. This, coupled with the well-known fact that our own Department of Agriculture has already begun experiments and inquiries in this line in the island territories of the United States, adds greatly to the interest in the question and to the possibility that the thirty million dollars a year which we are now selling out of the country for this product may be expended under the American flag among American producers. The fact that Southern Mexico and Central America are natural producers of India rubber in considerable and increasing quantities, and that large quantities are produced in and exported from the islands and mainland immediately adjacent to the Philippines, suggests great possibilities in this line, both in Cuba, Porto Rico, and the Hawaiian and Philippine Islands.

India rubber is not, as is generally supposed, the product of a single tree, but is produced from a variety of trees and plants. Some of these flourish only in a moist soil and atmosphere, while others thrive on stony soil, provided they receive ample though intermittent

fall; though in most cases a tropical or subtropical climate is requisite. Most of the India rubber of South and Central America and India is from trees, but in the islands of the Indian archipelago the supply of rubber is chiefly from a gigantic creeper, which in five years' growth attains a length of two hundred feet and from twenty to thirty inches in circumference, and which yields annually from twenty to sixty pounds of caoutchouc. Java, Sumatra, Penang, Singapore, and French Indochina are already large producers of crude India rubber or caoutchouc, and its production in the West Indies has been sufficient to indicate the entire practicability of its being made an important industry in Cuba and Porto Rico, as well as in the Hawaiian, Philippine and Samoan Islands.—*Christian Advocate.*

**GIANT TREES.**—The Department of Agriculture has issued a report on investigations of the big trees of California that brings out some interesting and new conclusions. It shows that the dimensions of the big trees are equalled; that their age makes them the oldest living things. They are described by the report as "the grandest, largest, oldest and most majestically graceful of trees," and "the rarest of known tree species, with the extreme scientific value of being the best living representatives of a former geologic age."

The report says the bark of the big tree is two feet thick and almost non-combustible. "The oldest specimens felled," it says, "are still sound at the heart and fungus is an enemy unknown to it. Yet the big trees apparently have not increased their range since the glacial epoch. They have only just managed to hold their own on the little strip of country where the climate is locally favorable."

The most recent investigations, according to the report, confirm the estimate that these giant trees probably live 5000 years or more, though few of even the larger trees are more than half as old. The average rate of growth is estimated at one inch of the diameter for every twelve years. The report also corroborates the statements of one authority who says that one tree, on which he counted 4000 rings, was undoubtedly in its prime "swaying in the Sierra winds when Christ walked the earth." The report states, among other things, as the result of the official investigations:

"The only place in the world where the big tree exists is in ten isolated groves on the west slope of the Sierra Nevada Mountains. The species, however, represent a surviving prehistoric genus of trees once growing widely over the globe. The Southern groves show some reproduction, through which there is hope of perpetuating these groves. In the Northern groves the species hardly holds its own."

**THINGS TO FORGET.**—If you would increase your happiness and prolong your life, forget your neighbor's faults, says an exchange. Forget the slander you have ever heard. Forget the temptations. Forget the fault-finders and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and remember only the good points which makes you fond of them. Forget all

personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will tend only to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.

FOR "THE FRIEND."

When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burned: neither shall the flames kindle upon thee (Isa. xliii: 2).

For not a sparrow falls without thy notice,  
As true to-day as in the days gone by,  
And in the stream of bulrush and of lotus,  
The infant Moses still is guided by thine eye.

Thy constant love to us has ne'er abated  
From Adam's fall, down through Judea's plain,  
And of the creatures which thy Word created  
Not one has ever come to thee in vain.

Boundless thy mercies, as the sand in number,  
In justice meted, to the sons of men.  
They follow us to dawn, through midnight slumber,  
And every morning are renewed again.

Third Month 11th, 1900.

### An Hour with an Ant.

If you want to know how to accomplish a hard task, come with me and watch a little ant for an hour.

She was a small, black ant, and seeing a brown worm eight times as large as herself, she was seized with an ambition to take it home in triumph.

Now will you tell me how she knew that she could have no power over the worm while he was on his ten feet, that stuck to the sidewalk like glue? Before she attempted anything, she fastened her mandibles into his side and turned him over on his back just as you see Bridget turn the mattress. Then running to his head she again fastened her mandibles and dragged him for a couple of inches. While she was pausing to get her breath the worm took the opportunity to get on his feet once more. The ant did not seem to notice the change in position till she tried again to drag the body. As soon as she felt it sticking, around she ran to the side, over went the worm in a trice, and once more the two started on their journey. Now they were close to a crack in the broad sidewalk, and I, thinking to help the little worker, in whom by this time I was quite interested, lifted the worm across the crack.

Did you ever try to help some one and find too late you had done exactly the wrong thing? Then you know how I felt when that little ant began rushing around as if she were crazy, and when she got hold of the worm again began to drag it back across the very crack I had lifted it over. Can you guess why? She was taking a bee-line to her house, and I had changed the direction. But how was she to get that big body across a crack that could swallow them both? That was what I waited anxiously to see. Soon the worm felt himself going down, down into a dark

abyss, and of course caught hold of the side to save himself, and when he once felt he had a hold on life, how he did hold on! The ant was not to be daunted; balancing herself on the edge, and holding on by her feet, she reached down her mandibles and dragged him by main force straight up the perpendicular wall to the top; nor did she stop till he was carried far enough from the edge not to get down again.

In this way three cracks were safely crossed, and it was plain to see the worm was losing heart, although every time the ant paused for breath he would get over on his feet and have to be tossed back again.

And now a new difficulty arose. The worm had been dragged about eighteen inches over the boards. Fourteen inches more would bring them to the ant's house, or, rather, hill. But the way was now off the sidewalk, and no sooner did the worm feel the stubble under him than he gathered all his strength, turned over on his feet, and held on to every spear of grass for dear life.

Indeed, it was his last chance, and I felt tempted to snatch him from the certain death awaiting him, but curiosity to see how this new obstacle would be overcome induced me to wait. The ant now felt justified in calling for assistance, and soon a dozen ants had come to help. Only five could work to advantage, so the rest, for ants never like to do the "heavy looking on," left to find other employment.

The first thing to be done was to get the worm on his back, and this proved no easy task. He could fasten his feet just as fast as the ants could unfasten them. At last two ants went to one end and two to the other. Each one of the four seized a foot in her strong mandibles and held it out as far as possible, while the fifth one turned the captive. It was the funniest sight! It was easy now to drag him two or three inches, but breath had to be taken, and again the worm fastened. In vain they tugged and pulled. He had evidently learned their tactics and knew how to defend himself. Suddenly his body moved along an inch and a-half, as if by magic? Was it magic? Not at all. One little ant had run up on an overhanging blade of grass, and, reaching down, holding on by the wonderful feet spoken of before, grabbed the poor creature in the middle, raised it right up from the ground, and, keeping hold, ran along overhead till the end of the spear of grass was reached.

This was the last struggle of any importance. The worm gave up discouraged. It was now only a question of time till they had dragged him through the stubble up to the door of the house in the hill, and I saw only a faint quivering as of dread as his body passed through the mysterious opening. I could not help wondering if the ant who started the capture received all the praise she deserved, or if the other four took the glory to themselves.

At any rate, no one could take away her own satisfaction in overcoming and winning in the struggle.—*Harriet Woodbridge, in "Birds and Nature."*

A larger life still reigns!  
Religion, drawing her essential force  
Neither from nature's nor from reason's course,  
O'er both the rule retains.

FOR "THE FRIEND."

### A Vision of the Broad and of the Narrow Way.

The following experience or vision of a religiously inclined man, several years since deceased, is thought worthy a place in print:

"I looked toward the east and saw a great wilderness, and in a moment I was transferred thither and was walking in it. I soon came to the mouth of a cavern, which I entered and proceeded to explore. I had not gone far when I observed the light was growing dim, but regardless of danger I pressed onward. At length when I thought of returning, I found myself enveloped in total darkness. Thoroughly alarmed, I groped about in the darkness for a long time, trying to make my escape, but all in vain. At last, wearied out, I gave up in despair. At this moment my brother, who died at the age of nineteen years, stood by my side clothed in white raiment. Taking me by the hand, he said, 'Brother, you can never make your escape from this dark cavern by the way in which you entered it: go with me. So saying, he led me a little way in the opposite direction from that in which I had been going, and then pointing upward to a narrow crevice in the rock, far overhead in the roof of the cavern, through which the light was streaming, said, 'That is your only way of escape,' and then immediately vanished through this opening. I succeeded at last in climbing up the rocky sides of the cavern to the opening, and for a long time endeavored to force my body through, but found it impossible, the opening was so narrow. At length my footing gave way, and I hung suspended by the ends of my fingers over the rocky bed far beneath me. At this moment I cried out, 'Lord, save or I perish.' In a moment a hand was extended from above firmly clasping my own, and I was helped to make my escape, but not without having my clothes torn from my body, and yet I was unharmed. I now stood on a broad, firm rock by the side of my deliverer, and as I looked upon him I knew he was my Saviour. At my right was a mountain of solid white granite, almost perpendicular, and so high that its summit seemed to pierce the clouds. At the farther extremity of this mountain, which extended a great distance, I beheld a country of such surpassing beauty and loveliness that language would fail me to describe it. In the side of this mountain, starting from the rock on which I stood, throughout its entire length was hewn a narrow path. This path and all the mountain above it shone and glistened with a light that was like that of the sun, and yet I could see no sun but all below it was shrouded in total darkness. In this path I saw here and there a traveler. They all were clothed in white raiment and a soft halo of light encircled their heads.

"I longed to travel with them to that beautiful land, but the way was so narrow I feared to venture, and I saw there was no other way possible. The mountain could not be scaled, and the abyss below the path was so dark and terrible as to forbid the faintest ray of hope. Then I looked to the left, and a little way from where I stood I beheld a large circular lake—and over this lake hung a dark forbidding cloud that to a large extent excluded the light. I saw that the surface of the water was greatly agitated, and when my eyes became accustomed to the darkness I saw the cause. It

was filled with human beings, who all seemed to be struggling in the agonies of death. Then I saw a very broad, smooth road leading down a gentle incline to this lake. It was filled with men and women walking in great haste toward the lake. I observed they were nearly all well and fashionably dressed, all being clothed in black, and as they came to the lake they plunged in, so that there was a never-ending and never-ceasing stream of humanity flowing into this lake every moment of time.

"The crowd was so great that they constantly jostled each other, and I wondered greatly when those who were behind saw the fate of their companions that none turned back. Sick at heart in beholding this terrible picture, I turned once more to the right, when my Deliverer addressed me as follows: 'Thou hast been rescued from the horrible pit and thy feet are upon the rock, but thou canst not remain here in idleness. The two ways are before thee—thou seest the travellers therein and their final destination. Choose which of these ways thou wilt walk.'"

[The Friend to whom we are indebted for the above relation writes: "I was well acquainted with the person [giving his name], all through his younger life, he having a birth-right in our Society, but never living near Friends or any Friends' meeting. Consequently he went with the Methodists for a time, but becoming uneasy with some of their practices he left them and was not in connection with any religious body, but an exemplary man, I am told, in the neighborhood where he lived. He sent this account to one of my sisters not long before his death, informing her that he had never showed it to any one, but felt like placing it in her hands, and she gives me the liberty of offering it to thee."]

THE WEATHER BUREAU ON LIGHTNING.—In view of the presence of the cyclonic period of the year when thunderstorms are of almost daily occurrence a report prepared by Prof. Henry of the United States Weather Bureau on the subject will be read with peculiar interest. It is unpleasant at the outset to note that the number of deaths from lightning stroke is increasing. For the year 1899 it was the largest on record. During the twelve months five hundred and sixty-two persons were killed instantly, or received such injuries as speedily resulted in their death. In addition eight hundred and twenty received shocks more or less severe, from which they ultimately recovered. Some of these recovery cases presented peculiar features. In several instances the clothing of the person struck was set on fire and their bodies were badly burned, yet they ultimately experienced complete recovery. In some of the fatal cases there was no outward injury visible, while in others discoloration of the skin was observable all over the body.

Some valuable hints are given in the report regarding the precautions that should be taken to avoid danger while a thunder-storm is in progress. Many housewives are partial to wire clothes-lines, and insist in having them strung across their back yards. By so doing they not only subject the laundress to danger, but imperil any building to which the wires may be attached. One dozen persons were killed last year either in the act of stripping such

clothes-lines or by coming in close proximity to the wires during the storm. Several fires were started through wire clothes-lines being stretched between trees in the yard and the house. It is never wise to take shelter under a tree during a thunder-storm. About eleven per cent. of all deaths that occurred last year were caused in that way. People in the house during a storm should keep away from the chimney and should not sit between open doors or by open windows. Riders should dismount from their horses and stand as far from the trees as possible during the storm.—*Chicago Evening Post* (Eighth Month).

### The Annatto Plant.

R. T. Clayton, United States Consul at Para, Brazil, states that the specific name *Bixa* (the annatto plant is the native name of the Indians of Darien, and the Brazilian name of the plant is *urucuara*, or-plant bearing *urucu* the latter being the Brazilian name of the pigment annatto. There are probably two species in Brazil, *Bixa orellana* and *Bixa urucurana*, the former being indigenous to the West Indies but the two are very much alike, and it is hard to say which species is grown in the Amazon Valley; probably both are found, but they resemble each other so closely that to the ordinary observer they are undistinguishable. The species usually considered as producing annatto is *Bixa orellana*. This species is a small tree or large shrub growing from fifteen to twenty-five feet in height, bushy from the root or forming a single stem. He has never known the plant to be met with growing wild though it is often many miles from any habitation, but it always marks the site of a farm house or plantation. The two species, or perhaps only varieties, grown in Brazil differ only in the color of the flower and fruit, which the one are pink and red, respectively, while the other has white flowers and greenish-yellow fruit. The coloring matter seems to be of the same shade in both, and there is no appreciable difference between the two kinds in the quantity produced.

The tree is cultivated in the whole Amazon Valley, and is always seen around the houses of the Indians. It appears to attain a great age, but never becomes very large; the trunk of the largest measure about eighteen inches in diameter at the base. Nor is any particular care required in its cultivation, further than to grow them in full sunshine, and to keep the plants when young quite free from weeds. Three years after they are propagated from seeds the plants begin to bloom. R. T. Clayton suggests that the plant might also be propagated by cuttings, a suggestion which seems to have a sound basis, for sometimes the plants grow so freely that they form suckers around the parent, making a dense bush with many stems. In Brazil the fruit matures rapidly after flowering, and is ready to gather in about two months; if gathered as soon as mature, the tree at once makes fresh growth, and flowers and fruits anew. The practice, however, is to allow the fruit to remain on the tree until wanted for use; it dries, and as the capsule does not readily burst, the seeds remain long in good condition. Within a few months the tree is again in bloom, and usually one sees flowers and both immature and mature fruit on the tree at the same time. With

st careless culture two full crops can be gathered every year.

The preparation of the pigment is very simple. The seeds are macerated in water until the pulp, which is readily separated, is removed. The water is then passed through a strainer made of strands of palm to remove the seeds and fibre, and is then evaporated in the sun until the mass becomes thick. This mass is then rolled in leaves, producing roll annatto, which is evaporated to dryness and made into cakes, producing mass annatto. Sometimes the seed as taken from the pod is simply dried in the market and forms what is known as *Urucu grao*.

The pigment is extensively used by the Indians in dyeing the threads of hammocks and the wild Indians for painting their bodies, by mixing it with turtle-oil or the fat of the *ce-bois* (manatee). In Pará it is sometimes used to give color to cooked rice, but it is not used on the Amazon. An infusion of the leaves drunk hot is considered by the Indians a remedy for jaundice. From inquiries made on behalf of R. T. Clayton, it appears that there is no systematic cultivation of the annatto plant in the Amazon Valley between Pará and Guaitos. The tree grows freely near the villages, but the natives do not prepare the annatto unless for their own consumption.—*Chemist and Druggist*.

AND THIS LITTLE PIG STAYED AT HOME.—A New Jersey farmer tells this remarkable story and vouches for its truth: "I had more than I wanted to keep, so I sold one to a man living in the neighboring village. The pig had been living in the pen with his brothers and sisters, and had never been out of it until the man who bought him put it in a basket, tied down the cover and put it on his wagon to carry to the new home. Late in the afternoon the farmer who sold it saw something coming across the swamp meadow toward his home. He watched it struggling through the wet places, climbing the knolls, until he could see that it was his little pig, all covered with mud and very tired. He went straight toward the barn, against which was the only place he recognized. The money was returned to the man who bought it, and the little pig stayed at home."

Faith in Ice.

A convert came to a missionary on the west coast of Africa, and said: "Teacher, what are these sailors here! Why, one of them told me to-day that up in his country, at the end of the year when it is hottest down here, the earth becomes solid and they walk across the snow just as we walk on the land. I can't believe any such yarns as that, and I told him so. Then he said, 'Go ask your teacher!' " "What should the missionary do? He could not explain to that untutored savage the law according to which liquids are solidified by cold. He could not even make him understand what cold was. And yet he must not tell him a lie. The savage had faith in him, and he believed the gospel story when he told it, and he had accepted the unseen Christ as his Saviour. So he replied: "Brother, what the teacher told you about water becoming ice is true. I have seen it. I have walked on it."

This is a big world that we live in, and there are a great many things in the different parts of it. You must not think that it is everywhere just like it is here on the Gaboon."

The dusky listener looked at his teacher at first with wonder. He could hardly believe that he heard aright. Then, as one waking from a dream, he cried: "If you say it is so it must be so. I know that you are wise and good. You would not, you could not, deceive me. Strange as it seems, unreasonable, incredible, I will doubt no longer. I am certain now that there is a place where water becomes ice and men can walk on it."

Now, that converted African was right in taking the word of the missionary. He had such faith in him that he could not doubt the truth of anything he taught, no matter how strange and even impossible it seemed. And yet there are men who will not believe God unless they can comprehend and demonstrate the truth of what He says.—*Herald and Presbyterian*.

OUR SERVICE NOT COMPLETED.—Once more the Friends are asking themselves whether they have not yet a mission and a message to deliver to the world, and to many there appears to lie before them a field white already unto harvest. We cannot predict what the future may have in store, but whether the next awakening of mankind shall come from the Society of Friends, or from newer seekers after the deep things of God, who may present his truth in some form more easily appreciated by the modern spirit, I firmly believe that the essence of the teaching must centre around the same fundamental doctrine of the Spirit of the Creator making itself felt in the soul of each one of his creatures, guiding, restraining, and leading into all truth. Names matter little. Call it, as the early Friends did, indifferently, "the power of God unto salvation," "the indwelling Christ," "the inward Light of the Holy Spirit," or, if you will, "the power within us, not ourselves, which makes for righteousness." If men, as George Fox said, will cease to dispute concerning it, and strive only to obey it, then the world may at last realize that ideal church which shall combine perfect catholicity with perfect individual liberty and perfect mutual care and responsibility; a church in which the bond of union shall not be intellectual but spiritual; not exact agreement in dogma, but in the presence of a spiritual life—the Almighty ruling in his kingdom on earth as in heaven.—*Australian Friend*.

WE have all set up rows of bricks or blocks, to watch the first one which we push topple down all the rest; it is so with the first falsehood, the first glass, or the first impure thought. Don't knock down the first brick.

Items Concerning the Society.

On a public occasion in a Friends' meeting-house in Philadelphia last week, twenty-seven recorded ministers are said to have been present; and at Haddonfield Quarterly Meeting, held at Moorestown, eighteen recorded ministers. At a recent gathering by the invitation of the ministers and elders of Western District Monthly Meeting of Philadelphia, extended to all who have at times spoken in its meetings for worship, no less than thirty-three of that class were counted.

Another continuance of six months has been given to the Friends' meeting, held at Merchantville, N. J., under the care of a committee of Haddonfield Quarterly Meeting. The constancy of a few, though not members in attending that little meeting, as well as of the three or four members, is a comforting example, which has been responded to by an equal constancy of members of the committee in coming often long distances to meet with them. May the Master of assemblies crown all their faithfulness with satisfying increase!

In Haverford Meeting, last week, President Hyde, of Bowdoin College, is said to have addressed the students and others very impressively on the superior value of Friends' manner of public worship, as compared with the usual church attendance everywhere for the hearing of a minister or other human voices. A company gathered in devout silence, for communion with the Father of spirits was acknowledged to be an impressive sight and an instructive testimony, and it would be well for gathered churches to enter into that practice more extensively.

The following letter has been addressed by the Western District Monthly Meeting to its members. Its exhortation is applicable to a wider range,—wherever among Friends there are mid-week or other stated meetings for worship besides those of First-day mornings:

"This meeting having taken into consideration the marked difference in the attendance of our First-day evening meetings for worship as compared with those of the morning hour, desires to commend our evening meetings, especially to those who have overlooked the privilege and importance of attending them. We feel encouraged by the increase of late in the attendance on these occasions and bear witness that the meetings held at 7.30 P. M. have been particularly blessed in their solidity and helpfulness. We record it as our judgment that if Friends will persevere in their attendance at these times, though at some personal sacrifice, they will feel amply rewarded for their faithfulness, and we earnestly appeal to our members, seriously to consider whether they can afford to absent themselves voluntarily from such opportunities for inward communion and spiritual development.

Our time is the Lord's, and to Him we must account for it. Let us use it to his glory and in his service by assembling for his worship oftener than once on that day on which we are released from business cares and duties. And in the living opportunities of our evening meetings, we shall gather inspiration and strength for the responsibilities and labors of the coming week."

Notes From Others.

General Breckinridge estimates that the expense of each soldier to the Government in time of peace is \$700; in time of war \$1000.

There are 23, 778 young men in the medical colleges of the United States; less than half as many—11,874—in the law schools, and only about one-third as many—8261—in the theological seminaries.

It is becoming a question who will be reckoned as the real barbarians of this age by the future historians, whether the Christian (!) nations or the untutored inhabitants of the jungles.—*Christian Instructor*.

The only place in which the United States, as a nation, can intervene to protect the lives of black men is in the Philippines. Our soldiers there habitually describe their present occupation as "nigger-killing."—*The Nation*.

The *Presbyterian Witness* sharply remarks:

"Ritualism abhors 'private judgment,' and the universal priesthood of believers. It wants a return to the religious thought and practice of the Dark Ages, and to bring the Church of England into submission to the Church of Rome. Whatever becomes of the Anglican clergy it is very certain that the English people will never submit themselves to the rule of an alien or a native priest-caste. At least they cannot do so till they have flung away their New Testaments."

The French Government is tiring of priestly domination. The recent declaration of its policy toward the Roman Catholic Church by Waldeck-Rousseau, is a revelation to many, and must have a far-reaching influence. He calls it to account for training up one-half of the Republic to manhood in such a way that "it cannot mix with other citizens as citizens. It raises an exclusive class which works to its own advantage and to the disadvantage of the State." In future it is proposed to curtail and limit the acquisition of property by religious congregations and not to admit those who have been educated after the 'clerical methods' into the public service.

Desperate moral conditions of society require radical measures to correct them. Satan will never be converted. He is the active cancer on society. He must be cast out before there can be moral health.

It is truth, not soft sentimentalities, that bring reformation. It was truth, not music, that pierced the heart of Luther with convictions of sin, and led to the Reformation. It was the light from heaven that struck Saul blind and helpless on the way to Damascus and led to his ministry, by which the world has been made better in all ages. Why are men so reluctant to resort to the power of God for the salvation of man from all his corruptions? They will hunt in vain for a substitute. Their labor will be in vain till they return to the old paths of God's word for the salvation of the world.—*Christian Instructor.*

The marriage of Anna Gould to the spendthrift Frenchman may have been a love match, but it has certainly been a very expensive affair. The Count Castellane and his wife have made the Jay Gould millions fly, and, had not a halt been called, it would not have been many years before the wife's share of the immense fortune would have entirely disappeared. Their extravagances have been limitless, and when one London bric-a-brac dealer has a claim of nearly half a million of dollars against them some idea of their reckless waste of money can be obtained.

How much better are the views of Helen Gould, a sister of the Countess, on the best use of wealth. The *American* published recently a letter from her on this subject, in which she said:

"The Christian idea that wealth is a stewardship or trust, and not to be used for one's personal pleasure alone, but for the welfare of others, certainly seems the noblest; and those who have more money or broader culture owe a debt to those who have had fewer opportunities. And there are so many ways one can help."—*Baltimore American.*

#### SUMMARY OF EVENTS.

**UNITED STATES.**—A proposed treaty with England to facilitate the construction of the Nicaragua Canal, known as the Hay-Pauncefote treaty, has engaged the attention of the Senate for several days. It has been much altered in that body by amendments.

Some changes in the joint note of the Powers to China has occasioned delay in the negotiations. A dispatch from Washington, says: Instructions were cabled to Minister Conger to accept the change suggested. The authorities are very much concerned over the seeming unwillingness of Great Britain and Germany to close the negotiations. The Administration has decided to leave to the Ministers in Peking the decision as to the amount of indemnity. It is thought it will not exceed \$200,000,000, and will be divided among the Powers in accordance with the damage

sustained and the expenses undergone. In case of failure to agree the matter will be referred to The Hague Conference for determination.

Robt. W. Wilcox, of Hawaii, a delegate to Congress from three islands, has taken his seat in the House of Representatives. He has the swarthy skin of a native Hawaiian and speaks with a slight native accent. It is said he will propose some changes in the Hawaiian law, including an amendment, whereby the Hawaiian language may be used in the courts as well as the English language.

The officials of the Weather and Hydrographic Departments of the Government assert as a general proposition, the rainfall is no greater or less, and the streams of the country, except in rare instances, carry as much water as they did when white men first settled along their banks. This theory of an unchangeable average advanced by the water experts is sustained by the records of every part of the world, no matter how far back they may go. In every section where man has been afforded an opportunity of observation it is found that there is a normal average of rainfall, which, however exceeded in one period of years, will be maintained in a following period by an equal decrease. European observations extend back several centuries, long enough to cause the weather experts to admit the possibility of drawing accurate deductions, and in even the comparatively brief time covered by observations in the United States the European experience has been repeated in succeeding periods of drought and moisture.

A dispatch from Washington says that the recent experiments with mosquito inoculation have been entirely successful in 80 per cent. of the cases under treatment. These experiments are being conducted by Dr. Read and other surgeons of the army near Havana. They are based upon conclusions reached by Major Read and other medical officers recently appointed to conduct scientific investigations with reference to the acute infectious diseases prevalent in Cuba. So far the inoculation has been confined to Spanish immigrants intending to settle in Cuba and desirous of making themselves immune to yellow fever. These persons have voluntarily presented themselves for inoculation with a full understanding of the nature of the experiment.

The world's output of gold for the calendar year 1899 was \$306,584,900. The production of the United States was \$71,053,400, a great increase over the preceding year.

Two gigantic skeletons of the extinct species of lizard, called the *Dinosaurus*, have been lately found near Fort Meade, South Dakota. One is in perfect preservation and is part of an animal forty feet long.

Some at least of the great redwood trees of California will be preserved, the State having recently come into possession of about four hundred acres of redwood forest through the will of the late J. B. Armstrong, of Cloverdale, Sonoma county. The tract is to be held as a public park.

Telephoning without wires has been accomplished by transmitting the voice across the Mississippi River, near Minneapolis, a distance of over 1000 feet.

There were 369 deaths in this city last week, reported to the Board of Health. This is 7 less than the previous week and 76 less than the corresponding week of 1899. Of the foregoing, 206 were males and 163 females: 47 died of consumption of the lungs; 55 of inflammation of the lungs and surrounding membranes; 14 of diphtheria; 15 of cancer; 12 of apoplexy, and 4 of typhoid fever.

COTTON closed on a basis of 10¢ per pound for middling uplands.

FLOUR.—Winter, super., \$2.30 to \$2.50; Pennsylvania roller, straight, \$3.25 to \$3.40; Western winter, straight, \$3.40 to \$3.60; spring, straight, \$3.50 to \$3.55; city mills, straight, \$3.45 to \$3.60.

GRAIN.—No. 2 red wheat, 73½ to 73¾c.  
No. 2 mixed corn, 42 to 42½c.  
No. 2 white oats, clipped, 31c.

BEEF CATTLE.—Best, 5¼ to 5½c.; good, 5 to 5¼c.; medium, 4¾ to 4¾c.

SHEEP AND LAMBS.—Choice, 4½ to 4¾c.; good, 3¾ to 4c.; common, 2 to 2½c.; spring lambs, 4½ to 6½c.

HOGS.—Best Western, 7 to 7½c.

FOREIGN.—A general state of anarchy is reported to exist in China, and numerous encounters have taken place between the Boxers and the European troops, attended with loss of life. A despatch from Peking says: "The Russians have purchased \$700,000 worth of rice, which is being given to destitute Chinese. General Chaffee, the American commander, is also having a large amount of rice issued, and the other nations are displaying liberality. DeGiers, the Russian Envoy, says that Russia is making no exception in favor of Christians, because the latter have the least needs."

A despatch from Paris says: "By order of the Government a number of cases filled with Chinese loot, sent to President Loubet and others by General Frey (commander of the French marine force in China), will be embargoed

at Marseilles when they are unshipped. This action of the Government of France is evidently an outcome of the protest of General Chaffee against looting, which called attention to the fact that the military forces were spoiling China of works of art. The Government has come to the conclusion that the articles in the cases cannot be considered prizes of war, and that, therefore, they do not belong to the soldiers who seized them."

An ex-German Court Chaplain says the Emperor of China has incurred the enmity of the Dowager Empress by accepting the Christian faith.

Secret societies in China threaten an uprising to drive out all foreigners.

An exploration by Prof. Markgraf, of the Yenesei Obi Valleys in Siberia, has lately been made which disproves the commonly accepted notion that the Siberian plain grows more and more flat as one approaches the Northern Ocean. He found the exact contrary true, the coast country being rugged and in places almost mountainous. There are forests of leafy trees to the edge of the sea, and Prof. Markgraf believes 2,000,000 boards could easily be cut out by water every summer. There is an abundance of fish and excellent grazing for cattle. There are no roads and the building of railways is advised.

During the unprecedented rainfall at Calcutta in the third week of Ninth Month 12 people were killed and 182 buildings, besides 409 huts, fell to pieces. The rainfall one week was 45 inches.

According to reports presented to the English Parliament there have been 15,625 cases of typhoid fever among the British troops in South Africa, of which 3,300 proved fatal.

General Kitchener, the British commander in South Africa, reports the defeat of General Clements' forces by the Boers in the Transvaal, and that 555 men are missing from the British troops. General Kitchener is reported to have sent a fresh and urgent request to the Government to send out every available mounted man. Subsequently fighting appears to have taken place, in which the Boers lost heavily.

In thirty-two years there have been granted by Parliament and the courts but 271 divorces in the whole Dominion of Canada. There has not been a divorce in Prince Edward Island, population 100,000, in thirty years.

The Gokteik viaduct, in the Shan Hills of British India, the highest railroad bridge in the world, has just been completed by the Pennsylvania Steel Company and formally handed over to the Burmah Railway Company.

Thirty bridges in Africa are to be built by American companies, the contracts for which are said to require 135,000 tons of steel.

During the year 1899 no fewer than 3607 vessels, with 221,000 passengers, passed through the Suez Canal. Of these 2726 were merchant ships, 736 mail steamers and 145 warships and transports.

A balloon fitted with automatic instruments was sent up recently in Paris and came down safely. The instrument showed that it had risen to 56,000 feet, or over 100 miles. At that height the temperature outside the balloon was 102 degrees below zero.

The largest match factory in the world is the Valmuth match factory, at Tidaholm, Sweden. It employs nearly 1200 men, and manufactures daily 900,000 boxes of matches.

Railways use up over 2,000,000 tons of steel a year, and most half the world's product.

#### NOTICES.

SARAH T. SMITH has been appointed agent for THE FRIEND, in place of Sarah Huestis, released at her own request. Address, Chester Hill, Morgan Co., Ohio.

TIME CHANGED FOR HOLDING MEETING AT WEST CHESTER, PA.—With the approval of Concord Quarterly Meeting held at Media, Eleventh Month 13th, 1900, of a religious concern of Thos. H. Whitsom, a meeting for worship is appointed to be held in Friends' Meeting-house, at West Chester, on First-day, the sixth of First Month, 1900, at 2.30 p. m., at which Friends and especially the young members are invited to be present.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will train leaving Philadelphia 7.16 and 8.18 A. M., and at 4.32 P. M. Other trains are met when required. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, S. C.

MARRIED, at Friends' Meeting-house, Whittier, Lincoln, Iowa, on the twenty-second of Fifth Month, 1900, A. HOWELL MOTT, son of Richard and Sara Mott, of Iowa, and CAROLINE EMBREE, daughter of Samuel and Mary Ann Embree, of the former place.



# THE FRIEND.

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## The Priesthood of Days.

Superstition consists in expecting from things made by the Creator powers that ought to be expected directly from God alone. "The invisible things of Him,—even his eternal power and godhead,"—are, indeed, in some measure understood by the things that are made, by those who 'look up through nature unto nature's God;' but those supernatural powers do not proceed from the things that are made. It is to things, chiefly externals, that superstition looks, as being themselves charged with modes of supernatural efficacy,—for instance articles called charms, magic characters, figures, gestures, formulas, attitudes, mysteriously treated liquids, selected days and times, and so on,—till there is, perhaps, not a questionable created thing from which some supernatural virtue, grace, or power has not been looked for by some human beings.

If we may venture to distinguish between superstition and idolatry, we may observe that idolatry looks upon certain things as gods. It constitutes real or imagined things or beings as the true God; while Superstition ascribes to things some special divine powers above nature. One can be superstitious without being necessarily an idolater, but he cannot be an idolater without being superstitious. As soon as Superstition worships an object that is made, it becomes Idolatry, and the object an idol. The idol may be visible or invisible, outward or inward; a creature, a quality, or a conception in itself good, bad, or indifferent. Yet so that in heart or worship it usurps the place of the Creator himself, it becomes an idol.

Certain conventional days are defended as objects of devout observance, because of the graces and benevolent qualities of heart which they are supposed to inspire. No matter if Christmas-time was observed under other names, the days began to lengthen in the year, and by seasons however heathen, long before the advent of Christ personally on earth; no matter whether the day is of Scriptural appointment

or not, we will cherish it, say its advocates, for the good-cheer, the unselfishness, the thankfulness, and other graces that it is charged with, and that come out of it. "No matter if 'Thanksgiving Day' is of human appointment, we will observe it for the spirit of thanksgiving that we ought to get from it. No matter if Fast Day is appointed by the same governor's proclamation, we will—well, that is a self-denying day, and so we forgot to remember it." This virtually has been the language of conduct or of speech.

The point is, that wherever a day is depended on for grace, that attitude of mind is a superstition. For a day is the source or giver of no grace, but God is "the Author of all grace." "We cannot command one of the days of the Son of Man," nor one of his graces, nor reduce a single fruit of the Spirit by injunction. We cannot have love to order, joy by adjournment, peace by prescription, praise by announcing the number of a hymn, prayer by a man's call to lead therein, or thanksgiving as the creature of a day. These, all, in their own seasons, are the immediate gift and inspiration of the Holy One,—good and perfect gifts coming "down from the Father of lights" to hearts that have been so doing his will as to be open to his in-breathing and inspeaking. "My times are in thy hands," that thou mayst rightly divide thy word unto my soul's condition, as thou givest to each his portion in due season. "My soul, wait thou only upon God; for my expectation is from Him." While this is the believer's attitude of spirit, as his days so shall his strength be, so shall his experience and observance of the birth of Christ be, so shall his testimony be that "Christ is indeed come, and has given him an understanding, to know Him that is true." He will not regard a day as sacerdotal, or a Mediator of grace, usurping the place of Him who is declared to be the "One Mediator between God and man, the man Christ Jesus." No day, or created thing or man, should intervene between the soul and God to rob Christ of his own place as the Mediator,—with us "all the days, even unto the end of the world,—and through his Apostle warning the Judaizing Church, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed labor upon you in vain. Now after that ye have known God, how turn ye back again to the weak and beggarly rudiments whereunto ye desire to be in bondage over again?" (Gal. iv. 9: 10).

## Some Account of the Early Experience and Subsequent Travels of Ruth Newlin.

(Continued from page 180.)

"My pen cannot describe the consoling peace I was favored to enjoy last evening and night. I thought perhaps I might look toward home to-day. But this morning I felt as if my work (or rather the work I am entrusted with) is not done in this part of the land. Had a meeting appointed at Americus at three o'clock this evening where there never was but one Friends' meeting before. We were a little late. The people mostly gathered in the house as quiet as at a Friends' meeting. And I believe the Great Head of the Church was pleased to own our assembly. Thou hast cause, Oh my soul, to bow down with reverence before that Almighty Being who has been thy support in all thy trials and close provings, in leading thee about among his visited children.

"22nd.—Last evening before our meeting broke the way seemed clear for us to have a meeting at Toledo which was well attended by Friends and others. I believe many hearts rejoiced that the Lord is still mindful of the workmanship of his holy hand in this part of the land.

"23rd.—Oh! how miserable and distressed I feel this morning. No one to blame but myself. Oh self! how loth to submit to the cross and how hard to subdue. Night before last while at Toledo it seemed as plain as spoken words: 'Go to Emporia and tarry not.' This was a little town ten miles from where we were and six miles beyond Cottonwood meeting, where we expected to attend at their usual hour the next day, which would make twelve miles travel, for what I could not see, 'Go to Emporia' this evening was repeated. Yet I queried and reasoned it away. It looked so foolish for us to make this extra traveling, when we could take it as it came. I consented to stop, yet I felt so depressed that I retired and tried to make the best of it I could in my own reasoning way. My companion came to me and said he felt like going on if I was not easy to stay. Here the way was made easy for me, yet I tried to satisfy him and myself with the same reasons. My companion, Hannah Chantry, was taken very sick and I passed an almost sleepless night. He who does not keep his anger forever will in his own good time speak peace to my poor tried soul when he sees that it is sufficiently humbled under its weight of sin and corruption. Went to Cottonwood meeting in much weakness and fear, leaving my sick companion with a good nurse. The attendance was good. The silence was sweet to my soul, for I thought, Not one here has more need of a renewal of spiritual strength than myself. But very soon found that my peace consisted in obedience to the Divine will, and though much in the

cross to my natural mind, I endeavored to be faithful and was favored to return to our boarding-place in peace and found my companion better. [They afterward learned that a troop of soldiers was at Emporia the night Ruth was so impressed to go there, which was the only interpretation they could apply to the call, but they had moved on by the time they reached the place.]

"24th.—This has been a day of close trial to me. Almost ready to sink down under the weight of my sins and backslidings. Dear H. C. is gaining, though not able to travel. The spirit of heaviness is my portion.

"26th.—Awoke this morning with a quiet, peaceful mind. Praise the Lord, Oh! my soul, for this deliverance from the hand of despair! This is the third meeting I have attended at Cottonwood. To be detained calls for patience. I have many things to learn in the school of Christ.

"27th.—I believe we were much favored at meeting yesterday, after which we took a solemn leave of many precious Friends to whom we were nearly attached in Christian fellowship. In the evening my mind was drawn to visit a family a few miles off the road, which I gave up to, and peace was my reward.

"28th.—I feel my mind relieved, and clear permission to return homeward. How wonderful are thy ways, oh! Lord; past finding out!

My way seems closed up before me. No call to turn back, and to stand still is a great cross, having thought for some time past that there is distress at home, either in my family or in the neighborhood. After the Scripture reading I became entirely resigned to stay or do anything that my heavenly Father required of me. Soon after the sun appeared clear and the dark, misty clouds were dispelled, and we had a meeting appointed at Emporia at five o'clock, which was said to be a favored one. Though I did not feel relieved as at some other times.

"29th.—Had a sick night and am in a poor condition for traveling. We came forty-seven miles yesterday, which was rather much for me. We are all anxious to get home, and are favored with peaceful minds.

"30th.—Traveled twenty miles yesterday, put up at a Friend's house for dinner. Endeavored to take a little rest. I have been too anxious to get home for the good of my health. There are a few Friends here, but the things of this world seem to have the uppermost seat in their hearts. I was so depressed that I could not take much rest, so left them with a heavy heart. We have traveled over very rough country to-day, and crossed the Kansas river the fourth time since we have been in the State. Crossed the Delaware reserve which is a beautiful tract of land. Ate dinner on the grass by the side of a little brook, as we have done many times since on this journey.

"31st. At a very indifferent inn last night. Not able to travel till nine o'clock. Came ten miles and took dinner at our kind friend's, Benjamin Ball's.

"First of Sixth Month. In leaving the city of Atchinson, we passed the Methodist meeting-house, where we had the first meeting in this State. My soul is bowed as at the feet of Jesus in thankfulness for the many blessings extended to us on this journey. O, merciful Father, thou hast been my guide in

a strange land. My staff when weakness prevailed; my comforter when storms did almost overwhelm. This evening we crossed the Missouri at St. Joseph, into a State of slavery bonds and chains and cruel taskmasters. Oh! Father, hasten the day when the poor African can say, I am chained no longer.

"Second of Sixth Month, 1861.—First-day morning. Staid at a slave-holder's house last night. I do feel for this poor, down-trodden people, who seem to look upon us as if we were higher beings than they. I felt like taking as little of their labor for my comfort as possible. Scattered a few tracts among those who seem to have little to do. The man of the house was so excited about the war that his conversation was very uncomfortable to our feelings; we were glad when the time came to start on our journey. Our carriage seems more like home to us.

"4th.—Stayed at—'s last night. They are members of our Society remotely situated, so they cannot attend meeting. Many for the sake of gain in this world's goods, settle themselves so distant that they cannot attend a place of worship, and by so doing, grow colder and colder toward their soul's interest; so much so, that it can be felt at the very entrance of the door.

"Fifth of Sixth Month.—I was very sick last night, yet my mind is so peaceful that I am entirely resigned.

"6th.—We traveled only twelve miles yesterday on account of my ill-health.

"7th.—We traveled near thirty-eight miles yesterday, and reached the house of John Ramsey, only to find it wrapped in mourning. Dear Dorcas is prostrated on a bed of sickness, and kind friends doing all they can for the poor, sinking frame. I never can forget while I retain my faculties the solicitude she manifested in my behalf after I was seated in the carriage to start on this journey. She took my hand in hers and pressing it as a tender mother parting with a child, 'Dear Ruth, it is a trial for us to part. I feel like I must say to thee, if I never should see thee again, that I greatly desire thy welfare. Be faithful and entirely willing to do all thy Master calls for at thy hands, so thou may return to thy dear children and Friends with the reward of peace.'

"8th.—Our dear Friend is weaker. She asked me when I first came home if I would not stay with her as much as I could, while she lived. She said she had prayed to live till I came home. It was our Quarterly Meeting and with her consent I went; when we arrived at the meeting-house, I had the great pleasure of meeting my dear aged father, who was moving to this country. Dear father and all his living children met after a separation of eight years.

I cannot describe my feelings of thankfulness on being permitted to return home to my dear children and Friends, and above all with the unmerited reward of peace.

"12th.—Attended Monthly Meeting and returned my minute.

"Fourteenth of Sixth Month, 1861.—My dear Friend Dorcas Ramsey quietly passed away without a struggle, and all around is clothed in deep mourning, but we believe our loss is her eternal gain."

(To be continued.)

All thy children shall be taught of God.

FOR "THE FRIEND."

### Friends and Politics.

I have noticed some articles in THE FRIEND that seem to me to encourage Friends in mixing up with the people of the world in political strife. We may have Christ without politics and we may have politics without Christ, but we cannot have both party politics and Christ at the same time.

Early Friends tried that in the government of Pennsylvania; but as soon as party politics were suffered to come in, although the State was in its infancy, that spirit was strong enough to overthrow their peaceable government.

And to-day it is strong enough to overthrow the peaceable reign of Christ wherever it is suffered to come into the hearts of his children. And I have noticed with sorrow, that whenever Friends join in party strife, instead of raising politics to a higher plane, it has lowered the spiritual life to a level with or beneath that of other professing religious denominations.

R. H.

### The Social Secretary.

Before the industrial revolution, when enterprises were small and master and man worked together, it was easy for the employer to know not only the men in his shop, but the families also. Cases of sickness, accident or death were sure to come to his attention. So disposed, he had every opportunity to be personally helpful to those in his employ.

The rise of the factory, however, and the development of the corporation and the trust have almost eliminated the personal element from our industrial system. The interests of business have become so vast and varied that the work of administration monopolizes the time and strength of those who are responsible for it. No matter how well disposed the officials may be, they cannot know personally the many hundreds, and even thousands, in their employ, nor can they give much time to the study of the physical, intellectual and moral welfare of their operatives. Hence the estrangement of the employer and his employees, the impression that their interests are separate, and even antagonistic, and the result of misunderstanding and mutual suspicion becomes easy.

These new conditions have created a new need,—that of one who can devote his whole time to becoming acquainted with the employees and promoting their general welfare; one who looks after sanitary conditions, seeks to increase the general intelligence, fosters a healthful social life, and strives to improve the general morale.

There is a rising demand for a new profession, adapted to both sexes. A year ago an interview with the secretary of the League published in the *New York Tribune*, pointed out the above mentioned need, and christened the new profession as that of the "social secretary." This suggestion, like a handful of seed tossed into the air, was scattered as by the four winds, and took root in several different states. Already has it been demonstrated that the social secretary is a good business investment, and the prophecy of a year ago that the time would come when such a secretary would be an indispensable adjunct of every well-pointed establishment gives promise of speedy fulfillment.—*Social Service*, 11th Month, 1900.

### The Business Man's Prayer.

In a foreign exchange we noticed the other day an interesting incident in connection with the Earl of Hopetown. He had an heirloom which he prized highly. It was an old brass-bound, leather covered ledger. It belonged to the founder of his family, John Hope, who resided in the High Street of Edinburgh, Scotland, more than two hundred years ago. What made so precious to the possessor was not so much its antiquity and quaintness and personal association, as the following prayer which appeared its first entry: "O Lord, keep me and this book honest."

That old Scottish worthy had a true conception of the situation. He saw that without God's help he could not live and do business honestly. The temptations in commercial life are enormous, and it needed a strong conscience, a resolute soul and a pure spirit to rise above them. He wanted no stain upon his character, and no record on his ledger that would not bear the closest scrutiny, and so he made his prayer for divine guidance and help, and it might constantly remind him of his duty.

Two centuries have elapsed since he prayed for an honest life and an honest ledger, and the need for them has not diminished by the lapse of time. Never was business so exacting in its demands. Competition presses on every side. Slow gains are discounted. There is a haste to be rich. The tendency is to achieve success at all hazards. Little regard is paid to the means employed. Men are ready to take advantage of time and place. Selfish interests dominate. The main chance is largely the governing motive.

Coming in contact with it, the man of probity runs many a risk and experiences much difficulty in adhering to his principles in all his transactions. It requires both courage and determination to stand by his moral convictions. Honesty has many a battle to fight with greed before it becomes a life-force. Many persons think when they start in trade that it is an easy thing to buy and sell honestly and yet make money, but they soon come in contact with the sharper who gets ahead of them. This discourages them, and they begin to think that if they are not to be left behind, they will have to adopt his methods. Advisers tell them that they are not up to the times, and that business is business. Refined moral objections in commercialism are out of place. That bargaining counts. If you want to forge to the front and succeed, you must not only keep up with the shrewdest, but improve on their plans. It is the glory of numbers that they turn a deaf ear to the tempting voices that would lure them from their integrity; but many say, "This is business and I must do so particular about the morality of what I do, and so gradually succumb to the maxims of the world and resort to tricks, subterfuges and practices that at one time would have shocked them. Hundreds who are honest in their hearts, and everything else will take any advantage that comes to a bargain.

Divine grace is always needful if one is to be manly and upright; it is imperatively required for the moral safety of those who are in the rush and competitions of trade in our daily life. It is not necessary to write one's prayer for special help in his ledger, but he

should offer it in his closet at the beginning of each day's labor and should allow his soul to go up silently in his counting-room, or by the wayside, in seasons of special temptation, or in hours of pressing trial. He who takes God into partnership in all his enterprises and conducts his affairs in an honorable and upright way may not make the most money, but he will have no regrets on his death-bed over others wronged, and no dishonest gains to trouble him at heaven's bar. Christianity calls for the honest man and the honest ledger.—*Presbyterian*.

### The Pacific's Bottom.

For the last year or two the Government has been diligently conducting surveys in the Pacific Ocean, with the object of determining the most feasible route for a cable connecting the United States with the Philippine Islands.

Some new and very interesting facts have been discovered by these surveyors, and a more comprehensive knowledge has been gained of the country which lies beneath the waters of the Pacific, between the Hawaiian Islands and the Philippines. Last year, for example, a new submarine abyss, deeper than anything hitherto known, was discovered, and at the time the bottom, could not be sounded. This year, the spot, which has been named Nero Deep, was again visited, with greater success, for bottom was found, though at the enormous depth of 5269 fathoms, or 31,614 feet. This abyss is of great extent.

According to the annual report of Rear Admiral Bradford, there is an almost level plain of soft mud of a nearly uniform depth of 2700 fathoms, extending from Honolulu to the Midway Islands, and another about five hundred fathoms deeper between the latter and Guam, broken by submarine reefs and mountain ranges. In this territory, also, was discovered a huge, isolated mountain, which rose to within eighty-two fathoms of the surface.

From a scientific standpoint one of the most interesting discoveries made was that of a submarine mountain range about five hundred knots from Guam, which apparently connects with the one which extends from the coast of Japan to the Bonin Islands. In this range was found a single peak which came to within four hundred and ninety-eight feet of the surface, and a careful survey of it developed the fact that it closely resembles in outline the famous volcano, Fujiyama, near Yokohama, Japan. To the north of this range, according to the report, the bed of the ocean slopes gradually to the eastward into the great Japanese Deep, which for years held the record for ocean depths. It is this great range which seems to be the chief obstacle to the establishment of a successful cable line. If a way can be found to cross it, there is said to be a fine plateau, broken here and there by unimportant reefs, which extends all the way to the Philippine Islands, which will afford an ideal resting place for a cable.—*Phila. Ledger*.

ARCHBISHOP LEIGHTON feeling very unwell, was persuaded by his family not to go to meeting, he answered, "Had the day been fine, I would allow my ill-health to keep me at home, but as it is stormy, I must go, lest I be thought to countenance by my example, the irreligious practice of letting trivial hindrances keep us back from public worship."

### A Touching Incident of Real Life.

"Prisoner at the bar, have you anything to say why sentence of death shall not be passed upon you?"

A solemn hush fell over the crowded court room; not a whisper was heard anywhere and the situation had become painfully oppressive when the prisoner was seen to move; his head was raised, his hands were clenched and the blood rushed into his pale, care-worn face; his teeth were firmly set and into his haggard eyes came a flash of light. Suddenly he rose to his feet, and in a firm, low voice, said: "I have, your honor; you have asked me a question, and I ask, as the last favor on earth, that you will not interrupt my answer until I am through. I stand here before this bar convicted of the wilful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard and a wretch; that I returned from a long debauch and fired the fatal shot that killed the wife I had sworn to love, cherish and protect. While I have no remembrance of committing the fearful, cowardly and inhuman deed, I have no right to complain or condemn the verdict of the twelve good men who have acted as jurors in this case, for their verdict is in accordance with the evidence. But, may it please the court, I wish to show that I am not alone responsible for the murder of my wife."

This startling statement created a tremendous sensation. "I repeat, your honor that I am not the only one guilty of the murder of my wife. The judge on his bench, the jury in the box, the lawyers, and pastor of the church, are also guilty before Almighty God, and will have to appear with me before his judgment throne where we all shall be righteously judged.

"If twenty men conspire to the murder of one person, the law power of this land will arrest the twenty and each will be tried and convicted for the whole murder, and not one twentieth of the crime. I have been made a drunkard by law. If it had not been for the legalized saloons of my town I never would have become a drunkard; my wife would not have been murdered; and I would not be here now, ready to be hurled into eternity. Had it not been for the human traps set out by the consent of the government, I would have been a sober man, a tender father, and a loving husband. But to-day my home is destroyed, my wife murdered, my little children—God bless and care for them—cast on the mercy of a cold and cruel world, while I am to be murdered by the strong arm of the State. God knows I tried to reform, but as long as the open saloon was in my pathway, my weak, diseased will power was no match against the fearful, consuming, agonizing appetite for liquor. For one year my wife and children were supremely happy and our little home was a perfect paradise. I was one of those who signed a remonstrance against re-opening the saloons in our town. The names of one-half the jury can be found to-day on the petition certifying to the good characters of the rumsellers, and falsely stating that the sale of liquor was necessary in our town.

"The prosecuting attorney in this case was the one who so eloquently pleaded with this court for the licenses, and the judge who sits on this bench and who asked me if I had anything to say before sentence of death was passed

upon me, granted the license. I began my downward career at the saloon bar—legalized and protected by the votes of this commonwealth—which has received annually a part of the blood money from the poor, deluded victims.

"After the State had made me a drunkard and a murderer, I am taken before another bar—the bar of justice (?) by the same power of law that legalized the first bar, and now the law-power will conduct me to the place of execution and hasten my soul into eternity. I shall appear before another bar—the judgment bar of God—and there you who have legalized the traffic will have to appear with me. Think you that the Great Judge will hold me, the poor, helpless victim of your traffic, alone responsible for the murder of my wife? Nay, I in my drunken, frenzied condition have murdered one, but you have deliberately and wilfully murdered your thousands, and the murder mills are in full operation to-day with your consent. All of you know in your hearts that these words of mine are not the ravings of an unsound mind, but God's truth.

"The liquor traffic of this nation is responsible for nearly all the murders, bloodshed, riots, poverty, misery, wretchedness and woe. It breaks up thousands of happy homes every year, sends the husband and father to prison or the gallows, and drives countless mothers and little children into the world to suffer and die. It furnishes nearly all the criminal business of this and every other court, and blasts every community it touches. You legalized the saloon that made me a drunkard and a murderer, and you are guilty with me before God and man for the murder of my wife. Your honor, I am done. I am now ready to receive my sentence and he led forth to the place of execution and be murdered according to the laws of the State. You will close by asking the Lord to have mercy on my soul. I will also close by solemnly asking God to open your blind eyes to the truth, to your individual responsibility, so that you will cease to give your support to this hell-born traffic."—*Christian Instructor*.

**GOOD MANNERS AT HOME.**—Practical jokes are rarely indulged in by persons of nice perceptions, and teasing passes the bounds of good taste when it ceases to be a matter of pure fun on all sides. Inquisitiveness is always bad form. "Whom is your letter from?" "What makes your eyes so red?" are interferences with one's rightful privacy. A closed door should be respected and given assurance of seclusion.

One who is so disloyal as to repeat to any outsider, however intimate, anything to the discredit of the family, deserves to forfeit family rights and privileges.

There are no terms strong enough to condemn the vanity of a parent who will allow a daughter's charms, prospects and advantages to be advertised in the public prints.

Society requires that whatever their private relations, husband and wife face the world as a unit, harmonious and with interests identical. One thing good form imperatively demands—that by no mischance, no loss of self-control, shall family discords be revealed to strangers, children or servants.

An uncontrolled voice is always unmannerly and undignified.

A readiness to give up little things is the most tactful appeal possible for a return of courtesy at other times when the matter may be of importance to us.

Personalities that are made to do duty as family jokes are never funny to strangers.—*Ladies' Home Journal*.

### THE SILENT BATTLES.

Sages and history, a wondrous story  
Have ye revealed, through all the ages down,  
Of strife and peace, of battles and of glory,  
Of cross and crown.

Brave men have risen to heed the call of duty,  
True souls have grappled with the shape of wrong,  
And through their wars have come, in martial  
beauty  
Unspoiled and strong.

But in your tomes I find nowhere recorded,  
Nowhere endowed with its honors due,  
One tale of valor, tested and rewarded—  
One tale that's true.

It is the unconfessed, unuttered story,  
Repeated in each life from sun to sun,  
Of man's long, silent struggle, and God's glory,  
When right has won.  
In all the record of the past, oh, never  
Is God's right hand more manifest and strong,  
Than when, by prayerful, earnest, firm endeavor,  
Man masters wrong.

*F. W. Hutt, in S. S. Times.*

FOR "THE FRIEND."

### Other Tragic Endings of Initiations and Hazings.

The incident of the death of the West Point cadet, Oscar L. Booz, due, it is alleged, to brutal treatment received at the hands of his cadet associates, has made more of a stir than is usually accorded tragic matters of this kind. A strict governmental inquiry into the particulars of this serious and disgraceful occurrence is likely to answer the demand which on all sides has been made for it. It is at the same time pertinent to point to the fact that there have occurred not a few fatal, or well nigh fatal, terminations to hazing and initiation transactions in places not under the authority of the United States government, as in educational institutions and secret, oath-bound lodges.

Personally, the writer takes the view that it were greatly to be desired on various accounts that such fraternities did not exist; but inasmuch as they are a matter of fact, and, as stated, deaths do now and then occur, in connection with their permitted procedure, it is to be hoped that the present moral shock occasioned by the West Point incident, may have the result of bringing popular condemnation upon similar inexcusably foolish and brutal proceedings everywhere.

Not desiring to animadvert here upon any special order, fraternity or institution, it may be permitted me to call attention to several tragic occurrences happening within a few years, in connection with hazings and initiations.

In 1895, at Kansas City, a jury in the Circuit Court, awarded the sum of \$10,000 damages to a married woman whose husband received an injury from which he will never recover, while being initiated into a certain secret order. The testimony showed that the lodge officers, wearing masks, and in long black,

red and white robes, having made the applicant take an oath that he would never reveal the secrets of the order, and having blindfolded him and put a heavy pack upon his back, proceeded to run him through what they called "a three year's warfare." The long and harrowing experience ended with his being forced to march up an incline and then ordered to jump, refusing to do which, he was pushed off, and received the injury which cost the lodge very dear for their "fun."

Less than two years ago, the Chicago paper gave detailed accounts of the initiation of Swede into a lodge in that city, a man who, as his wife testified, had, previous to joining the order, never been afflicted mentally, a seldom was physically ill, but who, after taking the third degree, came home a mental wreck and was soon taken to an asylum. Haunted by the terrors of his initiation, he would scream, "You can't kill me! you can't kill Swede!" In the course of a little over two weeks he was released by death from his mental agony. More immediately fatal was the case of the initiate at Evansville, Indiana, who met a horrible death by jumping upon supposed rubber spikes, which proved to be real iron spikes that had not been removed.

At Des Moines, Iowa, in the latter part of 1896, a candidate for initiation into a lodge, was placed, as alleged, in a chair, intended to be heated, and from which it was expected he would jump when the heat became unbearable. This he did not do, even when the smoke was seen issuing from the chair. His death ensued a little later. Accepting the most charitable account of the occurrence, I quote from the *St. Louis Globe Democrat*, which stated: "The story of how his injuries were contracted was given out to-night by members of the — Lodge, after a more sensational story had been current. It was that instead of a heated chair, he was placed on an electrical chair, and a light current turned on to the expectation of making him squirm. He manifested no discomfort, and the current was increased several times, without producing any apparent effect. Then the smoke was seen and he was taken out half electrocuted."

A little more than a year ago, a student of — College, in the State of New York, died under circumstances which, said the *New York World* at the time, "should be explored to the bottom," adding, "This is the second case in which a student of that institution has come to his death in the process of initiation into one or other of the secret orders that — has enthusiastically commended as a peculiarly valuable adjunct of the institution's] instruction. There are particularly distressing features about the death of young B—. He was nineteen years of age, six feet tall, splendidly built, and a fine, hearty, intelligent boy, with the courage of a lion. He was an only son, the single hope of perpetuating a family which for many generations had been distinguished." It then stated the particulars of the tragic occurrence. Young man, who had been only six weeks a student of the college. Briefly stated preliminary test of fitness for initiation into the Greek Letter fraternity, he was sent straight across the country to fasten a slip of paper on which was inscribed a meaningless message to a railroad bridge. His dead body was

little later at the bottom of a canal which y across the line of his imposed route, and which he would need to struggle across or swim through in order to reach the goal. Columns of details of similar incidents could be given, but these few may suffice to support the protest against all so-called hazings, initiations and like procedures of a brutal character, which will not bear the light. Liable many of these are to eventuate in serious wounding or death, they are as unmanly as they are uncalled for, and their abandonment should be demanded by the general public, as well as those who are more immediately interested. Yet is it to be feared that, in many cases, the fraternal affiliation with societies and organizations such as herein alluded to, has made it too easy for the sons to follow along in the like direction. The church at large is manifestly and fatally weakened by such alliances.\*

JOSIAH W. LEEDS.

### Business and American Fathers.

The editor of Harper's Bazar draws a clear picture in a story told by the captain of a police precinct in New York. One evening a man came to the station-house asking if any lost children were there. Three were asleep in a back room, and the man went in to see if his son was among the number. He awakened a boy between two and three years old and asked him if he were Johnny So-and-so. The little fellow being very sleepy and frightened, could not be made to answer, and the man turned away saying he would have to send his wife for him. "What! do you not know your own child?" the police official asked. "To tell the truth, I don't," the man replied. "I work on the — line of street cars; the children ain't with me when I go away in the morning, and they're tucked up when I get back at night. I never see them." Later his wife appeared and identified one of the children. It was not the one the father had picked out!

This represents a condition of life resulting inevitably from the pressure of money-making by men. And it is not confined to the stratum of society in which long hours of manual labor practically annihilate a man's social relations to the point of unfathering his children while he lives. Such are the complexities and competition of business: well-to-do city men are so far separated from their families by the struggle of bread-winning that their office of paterfamilias is finally reduced to the matter of settling bills. Thus men lose nearly all the actual joy and most of the benefits of paternity,

\* A minister, D. B. Gunn, writing to the *Christian* concerning a visit paid some months ago to a well known college in New England, refers to its earlier history when it was noted for its evangelistic teachings, missionary spirit, frequent revivals of religion and the conversion of its students." He now observed a marked change in the way of spiritual decline. "Any one looking closely at the working of the many secret societies maintained by the students will see," he says, "that they have much to do with it. The college is honeycombed with fraternities. The college register numbers less than five hundred students, but there are fourteen Greek letter fraternities! Ten of these have fine buildings, costing from ten thousand dollars to fifty thousand dollars each. The money for their erection and equipment has been supplied by former graduates who were members of these orders and have acquired wealth." He refers also to the excessive attention given to intercollegiate sports, to the times engendering feuds, silly and wicked displays, to the bruised and maimed who resort to the infirmary and the sad tale."

and thus, too, there falls upon the mother a responsibility that is all but impossible to discharge. The whole burden of parental accountability, in so far as it relates to morals and education, rests on her. Add to this abnormal feature the further one, that the stress of life to-day more and more imposes upon women also the burden of much work outside the family, either in industry or in social reform, and we have the children in a sense both unfathered and unmothered by the demands of modern civilization. The commercial aim of the American people is surely to be distrusted when in individual lives it works out so that men's toil in factory, shop and counting-room represents the man's entire achievement, while to women and children, in the main, is left the struggle of securing the morals of society. Statistics showing how much time out of a week the average American is permitted by this method of making a livelihood to devote to his family would doubtless show good ground for a business-reform movement looking to the restoration of the American father to his own.

On the other hand modern styles of living should not be made so costly as to keep the wage-earner so much away from home in striving to pay for them.

### Ellen McCarty.

The following was obtained by Jane Peirce from Ellen McCarty, during one of her visits at Ellen's home:

Ellen McCarty was a baptized and much esteemed minister in the Society of Friends, living at Elklands, Pennsylvania, a remote and rather isolated district, even now, and sixty or seventy years ago abundantly more so.

In the early periods of her religious life she underwent great hardships and sacrifices. Living six miles from the meeting she attended, generally going thither on foot, often leading a little child, and carrying another in her arms. On one of these occasions, a heavy snow-storm overtook her on her return. Her discouragements were so great from the difficulties she met with, that she thought it could not be required of her to undertake the same again; but when the next meeting-day came she persevered, and in that meeting was her first appearance in the ministry. Continuing faithful to her Divine Leader, she became a clear and convincing minister, evidencing the true anointing. Hearing that a company of militia had been assembled by their captain to exercise on a ground some miles from her house, and feeling her mind drawn to visit the muster-ground, and seek a religious opportunity with the captain; she believed if she would be faithful, a Friend and neighbor, named Hoagland, would be willing to accompany her. So she dressed and walked towards the neighbor's house, when to her astonishment, she found the Friend standing in her door with cloak and bonnet on waiting Ellen's arrival, though entirely ignorant of her concern by any outward channel. This great confirmation increased her faith. When they reached the muster-ground Ellen had a powerful interview with the captain, who laid down his arms, never again to resume them. P. H.

1870.

If religion has done nothing for your temper, it has done nothing for your soul.—R. Clayton.

### Learn to be Content.

An account of the close of the life of Thomas G. Taylor in the peace and triumph of the gospel, who died a prisoner in Anamosa Penitentiary, Iowa, in 1900, appeared in THE FRIEND, vol. 64, page 387.

He is the subject of the interesting tract entitled, "The Prisoner Delivered from the Bondage of Sin," which is number 162 of the series published by the Tract Association of Friends of Philadelphia.

A ministering Friend who often visited him and to whom he entrusted some of his writings, has forwarded one of his written exhortations, which, though addressed "To a Fellow Prisoner," seems to us appropriate to the condition of all. It is as follows:

"If thou art one of the many whose daily cry is, 'Oh! I can't be content in a place like this,' then let me remind thee of the fact that contentment is possible. Open thy Bible and turn to Phil. iv: 11, where St. Paul says, 'I have learned in whatsoever state I am, therein to be content.' This means that he was not always able to say, 'I am content in my state.' This was an attainment he reached by struggle and discipline, by learning in the school of Christ, just as all of us have to learn it, if we ever do, and any of us may learn it if we will. One step towards it is patient submission to unavoidable ills and hardship. No earthly lot is perfect, no mortal ever yet in this world found a set of circumstances without some drawback. But sometimes it lies in our power to remove the discomfort, for much of our hardship is of our own making, and would require but little energy on our own part to cure it. We surely are very foolish if we live on amid ills and frets, day after day, which we might change for comfort if we would.

"True there are trials which we cannot change into pleasure, burdens which we cannot lay off, crosses which we must continue to carry. And when we have those trials, why should we not sweetly accept them as part of God's best way with us. Discontent never made a rough path smoother, a heavy burden lighter, a dark way brighter, or a sorrow less sore—it only makes matters worse.

"If we would learn the lesson of contentment, we must train ourselves to live for the higher things. No earthly misfortune can touch the wealth a Christian holds in the Divine promises and hopes. Just in the measure in which we learn to live for spiritual and unseen things, do we find contentment amid earth's trials and losses. If we live to please God—to build up Christ like characters in ourselves, and to lay up treasures in heaven, we shall not depend for happiness on the way things go with us here. The lower desires are crowded out by the higher. We need this world less as we get more of God and heaven into our hearts.

"This was the secret of the contentment of the ancient prisoner whose written epistles are so well worth considering. He was content in any trial, because earth meant so little and Christ meant so much to him. He did not need the things he did not have, he was not vexed by the things he lost, he was not vexed by the sufferings he had to endure, because the source of his life was in heaven,

and could not be touched by earthly experiences of pain or loss.

"These my friend, are hints of the way thou mayst learn in whatsoever state thou art, therein to be content. Surely the lesson is worth learning; One year of sweet content amid earth's troublous scenes, is better than a life-time of vexed restless discontent—the lesson can be learned, too, by any who truly is Christ's disciple; for did not the Master say, 'Peace I leave with you; My peace I give unto you.'

"In the cleft of the rock is the home of content."

T. G. TAYLOR.  
Anamosa Penitentiary, 1888.

The immense growth of luxury is not merely due to the facility afforded by modern machinery. Luxury helped to ruin the ancient world, where much of this machinery did not exist. Luxury, one feels is ultimately due to an insane rivalry and spirit of competition among individuals and classes. The desire to get ahead of somebody else is the chief cause of the demand for luxury. This is so because, in modern society riches constitute the sole means of indicating what is supposed to be a higher social position. In early communities men are counted superior because of personal wealth. This man can fight better, and he is elevated to the highest post in the tribe or nation. In the middle ages personal bravery on the one hand, the spiritual excellence on the other were the conspicuous qualities which raised men in the secular and religious spheres. Even after mediæval society had decayed a long line of noble descent gave to a man a peculiar distinction. But modern society is founded on money and the possession of money is the criterion generally accepted by all classes as the test of a man's position.—

It may have been only a cheerful word,  
A grasp of the hand in meeting,  
But a hope revived at the message heard,  
Or courage came from the greeting.  
How fine to think of a soul waxed strong,  
Of a burden lighter growing,  
Because you happened to come along  
When life made its dreariest showing!

For this is the true comradeship  
In the life we live together,  
That holds to a friend with a firmer grip  
The rougher the way or weather;  
That sings to gladden the hearts of all,  
Till, with the echoes blending,  
The tranquil shadows of twilight fall,  
And the road has reached its ending.

—R. D. Saunders.

DOING OUR BEST.—A lady once crossed a street where a little boy was busily sweeping the crossing; she noticed with pleasure the care with which he did his work, and smiled as she said to him, "Yours is the cleanest crossing I pass." He lifted his cap with a gallant air and quickly said, "I am doing my best."

All day the words rang in her ears, and for many days afterward, and when a friend, a rich, influential man, inquired for a boy to do errands and general work for him, she told him of the little fellow at the crossing. "A boy who would do his best at a street crossing is worth a trial with me," said the man; and he found the boy, engaged him for a month, and

at the end of the time was so pleased with him that he sent him to school and fitted him for a high position, which he filled with honor. "Doing my best at the street crossing made a successful man of me," he was wont to say in after years.—*Ex.*

### Clergy and Laity.

A Churchman's View of a Separate Class as Conductors of the Divine Spirit.

Dr. Magee, the late bishop of Peterborough, a prelate of insight as well as humor, once declared that clergy and laity in England were "thinking on separate planes," and expressed his apprehension that they would, therefore, one day come into collision. Dr. Dibdin, Chancellor of the diocese of Durham, is apparently of the same opinion, for he told the Church Congress that "a variety of circumstances—e. g., more careful and specialized training—had combined to make the English clergy, far more than formerly, a separate class, distinct not only in dress, but in feeling and interests, from the lay citizen. Whether the change was an improvement or otherwise, the point was that the clergy were, on the whole, and as a body, less able to see things as laymen saw them, and more likely to take up a different point of view. Could anything be worse? The conflict of church parties was mischievous and humiliating enough; but there was one thing more deadly, and that was a war of clericals and anti-clericals." We agree with the bishop and the chancellor in their opinion but not in their apprehensions. The "war" they apprehend will not, we conceive, occur. The party among clergymen which believes men in order to be priests in the Brahminical or Roman sense has gradually won the day, until at present probably three-fourths of the whole body, of all shades of opinion except the very broad, hold that they belong to a caste set apart by the divine will, and possessed either of miraculous powers, or of an authority which is not professional merely, but in some sense supernatural. They can either, in their own belief, perform a miraculous act, or they are depositories of a truth which only they are fully authorized to impart. At lowest, they are distinguished by a "succession," or spiritual pedigree, which those who lack something of vital importance. This opinion, so far from decaying, as most forms of self-importance decay, under the influence of modern distrust, tends to become deeper, partly because the clergy are more earnest, and therefore more eager to be sure of a divine commission; partly because, as their rivals in the world grow more intelligent and richer, the clergy are compelled to preserve their self-respect and dignity by falling back upon their supernatural claim. It is becoming rare to meet a clergyman, whether of the "high" or the "low" parties, who, if pressed, does not avow this belief about himself, not as a rule with arrogance, but with a certain placid security of conviction widely distinguishable from the sensitive pride of other professional experts. The English laity, on the other hand, as a body do not admit this pretension at all. They think little upon the subject, which does not sincerely interest them, but in a passive but immovable way they reject sacerdotalism altogether. Here and there a few men may be found who, out of logic or from a mental predisposition, accept the Roman theory

on the subject; but as a rule, even though they believe the Apostolical succession to be historically a fact, they attach to it no more importance than they do to Legitimacy as a claim to sovereignty, or to ancient birth as a claim to social consideration. Many even of those who believe in the Real Presence, question the right to call Christ to the altar is confined to a caste, while the remainder hold that caste to be entitled to reverence just as the judges are, and in no other way. They have been appointed to exercise certain highly important and honorable functions, and they ought not to be interfered with by men not so appointed but they are bound, as the condition of lay obedience, to perform them rightly. So far from holding that the power of the clergy is independent of character or conduct, just as a light is pure whatever the medium through which it is transmitted, the laity as a body hold character and conduct to be of the essence of the priestly capacity, and even consider that capacity liable to be forfeited by extreme unwillingness. They do not proclaim this view loudly because they think it discourteous, but it came out with quite curious abruptness in the discussion and voting on the act which enables the clergy to secularize themselves. On the sacerdotal theory, that act, passed as it was by laymen, without the intervention of any spiritual authority, was simply a lay impertinence, no priest being able to divest himself of a character imposed on him by divine authority; but laymen could not even see wherein the objection lay. Why, they asked, should not the clergyman cease to be a clergyman as a soldier ceases to be a soldier? In deed, immense numbers of them go further and hold that there is something positively wrong, or at least excessively doubtful in a man performing a "sacred" function who is unwilling to perform it, an argument which has repeatedly checked the legislature—e. g. when passing divorce acts—from requiring the clergy to exercise their functions. There is no doubt in this clash of opinion as to the clerical prerogative a latent possibility, as Dr. Dibdin intimates, of "war" between the laity and the clerical profession.

There is a very similar difference in regard to the authority of the clerical order to teach on matters of faith or morals. Almost every clergyman thinks in his heart that on such matters he has a commission apart from his intelligence or his learning; and that the layman should defer to him as to one appointed not only to argue but to decide. The pretension is rarely put forward offensively, for the English clergy are gentlemen and have the dislike of the cultured for overbearingness and verbal controversy but it is felt none the less to be well founded and is often the secret root of an unexpected confidence and firmness of opinion. The layman, as a rule, does not entertain it. He listens to the clergyman's opinion as to that of any other professional expert, weighs its value, and accepts or dismisses simply on what he judges to be its merit. It adds nothing to its value because of the "commission" and, indeed, has a most curious and unfair inclination to underrate its importance as being necessarily tainted with insincerity—"a professional opinion," in short rather than a sincere deliverance of the speaker's thought. "One knows what the rector will

"is the common remark which indicates it with him who utters it the rector's saying I be of uncommonly little effective weight. You see the operation of this feeling in an almost ludicrous way in the comments on the public utterances of the bishops. Those utterances are seldom denounced but unless they be so intellectual or so well-worded as to extort praise they are seldom treated as serious contributions to the discussion. The writers of papers or letters quote them as evidences of opinion, accept or answer them very briefly, and go on, not minding greatly, to what they concern the pith of the discussion. This is true even when the subject is purely spiritual or ecclesiastical, while outside those two departments of thought there is not only no disposition to concede extra reverence to bishops, but they are habitually treated, and this by members of their own church, with the gross-unfairness; the common assumption that a man of any profession is sure to be, or to have been, specially qualified by general intelligence and knowledge being wholly ignored. In this matter again—the teaching authority of the clergy—there is between the laity and clerical order a deep and permanent cleav-

ture. At a social reform meeting in New York, Eleventh Month 27th, 1900, Bishop Potter affirmed the above view as follows: The absence of Bishop Potter occasioned surprise. The chairman read a letter from the bishop stating that an ecclesiastic is not the best instrument of a meeting whose aim is to unify forces on the side of law, decency and protection of the weak. "The clergy," he said, "may fitly exercise the prophetic office of rebuking, warning, entreating; but in social and political movements their best service is to be in the ranks, where, as in times of war and siege, they may patrol, mount guard, and watch, but leave to others the task of leadership."

Caught in a Net.

Prof. Max Muller's account of his Indian adventures in the second volume of his "Auld Syne," he has given a striking sketch of a very talented and cultivated young man, of the highest caste, who had been brought to London in Christ in India, and who came to London in order to study Christianity in a Christian school. When asked about the thought or experience that had made him a Christian, he gave this remarkable testimony: "I can explain to you why I rejected Siva and Krishna and Allah, and tell you everything that kept me back from Christianity as preached to us in London, and made me reject the New as well as the Old Testament as unsatisfactory to a young man. But why and how I became a Christian I cannot explain. I was caught as in a net, and I could not get away from Christ." This is an illustration of our Lord's own words, "For I, if I be lifted up from the earth, will draw all men unto me." There was something in the Spirit of the Lord quite distinct from the presentation of his teaching, which attracted and held his acute mind and inquiring heart. Indeed, it was a case of heart drawing against mind conviction. . . . A Samaritan woman of Samaria persuaded the men of her town to come and see the man who told

her all she had ever done. And they said "Now we believe, not because of thy saying, for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world."

But there was another testimony of the young Hindu. He had come to London, hoping to find the concrete exemplification of the life and doctrine of Jesus in a Christian civilization. But what he actually saw was so different from his ideals that he said to Prof. Muller: "If what I have seen in London is Christianity, I want to go back to India; if that is Christianity, I am not a Christian."

It is a severe indictment of our practical living of the gospel, but it was a judgment that the Hindu had the right to pronounce. Christians are the living representatives of Christ. It is through their life that the gospel is made known to the world far more than by their word. The Hindu had been drawn to Christ by what he had learned of the Master himself. He was repelled again by the imperfect life of the Master's professed disciple.—*W. A. Brooks.*

Words of Wisdom.

Could we but brush the cob-webs of prejudice from our eyes, how many beautiful visions might be seen in the light of truth. The following selection from the writings of Gautama Buddha, who taught the precepts of his religion to his devoted disciples over five hundred and twenty-five years previous to the beautiful age when the "Word" of "Truth" "was made flesh and dwelt among us" for our sakes: "upon whom the ends of the world are come," will serve to illustrate the principle of an "Inner Light"\* which has been combatted so bitterly by many persons who have been victims of prejudice, and who have failed to see anything valuable or worthy of praise in any system of thought not held by themselves. Above all things, Buddha was a lover of peace, and positively forbade the shedding of blood. Drunkenness was regarded by him as next to murder, and was forbidden in the same manner. According to his teaching he received his knowledge of truth and virtue by "immediate revelation;" and while much that is crude has intruded into his doctrine, are we not warranted in meditating on that which follows, and concluding that our great God and Saviour saw fit to reveal to the inner eye of Gautama Buddha a wide vision of truth as it is in its own Divine nature. And while holding fast to our own revelation as it is in Christ Jesus, may we not be profited by a reverent study of such wisdom as has been revealed by the same spirit through another instrument?

As there are some things that appear to be somewhat similar to our Lord's "beatitudes," first declared upon the mount, in the fifth chapter of St. Matthew, the following have been designated "THE BEATITUDES" OF GAUTAMA BUDDHA, or "The Wise One," written some five hundred and twenty-five years before Christ.

\* Compare the following passage from the Retractions of Augustine, as reproduced by the late Professor Max Muller: "The very thing which is now called the Christian religion existed among the ancients, and was not absent from the beginning of the human race until Christ came in the flesh, whence the true religion, which already existed, began to be called Christian."—Ed.

"To shun the company of the foolish: to pay deference to the wisely learned; to worship what ought to be worshipped; these are blessed things, mark them well.

"To dwell among good men; to have with one's self the consciousness of good deeds done; to guard well all one's actions; these are blessed things, mark them well.

"To hear and see much in order to acquire knowledge; to study all science that leads not to sin; to make use of proper language; to acquire knowledge of propriety of behaviour; these are blessed things, mark them well.

"To treat parents with tenderness and affection; to nourish well one's wife and children; to perform no action under the influence of sinful temptation; these are blessed things, mark them well.

"To make offerings and give abundant alms; to act in accordance with the precepts of the law and of virtue; to assist relatives and friends; to perform virtuous actions; these are blessed things, mark them well.

"To avoid sin; to be most instant and strenuous in such avoiding; to abstain from spirituous liquor; to remember always the principle of accumulation of merit; these are blessed things, mark them well.

"To pay respect to all those who are worthy of regard; to be ever humble; to be ever contented; to be grateful for favors received; to listen to the preaching of the sacred law at the proper times; these are blessed things, mark them well.

"To be patient and endure suffering; to rejoice in edifying discourse; to visit holy men when occasion serves; to converse on religious subjects; these are blessed things, mark them well.

"To practice religious austerities, to continue firm in the sublime truth; to study always how to act in the most virtuous way; to keep the eyes firmly fixed upon the attainment of "the great peace;" these are blessed things, mark them well.

"To be of tranquil mind; to be exempt from passion; to be perfectly composed and fearless amid all earthly dangers; these are blessed things, mark them well.

"Who so possesses and observes these thirty-eight blessings, shall never be overcome, and shall find happiness in all things; mark them well. So shalt thou enjoy the peace of the "Wise ones."

ARTHUR W. DOWE.

WHENEVER one sees the Christian disposition manifested in any emergency, his judgment and conscience approves it; he does not have to argue himself into commending it, says the *Advance*. The disposition is so unmistakably excellent and worthy that it compels admiration, and that from those who are not Christians themselves, as well as from those who are. This is a unique power of Christianity that the dispositions it inculcates are so manifestly excellent that they do not have to be defended by argument.

WE may keep our life if we will, carefully preserving it from waste, but we shall have no reward, no honor from it at the last. But if we empty it out in loving service, we shall make it a lasting blessing to the world, and we shall be remembered forever.—*J. R. Miller.*

## ARABIA.

I went into Arabia.—Paul.

Welcome the silence of the sandy plain,  
Thrice welcome, calm environment of God!  
Here let me rest beside the desert stream.  
Too short my sounding line to reach the depths  
Of knowledge, power and mercy infinite,  
Too deep—yet I may drink and be refreshed,  
And with a vision purified descry  
Fresh beauties in the future's glowing dawn.  
O, anchorage divine! O, love, untold  
Hold thou me evermore! O light of life  
And life of light, arm me for holy strife,  
And ceaseless labor of a life-long love.

—H. T. Miller.

“WHAT you learn from bad habits and from bad society, you will never forget, and it will be a lasting pang to you. I tell you in all sincerity, not as in the excitement of speech, but as I would confess, and have confessed before God, I would give my right hand to-night, if I could forget that which I have learned in bad society.”—John B. Gough.

WHOSOEVER desires to persevere and increase in the fear of the Lord, and in the comfort of the Holy Ghost, to live and die in hope that maketh not ashamed, must be diligent in secret prayer; must constantly read the Scriptures, begging Him to explain them, and give faith in them, and must walk with those who walk conscientiously before God, in whose manner, spirit and discourse, there is what reaches the heart, and tends to humble, quicken and comfort the soul.—Henry Venn.

## SUMMARY OF EVENTS

UNITED STATES.—The mistranslation of certain despatches sent by the Administration at Washington to Minister Conger at Peking has apparently caused the latter to act in direct violation of the policy of the Administration on some points of importance, particularly in retaining the word “irrevocable” in presenting the demands of the Powers; and which commits them to it as an ultimatum. The United States are looked upon by the Chinese as the only Power really desiring to retain the integrity of the Chinese Empire. The other Powers are regarded as desirous of breaking it up, with the possible exception of Russia, who, the Chinese think, merely favors a postponement in order eventually to secure a larger share.

The joint note of the Powers has been signed by the foreign ministers at Peking.

Speaking of the terms formulated and signed by the foreign Ministers in Peking, Wu Ting Fang, the Chinese Minister at Washington said: “The demands are hard, but China is disposed to meet the Powers half way in bringing about an early settlement. There will be no delay in Imperial action. I am sorry that the efforts of the United States to eliminate the word ‘irrevocable’ from the agreement were not crowned with success, but I hope that the Powers will not be inclined to interpret that word in its strictest sense. China’s willingness to comply with the wishes of the Powers had repeatedly been shown since the beginning of peace negotiations. She has punished the eleven Princes and officials designated by the Powers, and will administer to them the severest punishment, as required by the Powers. She is also willing to pay a reasonable indemnity, as demanded.”

The Hay-Pauncefote treaty with England respecting the Nicaragua Canal has passed the Senate of the United States by a vote of 55 to 18, after certain amendments were adopted intended to control the canal in the interests of the United States. As thus amended it must receive the approval of Great Britain before it becomes operative. By this treaty it is agreed that all vessels shall pass through the canal on the same terms as those of the United States, and in war between other Powers the United States agree to preserve the neutrality of the canal toward all belligerents.

The legal status of the Philippine Islands is now under consideration in the Supreme Court of the United States, and its decision as to whether the Constitution of this country is in force there, is awaited with great interest.

A Seattle, Wash., despatch says: The Great Cascade Railroad tunnel, 13,813 feet long, was opened to travel

on the 21st instant. The first train passed through it in eleven minutes.

The annual report of the Commission of the Five Civilized Tribes says that, with the improving conditions, it is hoped by a uniformity of political institutions to lay the foundation for an ultimate common Government. The hostility to any change in the old ways, coupled with an inability to comprehend any benefit to them, encountered at first by the Commission, has gradually relaxed. Practically all the citizens of the tribes are now in co-operation with the Commission in the endeavor to bring to a speedy conclusion the original undertaking of the Commission. The Commission finds that the allotment of the lands will be difficult and complex. Title to the land in each of the tribes differs, so that there can be no common rule applicable to all. The enrollment of citizens is progressing with accuracy.

The United States, Russia, Great Britain and France claim 23,000,000 of 51,000,000 square miles, including by far the most valuable parts of the world.

The Baldwin Locomotive Works, in this city, which began in a small way in 1821, has grown to be the largest establishment of the kind in the world, with an estimated capital employed of \$10,000,000, an annual output of \$17,000,000 and turning out four locomotives for every working day in the year.

The recent census shows that about 12 per cent. of the population of the United States is colored.

Petroleum of high grade is reported to have been found at Linglestown, Dauphin county, Pa., in sufficient quantity to encourage the drilling of a well.

The proposed ship channel from Lake Michigan at Chicago, towards the Mississippi River, has been unfavorably reported on by the Board of Engineers appointed to make a survey and estimate of cost who say that a waterway for lake vessels extending only to the mouth of the Illinois River will not develop commerce that will justify such an expenditure, and that this improvement by itself is not advisable. The Board, therefore, recommends that no further surveys of the Desplaines and Illinois Rivers be made unless in connection with a project to be authorized by Congress which shall include provision for a corresponding depth of water in the Mississippi below the mouth of the Illinois.

There were 463 deaths in this city last week, reported to the Board of Health. This is 94 more than the previous week and 50 more than the corresponding week of 1899. Of the foregoing, 225 were males and 238 females: 65 died of consumption of the lungs; 64 of inflammation of the lungs and surrounding membranes; 20 of diphtheria; 16 of cancer; 11 of apoplexy, and 10 of typhoid fever.

COTTON closed on a basis of 10 $\frac{1}{8}$ ¢. per pound for middling uplands.

FLOUR.—Winter, super., \$2.30 to \$2.50; Pennsylvania roller, straight, \$3.25 to \$3.40; Western winter, straight, \$3.40 to \$3.60; spring, straight, \$3.50 to \$3.55; city mills, straight, \$3.45 to \$3.60.

GRAIN.—No. 2 red wheat, 70 $\frac{1}{2}$  to 70 $\frac{3}{4}$ ¢.

No. 2 mixed corn, 42 to 42 $\frac{1}{2}$ ¢.

No. 2 white oats, clipped, 30 $\frac{1}{2}$  to 31¢.

BEEF CATTLE.—Best, 5 $\frac{3}{8}$  to 5 $\frac{1}{2}$ ¢; good, 5 to 5 $\frac{1}{8}$ ¢; medium, 4 $\frac{3}{4}$  to 4 $\frac{1}{2}$ ¢.

SHEEP AND LAMBS.—Choice, 4 $\frac{1}{4}$  to 4 $\frac{1}{2}$ ¢; good, 2 $\frac{3}{4}$  to 3 $\frac{1}{4}$ ¢; common, 2 to 2 $\frac{1}{4}$ ¢; spring lambs, 4 to 5 $\frac{1}{2}$ ¢.

HOGS.—Best Western, 7 to 7 $\frac{1}{2}$ ¢.

FOREIGN.—The Medical Faculty of the University of Heidelberg has made a very interesting report on the effect of incandescent light (gas or electrical) on the eyes. After having carefully weighed all the evidence on the question, the verdict is that the incandescent light is not harmful. For lighting large halls or places of entertainment, electricity is especially recommended from hygienic points of view.

In addition to the French order directing that the cases filled with Chinese loot, sent to President Leubet and others, by General Frey, in China, shall be embargoed at Marseilles, the government has decided that all objects seized by the French expeditionary force shall be restored.

Recent advices from Finland show that a systematic effort is being made to Russianize that country. All papers in the Grand Duchy which had criticized the Government in any way, whether printed in Swedish, Finnish or Danish, were being suppressed.

It is said that the press censorship, the suppression of recognized organs of public opinion and the loss of legislative autonomy will be followed by the proclamation of the Greek Orthodox religion as the State religion, notwithstanding the fact that 98 per cent. of the population belong to the Lutheran Church. It is also understood that Russian is to be made compulsory as the language of instruction in the secondary schools.

In an interview with Paul Kruger in Holland it is said he is emphatic in disclaiming any desire to involve other nations in war in behalf of the Boers. What he asks is

that the Governments which at The Hague declared their determination to use their efforts to secure amicable settlement of disputes by means of mediation and arbitration should make a united effort to bring the verdict of the civilized world to bear on Great Britain. He avers that the provisions of The Hague convention and the laws of usages of war are trampled under foot, and he wants to know whether the signatories of this convention have anything to say on the subject.

The Boers have invaded Cape Colony, where there are fears of an uprising among the Dutch settlers against Great Britain. The troops at the disposal of the British authorities do not appear to be sufficient to cope with the extensive spread of military operations.

Fighting is reported between the Boer and British forces in Cape Colony, in which the British retired “with losses.” Virtually all the districts of Cape Colony in the vicinity of Orange River are in more or less open revolt.

Great Britain is taking steps to send troops to South Africa to reinforce Kitchener in repelling the invasion of the Boers in Cape Colony, where fighting has occurred. The Colonial police will be increased to ten thousand men.

A despatch from Glasgow says: “Clyde ship built recently placed orders for 150,000 tons of plates in United States, at a saving of \$250,000.”

The depression in the Scotch steel and malleable trades is acute. Fourteen furnaces will be damped at the end of the year. The steel works are talking of closing indefinitely.

In England a decline in the price of pig iron has caused a considerable decline in production.

General MacArthur has issued a proclamation warning the inhabitants of the Philippine Islands that hereafter strict compliance with the laws of war will be required of non-combatants.

The leaders of the projected Autonomy party in Manila have had a conference with the Philippine Commission, which has approved of the movement. The plan is to form United States Territories, including candidature for Statehood. A native Legislature would elect members to the United States Congress.

Sixto Lopez, the Filipino agent who has been in Philadelphia for some days, issued a “letter to the President and people of the United States,” in the course of which he says: “At this season of peace I plead for peace. I plead on behalf of the wife and mother down whose cheeks are coursing the silent tears; on behalf of the maiden who has met with her first great sorrow; on behalf of the little faces, too young to realize what has happened; on behalf of those who know that the one who occupied that vacant chair will never more return; on behalf of the patriots who, for good or ill, have laid down their life for their country; on behalf of the brave soldiers marching under their own flags; and in the name and for the sake of Him, the Friend of the oppressed, who suffered unjust condemnation as a rebel against the Lord of Hosts, I plead for peace. May this plea, written with the blood and tears of our people, reach the hearts of all who share the same good-will of the Herald Angel’s song on this, the Christmas of the century.”

The discovery has been made by Dr. H. Goldschmidt, of Essen, Germany, that an intense heat is produced by mixing together powdered aluminum, thoroughly mixed with a metallic oxide, such as iron rust. The mixture is ignited by a strip of magnesium. The mixture burns fiercely and a little of the molten substance will melt chert and a bar of steel. It is expected that steel rails, pipes, etc., may be welded by this process. The temperature may be regulated by the addition of sand or siliceous substances.

## NOTICES.

RACHEL G. HALL, plain milliner, 1328 Vine Street, Philadelphia, on and after Twelfth Month 29th, 1900.

TIME CHANGED FOR HOLDING MEETING AT WEST CHESTER, PA.—With the approval of Concord Quarterly Meeting held at Media, Eleventh Month 13th, 1900, of a resolution of Thos. H. Whitson, a meeting for worship was appointed to be held in Friends’ Meeting-house, at West Chester, on First-day, the sixth of First Month, 1901, at 2.30 P. M., at which Friends and especially the young members are invited to be present.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will leave Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when required. Stage fare, fifteen cents; after 7.30 P. M., two cents each way. To reach the school by telegraph, Westtown Station or West Chester, Phone 85.

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# THE FRIEND.

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## Christ the Century's Necessity.

Nothing that we can say in review of the last century can change its influence, which is now past recall; and no speculations that we can at the birth of the new century make of its future, can avail to change it into what ought to be. But the same rule for its true glory and salvation is set, as for the century yesterday and of the centuries forever,—Christ Jesus, the same through all. "For me, to live is Christ;" and "To-day, if ye will not give up, harden not your heart," remain the true laws of life for each and every one of the century's days. It is a century to be lived the day, and He is the Christ to be lived the day, if the increase of his government and peace is to be manifest.

That the spirit of Christ has made conspicuous gains over the world during the century now past, must be manifest to all who know history, by whatever name any may choose to name that power unto better life. Though the foremost Christian nations (if any such there be) have been choosing to baptize the close of the late and the opening of the new century in blood, we believe that there has never been a more wide-spread, though secret revolt in the hearts of thoughtful men against carnal warfare than now. These wars are being used in the light of Christ's countenance to show unto man himself; to expose the depth of the degradation of the natural man under the fall, however refined his veneer of civilization; to strip off the mask of the original savage that man without a Saviour is at heart discovered to be.

There are signs of these disclosures of what is in man once more beginning to open the eyes of many to the sinfulness of sin. May man's alarm about himself increase, till Christ is manifested as the necessity to man's condition!

Christ is a necessity for us. Therefore, as we, in many ways, brought to necessity. Wars may be overruled to expose to the con-

science of so-called Christian nations the hollowness of their self-righteousness, that they may be turned to take refuge from spiritual death in Christ for their Saviour, then this shall count for another of the Lamb's victories, where men meant not their cruelties for that. May it, indeed, be true that another apology of nature is found having its counterpart in grace, according to words lately quoted, namely that "it is one of the larger truths of biology that in every period of degeneration there is a higher type preparing, which finds its opportunity."

Man's extremity has many times been confessed to be "God's opportunity." Have we of the Society of Friends been held in reserve as reinforcements for God's opportunity—spiritually preparing to come up to the help of the Lord against the mighty? It is not enough for us to say, "The weapons of our warfare are not carnal." The farthest from faithfulness can say that. But of what kind are our weapons? Can we say, "they are mighty through God?" Are we as his soldiers, bringing every thought into captivity to the obedience of Christ? If so, we shall be found in our place in the ranks of the coming opportunity. "Wherefore take unto you the whole armor of God" (Eph. i: 10-20).

People are increasingly coming to recognize Christ as the Word of God. Some would read his "character" as the word of God to them some regard Him as the expression and message to man of what God is like; and of what they themselves should be; some as the continuous revelation from the Father of the Divine Spirit to man and in man; but whatever their views of the Bible and of the Church, there is a growing dissatisfaction with any authority short of the living Christ. The letter is insufficient, tradition is a broken reed. "the Church" stultifies itself as being the authority of Truth—nothing satisfies but the witness for truth in the heart of men, which they are increasingly willing to discover as the inspeaking word and identical with the Christ of the everlasting gospel, "who liveth, and was dead, and behold" is "alive forever more!" In all this tendency there seems to us to be a coming opportunity for the ministrations of life through such as will be faithful to the Word of Truth as committed to the Society of Friends from the beginning.

Let his opportunity be our opportunity; for of such a Christ-bearer unto the daughter of Zion, the signs of the times seem to say, "The Lord hath need of him."

## The Rise of the Society of Friends.

BY PRESIDENT ROBERT ELLIS THOMPSON.

Nothing is harder than to discriminate between the influence of individuals and the general tendencies of society, in determining how great the share of each in shaping a historic movement. Luther did not create the Reformation; Wesley did not originate the Methodist movement; there were Calvinists before Calvin, and Darwinians before Darwin. There is indeed but one unique and originative personality in history of whom we can see that he gave history a new direction, in which it moved with a new impulse.

The part played by George Fox in the rise of the Society of Friends is another illustration of this difficulty. "The Society of Friends from the very first shrunk back from calling George Fox their founder. Their usual designation of him is 'our honorable elder,' and they speak of him only as one among many." Thus Thomas Hancock; but I cannot follow him in the reason he gives for this, namely, that they wished to claim a purely divine origin for the movement. They had a more definite reason.

The rise of the Society of Friends in the seventeenth century in midland England, like the rise of the Friends of God (*Gottesfreunde*), in the Rhine valley in the fourteenth century, was the fruit of a popular reaction against the dominant tendencies in the church of each country and period. In the latter case, the church had grown worldly through its battle with the empire for supremacy, until it had come to value victories of war and diplomacy as the most satisfying of achievements. The worship of the church had become hollow and formal, the intervention of the priesthood between God and the soul had become systemized. Then it was that devout men yearned for escape from forms and shadows to the reality, to the direct contact of the soul with God. Master Eckart, John Tauler, Henry Suso, Jan Ruysbroek, and the unknown author of the "Theologia Germanica," called themselves the Friends of God, because they had escaped from the slavishness of the servant into the freedom of the friend. They called God their Friend, just as the Muslim Soofees had come to do, long before this, in their reaction against the hard dogmatism and legalism of Islam.

In England, in the seventeenth century, there had been a sudden and complete triumph of what is called Puritanism. That form of religious thought had great merits, and rendered great services to England and to America. But it too was dogmatic and institutional. Its emphasis lay on the intellectual side of religion, and the fine distinction drawn by its polemic theologians in their warfare with Romanism, Anglicanism and Arminianism. It valued victories in the polemic field as the first of achieve-

ments; and next to these it placed victories over the enemies of a godly reformation, won on the field of battle.

Against this intellectual and masculine temper, which occupied faith with precise and nicely distinguished doctrines, a very general revolt arose in the very hour of its apparent triumph. Not on one line but on many, men fell back on the mystical faith which seeks God behind all forms and opinions, and will not rest short of the immediate vision. Some took as their masters the Platonists inside and outside of the early church; others found guidance in Tauler and the "Theologia Germanica;" others yet discovered their guide in the German theosopher, Jacob Boehme, who had been but twenty years dead. Most notable of all was the group of the Seekers, which probably grew out of the visit of Roger Williams to England in 1643-44, as they represent the position he assumed after his membership of a few months in the Baptist Church of Providence. They declared that the true interpretation of Scripture and the right order of the church were both lost, and that the direct and supernatural interposition of God was needed to restore these. They spoke of themselves "as sheep unfolded, and as soldiers unrallied, waiting for a time of gathering." William Penn says that "as they came to the knowledge of one another, they sometimes met together, not formally to pray or preach, at appointed times or places according to their own wills, as in times past they were accustomed to do, but waited in silence, and as anything rose in any one of their minds that they thought savored of a Divine spring, so they sometimes spoke." Some of them, he says, "ran out into their own imaginations," and became the pantheistic party of the Ranters, who rejected all distinctions between good and evil, between God and man. Thomas Edwards, in his *Gangrena* (1646), enumerates among their "errors" that men ought "to preach and exercise their gifts without study and premeditation, and not to think of what they are to say till they speak," and "to pray only at such times as the Spirit moves them."

In a word, the England of 1641-51 was a seething cauldron of religious disturbance at the very time when the Long Parliament and the Westminster Assembly thought to settle all things upon the model of "the best Reformed Churches," namely, of Scotland and Geneva. Everywhere men went forth seeking for a treasure they did not find in the hands of the recognized teachers of the people. The most notable of these was George Fox, who in the years 1643-47 was going to and fro among men of all ways of thinking, to see if there were any who could speak to his condition, and show him where to find light and rest. As the period drew to a close, he found himself drawn off from these outer teachers to One who spoke to him from within. It is under the year 1647 that he first records his meeting with any one who roused sympathy, and not antagonism, in him, and whom he describes as "friendly people." From this time begins his mission as a preacher who calls men from the outward and the formal to the inward and the essential in the spiritual life. But he begins the year with the statement that "during all this time I was never joined in a profession of religion with any."

Was the year 1647 that in which the Society of Friends began to exist under that name, and with the essential notes of character which have belonged to it ever since? This is assumed by the historians of the Society,—by Gerard Cœsius, William Sewell, Samuel Janney, Professor Thomas of Haverford, and others. There is, however, no necessity for that assumption. The Society grew out of the craving of the heart for fellowship and friendship with God, and not out of the work of any man. It grew out of men's weariness with theological refinements and distinctions, which occupied the minds, but could not satisfy the hearts, of that generation. As William Penn shows, this mystical craving in the Seekers had assumed a form which approached so closely to the usages of Friends as to suggest an easy transition. Nothing more was required than the confidence of having found, after long seeking.

[Here the writer argues that the Society of Friends was substantially a direct continuation of the society of the Seekers—an argument to which we are not prepared to give place here.]

There is, however, a sense in which George Fox was the founder of the Society of Friends as we know it in history. He was the strongest mind in its membership, and the most potent personal force in giving it shape. Especially is this true of the Discipline of the Society, established between 1666 and 1675, by which, as Professor Gummere says, Fox laid the abiding foundation of the Society [as an organization]. This he did not effect without opposition from an extreme party among the Friends, who possibly stood for the Seeker principle. At any rate the opposition was strongest in Westmoreland, where the Seeker meetings had become Quakerly.

Nothing can rob George Fox of his eminence as the prophet of the Inner Light and Life in an age of scholastic refinements. But he neither needs nor seeks any honor but what belongs to him.—*S. S. Times.*

#### Samuel Atkinson.

Samuel Atkinson was a minister highly esteemed for soundness of principle, and genuine integrity, but these were accompanied by a remarkable quaintness and singularity, which sometimes obstructed his way in the minds of his friends.

The following occurrence connected with his ministry was related by one who was present on the occasion:

Having been furnished with a minute to attend Ohio Yearly Meeting, he was taking tea at the house of a Friend at Mount Pleasant; during the period of silence before eating, so great a weight and solemnity appeared to cover the mind of Samuel Atkinson, that the Friend at whose house he was, forbore to wait upon her guests, supposing he would relieve his mind. They thus sat for one hour, Samuel still remaining silent. She attempted to proceed, but was again checked by his deep solemnity.

This continued for three hours, when a child suddenly opened the door, exclaiming, "Are you all dead?"

After this they ate their supper. It was afterward ascertained that a company of young people who were at the table, had engaged to join an evening party for pleasure and amuse-

ment, which was defeated by this singular delay, although the circumstances were entirely unknown to Samuel Atkinson or the Friend at whose house he was.

Samuel Atkinson has been deceased about twenty years; he was well-known to the writer 1870. P. H.

#### Funeral Reforms.

The *Presbyterian* commenting on the Pittsburgh clergymen's recommendation\* of reform in funeral services, says: "Friends and associates desire to have the departed praised. Memory calls up their virtues rather than the faults, and it is expected that whatever can be said in their favor shall be expressed over their coffin. But too many overdo the thing by fulsome flattery. Qualities that were quiet and latent are dragged into the light and unduly extolled. Saints are discovered that had previously been unknown. All this has a bad tendency. It may be agreeable to a certain class of mourners, but reacts upon the eulogist and weakens his influence with the outside world. Generally, we believe it is best not to indulge in the eulogistic, but to leave each life to speak for itself. Those present at the services know it better, usually, than the officiating clergyman. It is his business to bring the gospel to the attention of the bereaved for solace, and to the living for admonition and quickening. There may be special persons and occasions when the good accomplished may be mentioned, but it should be done modestly and sparingly and to the glory of divine grace.

"Only the very rich can afford to bury their dead these days. An extravagant taste at a standard now call for costly outlay in caskets, flowers and carriages, taxing the resources of those in moderate circumstances to the utmost. Nor will the poor be kept behind in this respect. The greatest sacrifices will be made by all classes to give those whom they love and honor the best possible funeral. As a result, expenses are incurred that impose upon the living many a hardship and burden, oftentimes ruining their credit and causing family privations of a trying character. Reform in this point is urgently demanded, but it will never be effected until the wealthy take the lead and set the example. This they should do, for the sake of others, who cannot stand heavy funeral expenses. It may be argued that they ought not to attempt to keep pace with those better off, but human nature, when bereft and afflicted, does not stop to reason, and only thinks of giving its dear ones as good an interment as the best receive. This may be, and is, wrong, for no one should go beyond his means at any time in showing affection for either the dead or the living. . . .

Due deference to others, then, requires economical expenditure on such occasions. In addition is the consideration that money should not be needlessly wasted. The dead cannot appreciate the lavish expenditure and the living are often all the worse off on account of it. A decent and respectful funeral is that any one is justly entitled to. . . .

"The greatest protest will be experienced when it comes to the doing away with the wearing of mourning apparel, but as re-

\*See No. 12, page 90 of our present Volume.

on takes the place of sentiment, and as people rise above the power of custom, the more all it appear that it is wise and proper to lay aside. Through it more harm than good results. The garment of gloom does not necessarily honor the departed. Nor does it harmonize with the hope of the gospel. It is not aid, but often a hindrance, to health. It is a sad reminder when both body and mind all for a cheery spirit and activity. But all cannot see it in this light. Many sensible people cling to it, and think they are not doing justice to a precious memory if the usual signia of mourning are unworn. While their feelings are to be respected, a counter education is in place, the full benefit of which may be realized during the twentieth century, which many are looking forward to as the era of vervellous reformations and developments."

### Religion and Morality.

There is a strange propensity in men to divide their duties into two classes, viz.: those of religion and those of morality. Now we are persuaded there is, in fact, no such division to be made. The duties that hang upon the second great commandment are no less binding, in a religious sense, than those which hang upon the first. They cannot indeed be severed. No division has ever been a striking feature of degeneracy in true religion.

The binding nature of the moral law as laid down in Scripture, and manifested in the conscience, is strangely blinked and evaded in the ordinary transactions of life by men who appear to please themselves with the hope that they love God, and are anxious for the progress of his kingdom. Nor would we speak of these deflections as confined to men of trade. The evil spirit haunts, alas, the men of so-called liberal professions; and, being gifted with ubiquity, is found alike in the kitchen, the stable, the drawing-room and the senate, it is said the family must be supported. No business cannot be carried on without the arts which are not strictly right. Adding all this to be true, what then? Is there any reason why a man should be willing to suffer all he can suffer, for the sake of what he calls his religious scruples, and not do the same rather than break the law of Divine Justice? Shall a man refuse to swear because Christ has commanded him not to swear, and, at the same time, not hesitate to defraud his neighbor? Shall he refuse the verbiage of an oath to his neighbor, and, at the same time, endeavor to circumvent him? Shall he deny himself the pleasure of the theatre or the ball-room, as dangerous amusements to his spiritual health (as indeed they are), and shall he at the same time bury himself in his counting-house, and devote all the energies of his mind and body to the mere accumulation of wealth? We assuredly believe that it is to the full as much our duty to suffer, rather than to break the divine law in its plain statements of truth and justice, as it would be our duty to suffer if we were now called upon to worship the images of idolaters, or the pretended consecrated bread of the papist.—*Samuel Tuke.*

TRUE ability is shown in vigor of thought in honest argument rather than in antagonistic manners and cutting remarks.

### Some Account of the Early Experience and Subsequent Travels of Ruth Newlin.

(Continued from page 186.)

"First Mo. 14th, 1863.—To-day the Monthly Meeting liberated me to attend to a concern that has impressed my mind for several months—to visit in the love of the gospel Pleasant Plain Quarter and some of its meetings, and to appoint some meetings where Friends are remotely situated within the limits of our own Quarter.

"15th.—Severely cold.

"16th.—Very busy making arrangements for leaving home.

"18th.—Set out early this morning in company with Wm. Kivett and Rebecca Hadley, to visit an aged Friend who lives eighteen miles distant. She was rejoiced to see us. Had a meeting at the house of —, where she resides, to the comfort of many. Returned home the 19th.

"20th.—Left home this evening to attend to my concern. Oh! how I feel for my dear orphan children, knowing it is a great trial to them to be left alone.

"21st.—At Benjamin Smith's. They are to accompany me and cannot start until to-morrow.

"22nd.—Started this evening very poor and destitute, yet quiet in mind.

"23rd.—Staid all night at Joseph Beesley's. The roads are very rough and muddy. Traveled twenty-eight miles. Feel quite tired and depressed in spirit.

"24th.—Word has been given out for a meeting at Laport at two o'clock. Ah! I have not language to express the feeling of responsibility that rests upon me.

"25th.—Had hard work to relieve my mind yesterday at meeting. Feel burdened this morning, but I must learn to bear what is laid upon me.

"26th.—Reached Indianola last evening. A trying little circumstance occurred, but I believe the right thing was done. Arrived at — for late dinner; several Friends away from home. Concluded to wait until to-morrow at eleven o'clock to have meeting.

"27th.—I do not remember when I felt the responsibility of an appointment to be greater. Deep poverty seems to be my portion. Yet I feel to say, 'Not my will but thine be done.' I have none but the Lord alone to trust in. I feel that I am the poorest one that is preparing for meeting.

"28th.—Traveled thirteen miles after meeting yesterday. Am favored with all the peace and comfort a poor unworthy creature can expect. Went to South River meeting to-day, feeling very empty, but near the close a few words were given to say in a close way to some present.

"31st.—Reached — in good time after traveling thirty miles over rough roads. Although I was turning my face farther from my dear family, the love of the Saviour so filled my heart, that I did not feel the weariness of the ride till evening.

"Second Month 1st, 1865.—First-day had a laborious meeting. Sick all night and next day till evening; went to —.

"3rd.—Started on about noon. Arrived at — very weak and feeble. Word is given out that we will be at meeting to-morrow. Oh! what am I, that I should be traveling

up and down in the land inviting the people to seek to know the Lord for themselves, the God of our salvation. What great need I have to watch and pray, lest after having preached to others I myself become a cast-away!

"4th.—Attended a very exercising meeting, till near the close was able to relieve my mind in part. After noon my mind was turned toward visiting a Friend who is not able to attend meeting, which brought me into close searching for fear I might run without being sent. After trying the fleece wet and dry I gave up to go. Had a very comfortable time, believing we were owned by the Great Head of the Church, who was pleased to give us a renewal of strength further to trust in Him.

"5th.—At Pleasant View. A very trying meeting. What I had to communicate did not relieve me and I came away burthened. Religion seems to be at a low ebb here. I spent an almost sleepless night feeling my unfitness for such great work. Prospects seem to be closed up before me. I am ready to call in question my being here or even ever having been called to the ministry. To go forward I cannot, to go backward will not do.

"Second Month 6th.—Went to — expecting to stay till the way opened before me. In the evening I opened the Bible, and my eyes fell on the seventh verse of second chapter of the song of Solomon, 'I charge you, O ye daughters of Jerusalem, by the roses and by the hinds of the field, that ye stir not up, nor awake my love till He please.' I read on to the fourteenth verse of the same chapter and closed the book, rejoicing that the Lord had not forsaken me, but was leading me in a way I knew not, for my own good, no doubt. I then felt my own will laid low and willing to wait the Lord's time in all things.

"7th.—This morning my way seems clear to attend Sugar Creek meeting to-morrow, which had not been my intention until on my return home through these parts. Here the old reasoner came in with, 'What will people think, after staying around two or three days, and then go to another neighborhood. But my appeal was unto the Lord who knows what is best.'

"8th.—I believe we had a good meeting. I felt to rejoice."

There seems to be no account of the remainder of this visit.

The gift bestowed upon this dear Friend was discerning and prophetic. Many instances might be given of forewarnings extended. One most striking instance of this character is here remembered, perhaps while on this visit, as it was during the war. Two young men sought to evade her visit, but by repeated effort an opportunity was obtained in the family with one of them present, wherein he was warned to turn his course in life and seek an interest in the redeeming love of his Saviour. If he continued in his present course he would come to an untimely end in a miserable condition. The next day she visited where the other one was. Previous to her coming, he said he wondered if Ruth Newlin would preach his funeral as she did —'s yesterday. She not knowing what he had expressed, delivered almost the same message as before. They did not heed the warning, but soon joined the army, were taken prisoners

with others, fell sick and died in such a crowded place that there was not room for them to lie down.

At one time she had an appointed meeting at a town where they knew little or nothing about Friends. Those who went to circulate the word over the town were told that they had been having meetings and the solicitations for money had been all they were able for and had no more to spare. They were assured that no money would be expected; that Friends did not preach for money. Consequently quite a number assembled. She did not know what the people had said. But arose with the words, "We want neither your silver or your gold," but from love to their never dying souls, had come to persuade them to seek an interest in the free gift of God, which is eternal life, through Jesus Christ our Lord. The meeting ended well, and the people were well pleased.

These broken sketches represent (it might almost be said) a mere minimum of her labors. Although none of her journeys were at any great distance, they were frequent, and extended over most of the territory in the western states where Friends resided. She has left no memoranda of many of these.

Consider, dear reader, what an example of devotion to the cause of Christ we have before us. That of a frail delicate woman leaving her family and temporal interests so frequently, and resigning all into the hands of Him who had called her into his great harvest-field. We have her testimony that after having given up to a required duty, she often returned home to find that even outwardly the little was blessed beyond her expectation, and she could resume her domestic duties with cheerfulness and peace of mind. While in some instances, when she had given way to feel that she could not go, they met with some loss or she was visited by sickness, and the benefits of her remaining at home were overbalanced.

Minutes were granted for religious labor according to the following dates: First Month 14th, 1865; Tenth Month 14th, 1865; Fifth Month 27th, 1866; Seventh Month 27th, 1867; Tenth Month 30th, 1868. No account is left of any of these visits except the last, which reads, "I was liberated to visit all the meetings of Friends in the States of Kansas and Missouri, and to appoint some meetings outside where way opened for it.

"Eleventh Month 26th, 1868.—We arrived at Des Moines. Lodged at —'s all night. Had a refreshing time with the family in the morning.

"28th. Attended Oskaloosa meeting. Had a meeting at Bloomfield at six o'clock in the evening.

"30th. Reached Salem. Attended the students' meeting, and a good time we had.

"Twelfth Mo. 1st.—Attended Salem Meeting.

"3rd.—Quite sick.

"4th. Late in the evening rode to —'s.

"5th. Attended Gilead Monthly Meeting. Had some plain work to do. Some very trying things took place in the Meeting for Discipline.

"6th.—Attended the same meeting. My way was closed up as to the ministry. Near the close it seemed my duty to stay and visit the families, in which my faith has been very

closely tried; yet I am made to rejoice in the name of the Lord in pointing out my way so clearly before me.

(To be continued.)

Selected for "THE FRIEND."

### "GOD MADE MANIFEST."

AN ACTUAL OCCURRENCE.

A hard, stern man upon a sick bed lay,  
More and more feeble with each passing day;  
No hallowing dream of Heavenly peace was there,  
No ray of love divine, no breath of prayer.  
Kind Christian friends on holiest mission bent,  
Came bright and hopeful—sad and anxious went;  
Harder and sterner the atheist grew,  
The flinty heart no answering softness knew.  
Angry at last at each persistent call,  
With firm refusal he denied them all;  
The Saviour's sacred name he would not hear,  
His loving words could find no listening ear.  
"Wife, fetch the blackboard and a bit of chalk!  
One way remains to stop this senseless talk;  
I will write something which is truth indeed,  
And have it placed where everyone may read."  
The thin, weak hand that scarce the chalk could hold,

Wrote "God is nowhere," large and bold.  
The fearful sentence met his waking sight  
In wretched mockery, by day and night.  
Time crept along—hour after hour passed o'er,  
While the death-angel still his touch forebore;  
Lower and lower burned the flickering flame,  
And slower yet the fitful pulses came.  
Then happier change repaid the anxious view,  
And hope, so long denied sprang forth anew;  
Through every vein a fuller current flowed,  
And Heaven once more the gift of life bestowed.  
Soon the fond father sought his banished child,  
Who erst with prattle sweet his heart beguiled;  
Charmed to come back, she told her little news,  
And showed her "nice new gown and pretty shoes—  
And that's not all"—the tones grew eager now,  
"For I can read; my auntie taught me how!"  
"Nonsense, my dear!" the father quick replied,  
"You cannot read, I'm satisfied."  
"Yes, father dear! Oh yes! I truly can,  
For auntie taught me," and the child began  
To look around, perchance to find some way  
Of proving what her words had failed to say.  
The father smiled, and pointing to the wall,  
Said, "Well, read that if you can read at all."  
She hesitated and the father spoke:  
"I told you so; I knew it was a joke."  
But still she kept her deep and earnest eyes  
Fixed on the board, and soon in glad surprise  
Exclaimed, "I know it now! Oh, yes, I see!  
'God—is—now—here;' the last word puzzled me."  
The conscience-stricken man in mute amaze  
Covered his face to hide his startled gaze,  
While from the rocky fount, untouched for years,  
Burst forth a flood of pure and holy tears.  
"My God! my child, and has my darling learned?  
What I, with death so near, denied and spurned?  
Father, forgive, and fill with love divine,  
That life Thy mercy spared, now wholly Thine."

'God broke our years to hours and days, that hour  
by hour

And day by day,  
Just going on a little way,  
We might be able all along  
To keep quite strong.  
Should all the weight of life

Be laid across our shoulder, and the future, rife  
With woe and struggle, meet us face to face

At just one place,  
We could not go,  
Our feet would stop; and so

God lays a little on us every day,  
And never, I believe, on all the way  
Will burdens bear so deep,  
Or pathways lie so threatening and so steep,  
But we can go, if by God's power  
We only bear the burden of the hour."

### Something About the Post Office.

The *Scientific American* of Ninth Month 15th, contains an interesting article entitled, "The Greatest Business Concern in the World," by which it means the postal establishment of the United States. Here are some of the interesting facts stated:

A letter can be sent in thirty days from Florida to the Klondike for two cents. To carry the same by courier would cost something like three hundred dollars. The total length of the routes traversed by the mail service is 496,948 miles, or more than a round trip between the earth and the moon. The number of miles traveled in carrying the mails per annum is over 445,000,000, or more than two round trips to the sun. The cost per annum in carrying the mails is over \$53,000,000.

By "star route" is meant a route where the transportation is something other than railway, steamboat, street car, or pneumatic tube. The daily travel for one year by the star routes is 361,830 miles, or seventeen times around the world. The number of miles traveled per annum by the mail carrying railroads is nearly 300,000,000, the daily travel being 813,000 miles, or thirty-one trips around the world. In one year the railway postal clerks alone have handled 13,992,725 pieces of mail. In addition they handled 17,537,058 packages of registered mail. It has been calculated that the railway mail clerks make one error for over ten thousand correctly forwarded pieces of mail. The steamboats cover in a year 4,327,028 miles. The street car service amounts to 4,978,130 miles in a year.

The pneumatic tube service is, of course, small, there being only 8.05 miles of pneumatic tube service in the whole country. This service is confined to Boston, New York, Brooklyn and Philadelphia. "First-class" mail matter includes letters, postal-cards and sealed matter. "Second-class" matter includes newspaper periodicals and so on. "Third-class" matter includes printed books, pamphlets, circulars etc. "Fourth-class" matter embraces merchandise and samples of all kinds.

Of first-class matter there was carried in the year ending Sixth Mo. 30th, '99, over 3,588,000,000 pieces. There are nearly 10,000,000 pieces of first-class matter mailed daily. This would make a pile of more than seven miles high. The total number of pieces of second-class matter in the same time was something over 2,173,000,000. The number of pieces of third-class matter was something over 74,000,000, and the number of pieces of fourth-class matter was a little over 66,174,000. The total number of pieces mailed in the year was 6,576,310,000, and if these pieces were placed together they would make a band seven feet wide around the earth. The total weight was 664,286,868 pounds.

To carry this enormous weight would require 33,214 freight cars, forming a train three hundred miles long, hauled by five hundred locomotives, and the locomotives alone would require seven miles of track. There is enough money received by the Postal Department for postage to make a pile of ten dollar gold pieces 47,000 feet high. The number of registered pieces carried in the year was over 16,000,000. The number of post office money orders issued was nearly 30,000,000.

The Dead Letter Office, which is a department of the post office to which unclaimed and fictitiously addressed mail is sent, received early 7,000,000 pieces. Of these 367,469 were misdirected, 71,919 were without an address, 4,903,700 were unclaimed, and 113,917 had fictitious addresses. The number of stamps used was 4,917,260,025. There are not far from 75,000 post offices in the United States, with about 200,000 employes.

FOR "THE FRIEND."

A Few Hints on Helping the Poor.

BY A. H. BELL, WATERFORD, IRELAND.

Perhaps there is no question at the present time that is more engaging the attention of the Christian world than how best to help the poor. Those of us who try, in the south of Ireland, find ourselves confronted with difficulties almost at the very start. The most common help given to the beggar by the passing stranger is the usual penny. The second penny got in the same way just makes two pence, and is often spent in buying a pint of beer. The beggar, worse off by the gift, and the giver perhaps worse off also by going on their way, thinking to themselves foolishly they are not so bad after all—thus soothing a troubled conscience, perhaps, that has over and over again proclaimed the life lived was not in accordance with the Divine precepts of the New Testament—to feed the hungry and help those in distress.

One thing the two passing strangers have in common, that is, an act of so-called charity, which gave themselves as little trouble as possible. One could hardly conceive an act to give less. It costs almost no thought and could hardly cost less money. Should the strangers happen to find out their pennies had been spent in the public house, they at once conclude, to be sure, "It's all the beggar's fault." But on examination, the fault may be just as much with the giver as with the receiver.

Contrast the two lives, contrast the two environments—the stranger plenty to eat and drink, all well cooked; a comfortable home and pleasant surroundings, everything to elevate the mind. The beggar, probably hungry and perhaps cold, his home the very picture of misery, no fire, comfortless, dreary. The wonder would be if he did not go to the public house, which contains that well-lighted, well-warmed bar-room. His companions, perhaps, are around the fire; the pint of beer is uniformly good, of the best maker. Men with skill and energy and talent are paid high wages to produce that beer of the very best quality it is possible for science to produce. But even suppose there was a coffee shop near (which is a few and far between in south of Ireland) at least that is said about the quality of the tea and coffee in such shops, generally the best. Do we still wonder that beggar went into that public house?

We need an education how to help the poor. We need to think the matter out carefully and prudently. There is a deep religious side to the whole question, which I do not mean to dwell upon in this short paper, only to recommend simple methods for help. There are two ways we all act who try. Either by giving the poor something they want, or by trying to get them to take from us something they do

not want. Philanthropic workers often try to put tea or coffee within their reach, even at considerable cost. Many of the poor prefer beer, and so trouble begins by trying to get them to take tea or coffee. All the poor must eat—they cannot live on beer—then better start by giving something which cannot be done without. Had those two strangers just gone to a little trouble and given the matter some thought, that pint of beer bought by that beggar might have been avoided. Had the strangers gone into a baker's shop and arranged with the baker to supply one loaf of bread for each order written in the leaf of the pocket-book of the stranger, how different the result.

Cause of poverty divides itself into at least three classes; first, the fault of the individual in the past, some sins of commission or omission, strong drink, etc. Second, the fault of others. The children of drunken parents, who are half-starved or thinly clad. We cannot blame these little creatures. They claim our strongest sympathy. We also, perhaps, may find amongst this class the aged poor, who have just earned sufficient to keep them from week to week through their lives, but now their arms and legs have grown weak and stiff through age, and they are no longer able to compete in the race for existence. Their former employers prefer younger persons, and the aged are discarded. Many of them ending their days in one of three conditions—the poor-house, as a beggar, or the almshouse.

And now we come to the third class, to which any or all of us might one day belong, brought about by national calamity; perhaps by war, famine, pestilence, floods, earthquake, etc. The popular sympathy is generally most easily caught with this class, and we know how it is dealt with.

Going back now to the first of these classes, those suffering the fruits of their own sin in the past. A little conversation is very useful; the stranger evincing an interest in the beggar, and amongst other things, taking down carefully in the pocket-book the beggar's address, where the stranger intends to call some day to see the condition of things for himself, and also telling the beggar that poverty is often the result of some wrong-doing in the past. This they mostly acknowledge is the case (but let the stranger remember it is no reason why the beggar should not be helped;) and on going to the beggar's parlor, perhaps an old attic, be sure and sit down and have a little further conversation, and let the stranger remember that the Saviour of the world when He came, came amongst the poor, although, perhaps, not the very poor; and also let us consider there may be an amount of good got individually from these visits. We may give the poor something in the way of sympathy and help, but they may give us something more valuable, something to affect our minds and help us when we pray at our bed-sides at night, to feel, yes, deeply feel, "Not more than others I deserve, yet thou hast given me more"; and may help us to cultivate these feelings of thankfulness as we sit around our well-spread tables and our cheerful fire-sides.

Now to those who have wealth at their command, there are some very simple means by which substantial help can be given. Per-

haps some have found their private efforts in the past failures and do not consider there is time "to visit the widows and fatherless."

Let such send their cheques direct to those who have learned and proved successfully to the world they can help the poor, which some of us have up to the present failed in. Yes, send the cheque to Dr. Barnardoc's Home, Muller's Orphan Homes, or General Booth's; or send it to the grand institutions called hospitals. So even the business man who thinks he has hardly time to look around, may thus become a helper in that great cause, remembering it is said, those who give to the poor "lend to the Lord;" and that we do not let our "left hand know what our right hand doeth."

If the Christian has money to give away, and wants to do it himself, the old men and women are generally the safest to give to, especially the latter. We will find they know how to make the penny go far. Yea, it is marvelous how little supports the aged poor; they have been taught how to live on next to nothing, and if these wanted to eat a good meal they could hardly do it. It brings before us that strange adaptability of nature to conditions, so prominent in all around us. It is wonderful to consider in this land of plenty where thousands per day are spent on strong drink, how many poor walk our streets in a half-starved, underfed condition, for want of quality and quantity of food. How many of them here in Ireland live on tea and bread, varied to bread and tea, three times a day. Surely the observing eye must notice the wan faces and premature old age that are stamped especially on so many of the middle class of women.

So far we have been speaking of the very poor. There is the other class, the better-off poor. This class suffer specially from three causes: thriftlessness, extravagance and drink. In so many ways they have to pay more for what they use than the upper class. First, the house they live in. Investors know, to build a poor man's house pays much better than the house built for the upper class; the former pays six to seven per cent., the latter four to five. Now we turn to coal. The upper class buy by the ton at low price, all delivered; the poor buy by the hundred-weight, probably at higher prices. And now for household supplies; the rich man buys £5 lot from the co-operative stores, probably at from five to ten per cent. cheaper than the poor man gets his six pence to one shilling's worth at the nearest shop.

From observation I conclude the great bulk of poor men in the south of Ireland drink when they get the chance, at least when money is plenty.

We hear Ireland spoken of as a poor country. It may be so beside England, but it cannot be said to be poor beside the average countries of the world. It is not so much money that is wanted as to turn the money which is already being mis-spent to proper account.

If these few remarks give the reader a greater interest and deeper sympathy in the welfare of the many beggars we so often see in our streets, I feel these few penned ideas will not have been written in vain.

ALL thy children shall be taught of God.

### Writing for the Public.

There are perhaps no religious poems of the present day, which have been, or are being, more generally read, or which better merit a wide circulation, than those of the late Frances R. Havergal. In a letter from the gifted authoress to a friend, she says, referring to the manner in which these literary productions were habitually composed: "Writing is praying with me, for I never seem to write even a verse by myself, and feel like a little child writing; you know a child would look up at every sentence and say, 'And what shall I say next?' This is just what I do."

In another place she again refers pointedly to this trustfully receptive habit: "I have a curious vivid sense, not merely of my verse faculty in general being given me, but also of every separate poem or hymn, nay, every line, being given. It is peculiarly pleasant thus to take it as a direct gift, not a matter of effort, but purely involuntarily." Moreover, that she sincerely experienced, in the use of this talent, a lowly dependence upon Him who is "the Author of every good and perfect gift," and that it was her desire not to be found running before her heavenly guide, may be inferred from the following lines written in reply to one who suggested to her the theme for a proposed poem: "I find (having fairly tried) that the whole gift of verse is taken from me. I think it will some day be restored—as once before, after five year's suspension—but at present, I could not write a hymn or poem."

A like sentiment of recognition and gratitude for a talent, heaven-given, is expressed by Jacqueline Pascal in certain stanzas—"Thanking God for the Power of Writing Poetry"—which begin:

"Lord of the universe,  
If the strong chains of verse  
Round my delighted soul their links entwine,  
Here let me humbly own  
The gift is Thine alone,  
And comes, great God, from no desert of mine."

But this sentiment of devoutness, in acknowledgment of the ability to write acceptably, has not been confined to the composers of metrical productions alone; for, as truly as the rightly qualified ministers of God have the witness in themselves that their gift is from above, and are correspondingly filled with thanksgiving and praise when they have faithfully delivered the message their Master has given them to speak, so, in a certain measure, will that writer of simple prose, who has God's love in his heart and the good of mankind ever before him, be ready, when the given work is done, to ejaculate with the Psalmist (lxxxvii: 7): "All my springs are in thee" And this feeling, which is not to be confounded with that of mere elation at the successful completion of a literary task, may accompany the penning of a private letter, as it also may the composing of a more formal production intended for the public eye; so that, in all that has been done the thought struggling upward will be, that it is all through the ability which God giveth; and, what indeed are we that He should condescend to make use of us as instruments of his good purpose? Well would it be did we always seek to know this seal of holy approval set to our work.

On the other hand, there is an unrestful spirit—a spirit of imagining, totally unsub-

jected to the cross of Christ—the unholy or passionate deliverances of which may be weighted with incalculable mischief. I do not here allude so particularly to those common, ephemeral productions, which, under the style of "pernicious literature," are so generally condemned, but to that class, rejected by comparatively few, of which men of acknowledged genius—Byron and Poe being notable examples—are the authors. As instancing the harmful consequence of the dissemination of one such author's works, a leading literary journal of England—I believe I am right in saying it was the Spectator—lately averred that the cynicism which marks the writings of Thackeray, had, as a consequent of their so general perusal, impressed itself markedly upon the tone of modern British society. Similarly, the influence of the writings of Thomas Paine upon American society, between the presidencies of the elder Adams and that of Monroe, is known to all who have studied the history of that period.

It was lately remarked with much truth in the columns of the Christian Observer: "To try to do other work than that to which God has adapted us, is simply to break and ruin some of God's tools, and leave our work undone." Many people of good parts, I think, have unquestionably committed this mistake, in making choice of literature as their vocation, or in using it for vain-glorious or mercenary ends.

Emily C. Judson (the last wife of the missionary Judson) was religiously inclined in her youth, having, in her early womanhood, longings to be a missionary. A facility for writing stories, however, having developed, she became, under the title of "Fannie Forrester," a popular writer of light tales for the New York Mirror, the worldliness of that period of her life leading her to be greatly ashamed of her former desires. In later years, it was very apparent to her how the misapplied gift, although affording an occupation which was of much pecuniary advantage, had proved, nevertheless, a great snare.

Schiller, the Shakspeare of Germany, was in early years the subject of deep religious impressions. To be a preacher, says his biography, "was the serious day-dream of all his boyhood." He loved to associate with people of piety and to read the Bible, and would not retire to rest without offering his devotions. But when, about the age of fifteen, having been induced to enter the military academy of the Duke of Wurtemberg, he became acquainted with the works of Voltaire, and, after a fierce mental struggle between error and truth, finally succumbed to the philosophy of the skeptic. Although, unlike Voltaire, Schiller made no effort to taint others with his unbelief, yet, had the great talents with which he was entrusted been employed in the presentations of religious truth instead of the construction of military dramas, the Germany of to-day might have worn a far different aspect.

The printing press being so ready an instrument for spreading and perpetuating men's thoughts, how great the necessity to "bridle" the pen, as well as to curb that unruly member, the tongue. A great deal of caustic correspondence which the printed biographies of men, highly reputed for piety, have preserved

to us, would never have been penned had the authors been wise enough and patient enough to "let the sun go down on their wrath," or had they foreseen that the generations to come would, with humiliation, have read their testy ill-considered retorts, and even queried whether they could rightly claim to be Christians. The writer remembers how this thought strongly suggested itself in reading the lives of two of the Camisard preachers and leaders, said by their biographer to be most worthy men, but who, becoming estranged, delivered their epistolary retorts with such asperity and with a little delay, as to lead one to think that the combat of words was quite as unedifying as would have been a hand-to-hand encounter.

There are, therefore, two good rules which I feel may be safely commended herein, namely (1) liberateness, and (2) an adherence to the spirit of the "yea, yea" of the Bible. The first of these, sanctified, will preserve us from hastily rushing our opinions into print, or from replying in an unbecoming spirit when ourselves, our friends, or some doctrine, principle or testimony which we hold dear, have been assailed. It will instruct us to be willing at times to wait, even long periods, before bringing topics forward which the event will prove to have been benefited by the keeping whilst it will likewise save us from that dangerous tendency to answer back hurriedly and passionately, the evidences of which, I have sorrowed to see staining the pages of many religious journals. Further, the second mentioned rule, will teach us to avoid exaggeration of statement and mere smartness of expression, so that we shall feel willing upon occasion, to substitute even a common-place phrase for a strong finely-rounded sentence when it may seem that the latter is opposed to Christian humility of speech, or is likely to be provocative of strife.

In conclusion, that higher approbation, which the writer for the public should seek, will be found not necessarily limited to those who have made moral topics or the exposition of religious truths their themes. The gentlemanly Lindley Murray, in preparing his simple spelling-books and his improved English Readers, was probably as serenely content with his occupation, as was Bunyan in detailing his great parable, and George Fox his remarkable journal, or as were Anna Shipton and John Ashworth in recording their pathetic narratives of real life. The animating thought with all these was, that they truly believed they were occupying the places and were performing the services which it had pleased their Heavenly Father to require of them, and that they could happily trust to his disposing prize the several writings, which, in dependence upon his aid, they had respectively indited.—*Josiah W. Leeds, in The Student.*

MODERN LITERATURE. — The present supply of literature has a great tendency to diminish the appetite for, and the real search after, knowledge. Even the bee, it is said, gives over collecting when it finds there is no winter. Knowledge is now served up in many dishes; and it is so dished upon men at every turn, that they are ever tasting, and so rarely come to that healthy appetite and vigorous search which strengthen the intellectual faculties.—*Samuel Tuke.*

## A Moving School.

SELECTED.

When the black people found themselves at the close of the war, they were singularly unable to support themselves. They had never, while they were slaves, had to give any thought as to where their food and clothing were to come from. These were provided for them by their masters. Most of them knew nothing about anything but plantation work. They had never had to plan or think for themselves. The poorer class of white people were also very inefficient, and very much behind the age in their methods of work. It soon became evident that if the "race problem" was to be solved at all, it must be done through industrial education. It was this conviction that brought about the establishment of such industrial schools as that of Booker T. Washington's, at Tuskegee. It was this conviction that caused that noble philanthropist, George Peabody, to give three millions of dollars for the education of the freed slaves in the South. Ever since the war good men and women have been working to teach the people of the South how to help themselves, and to make use of their dormant powers. There has been left for the Seaboard Air Line Railroad to adopt a very novel and yet practical method of disseminating industrial education among these people. This railroad runs through the southern Atlantic States, and it has established an "Industrial Day" system of education for the benefit of the people living along the line.

On a certain day, announced beforehand, the people may be seen assembling at some place on the line of the road. Farmers come in and all classes of people assemble. Early in the day the "moving school" arrives. It consists of a train of cars, and when it comes to a standstill the traveling educators descend from it and the school begins right then there. The most improved modern machinery is unloaded from the train. Everything is up-to-date, in the way of farm implements, sewing machines and household implements of all kinds, is brought forth by the twenty-five teachers who have come on the train. They at once begin the work of the day. Under a tree, or on some porch, a woman may be seen showing the women, who have gathered about her, how to use a sewing machine. In some instances it is the first time the lookers-on have ever seen a sewing machine in operation. They are told of the great help such a machine would be to them, and they are urged to give their money with which to purchase the time-saving and time-saving machines and implements of all kinds.

Many of them have little conception of the value of money; when they have it, they spend it as children would. The traveling educators try to impress upon them the wisdom of making good use of their money. One man shows a crowd of interested watchers how to evaporate fruit in a very easy, simple and inexpensive way, which is a great improvement on any method of which the people have knowledge. Another man is showing the farmers how to use certain labor-saving and time-saving implements. Still another is illustrating the right way to set out trees and plants certain things. Women teachers are showing how to cook certain everyday articles

of food. Every sort of everyday industry is taught. All day the free industrial school continues and the people go home in the evening much wiser than when they came. They have, moreover, by this means, been stimulated to greater industry and encouraged to think that they can better their condition if they will really try to do so.

Free libraries of good and helpful books, adapted to the needs of the people, are kept in circulation. The best breed of poultry is raised and given to the farmers, free of cost, if they want to engage in the poultry business in a small way. There are no less than twenty-five experiment station farms along the line of this railroad. Improved agricultural methods and implements are tested at these farms and education is diffused throughout the neighborhood in which they are located. The people are encouraged to come to the farms for information, which is freely given.—*Youth's Companion*.

## A Work of Faith.

H. B. Hastings writes in *The Christian* of the spirit in which her late husband carried on his Tract Repository for more than a third of a century:

In 1866, while some of those deeply interested in the work of tract distribution were praying for its prosperity, an old friend, Brother H. came into our office, and inquired about its progress. We told him of some of the ways in which God had answered the prayers of his children on behalf of the work of the Repository, and then the writer added, "My own faith was never so strong as father's, perhaps because I am of a somewhat different temperament; perhaps, too, because I never had the experiences that he had; but many things that have come to pass during the last year have contributed to make my faith stronger.

"Perhaps I can tell you something that will help you," he said.

"A good many years ago your father came to my house in L—, and said:

"Have you any money?"

"I told him, No."

"I've got a note coming due in New York to-morrow, and I don't know where the money is coming from to pay it. We must pray about it."

"I went to my work, and when I came home at night my wife said to me:

"I haven't seen anything of Brother Hastings since you went away. He has been in his room all the morning."

"We called him down to dinner, and just as we were sitting down at the table the letter carrier came with a letter addressed to your father. I handed it to him. He opened it and took out a bank draft for the exact amount of that note, not a dollar more or less. The amount was over two hundred dollars.

"He went on to New York and paid the note. But there was no letter in the envelope, and so far as I am aware he never knew who sent that draft to him."

Such experiences were well calculated to establish faith in the ever-present care of a loving Father. And oftentimes in the conduct of the work, H. L. Hastings was led to rely upon his heavenly Father to an extent that, to a man of the world, would seem indeed foolish. Yet the results justified his trust,

and his faith in the Lord's care over him even in little things, became ever stronger.

Some weeks ago a gentleman came into our office in Boston and told an incident illustrative of this belief in the Lord's care of the little things that concern his servants.

"Shortly after the close of the Civil War," said he, "I was at Alton Bay camp-meeting in New Hampshire, where your father had a bookstand at which he disposed of books and tracts with or without price, according to the means or disposition of the customer.

"As I was passing he hailed me, saying, 'Come in here and stay a few minutes while I go down to the depot.'

"How long do you want to be gone?' I asked.

"About ten minutes."

"I went in, and shortly after he had gone, a woman came with a lot of clothing that she wished to be used in H. B. Hastings' mission work in the South. She gave me directions about the various garments, and then taking out of a box a new hat, said:

"This hat was bought for one of our family, but it doesn't fit. It is a good hat and I want Brother Hastings to have it if it will fit him,—if not it can be used in the mission work."

"I tried to get her to wait and see your father, but she was in a great hurry and could not stop.

"In about fifteen minutes Brother Hastings returned bareheaded.

"Where's your hat,' I asked.

"A gust of wind came while I was down near the railroad and took it off, and the last I saw of it, it was sailing over the trees in the grove. I have been hunting for it for about five minutes."

"I showed him the new hat, telling him that a woman had left it expressly for him if it fitted. He tried it on, and it fitted perfectly.

"Well,' said he, 'I guess the Lord thought I needed a new one; the other was pretty old.'"

With one more incident we will close this true, though rambling record of God's providences.

We were calculating closely the amount of money needed to make up certain necessary payments, when another old friend of our father, though unknown to the writer, called and handed in twenty-five dollars, saying that it was a repayment of money given by H. L. Hastings nearly forty years ago to a widowed mother in her distress, and now repaid by the child of that mother.

The giver wished no mention of the gift to be made, yet we feel that this reference need give no offence and may serve to show that the founder of this work knew in whom he trusted, and that he was not repeating vain words when he adopted as his own the language of David: "I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread," nor when he repeated to his children the words of the Preacher, "Cast thy bread upon the waters, for thou shalt find it after many days."

The above out of several instances are narrated for the benefit of those whose faith may be weak, but who, like other disciples of Christ, may desire that their faith be increased.

"COMPLETE testimony is to live those things which I say I believe."

## SUMMARY OF EVENTS.

UNITED STATES—Secretary Hay has received a cablegram from Minister Conger, at Peking, announcing that he had signed the agreement reached by the Foreign Ministers, but had done so with a written explanatory statement setting forth the exact position of his Government.

Minister Conger in signing the joint note of the Peking envoys made several important reservations, in accordance with the policy of the United States, rejecting terms agreed to by other Powers. These reservations include: Rejection of the terms agreed upon by the Powers and presented to the Chinese envoys does not bind the United States to join the other Powers in resuming hostilities. The United States is not bound to maintain permanent guards in China or to prevent the importation of arms and ammunition.

China regards the American force constituting the American Legation guard as altogether too large. It numbers 1500 men, but Chinese diplomats here point out that if each nation maintain a guard of this strength, Peking will be under the control of a force of 14,400 foreign troops. As a matter of fact there are now in China about 100,000 allied troops.

There is no doubt that the Administration is anxious to terminate the occupation of China by foreign troops, and it is stated positively that as soon as it can be done, General Chaffee's command will be reduced and withdrawn.

The German Embassy has laid before the State Department the claims of a number of German subjects for damages to their interests in Cuba, as a result of the Spanish-American War, and the insurrection which led up to the war itself. This action of the German Government has raised an important issue, and the Department of State has given it close consideration. It has been concluded, however, that the United States Government cannot accept responsibility for the claims. It is probable that these claims will be held in abeyance until Cuba shall have become independent, when they will be presented directly to the government of the island.

A convention of Armenians meeting in Boston has invited the attention of President McKinley to the deplorable condition, in which the people in Armenia are perishing and will soon be exterminated, if a powerful hand does not come to the rescue of such a nation which has been the champion of civilization for centuries in Asia Minor.

The Agricultural Department bulletin states that the wheat crop of 1900 is 522,229,505 bushels. The production of corn in 1900 is estimated at 2,105,102,516 bushels; oats, 809,125,989 bushels; barley, 58,925,833; rye, 23,995,927 bushels; buckwheat, 9,566,966 bushels; potatoes, 210,926,897 bushels, and hay, 50,110,906 tons.

The corn crop of 1900 was one of the four largest ever gathered, while the oat crop has only once been exceeded. On the other hand, the barley and rye crops are the smallest, with one exception in each case, since 1887; the buckwheat crop is the smallest since 1883 and the hay crop the smallest, with one exception, since 1888.

After First Month 1st, in making the calculation of the per capita wealth of the United States, it is said, the Hawaiian Islands, Alaska and the Indian Territory will be included. The probable effect will be to reduce slightly the per capita wealth, which now is about \$27.

The first ocean steamer ever built in Chicago has been lately launched in the yards of the Chicago Shipbuilding Company at South Chicago. The new steamer is named the *Northwestern*, and was built for the Northwestern Steamship Company. The launching of a ship constructed for ocean service by the Chicago Shipbuilding Company marks the beginning of a new era in Western industrial enterprises. The vessel can be used in the Canadian canals, which will open in the spring. With the use of these canals vast possibilities open up, not only in the way of direct traffic between the lake cities and European countries, but also in the way of shipbuilding.

During the present year five hundred and thirty-one new mills for the manufacture of cotton and woolen goods have been started in this country. From these and other statistics it appears that the United States is becoming the largest producer of textile fabrics in the world. Georgia, North and South Carolina, Alabama and Virginia are the States in which the greatest increase has taken place.

Telephonic communication by a submarine cable between Tampa, Fla., and Havana, has been tried as an experiment, with encouraging success.

Among 60,000,000 passengers carried it is said that only 206 persons lost their lives on steamboat vessels within the jurisdiction of the United States during the last fiscal year, of whom H were passengers and 162 members of the crews. During the same year there were 383 boiler explosions on land, which killed 298 persons and wounded 156 others.

It is estimated that the 135,000 Americans who visited Europe last year spent there \$69,000,000.

The Treasurer of the United States says: "The demand for pennies this year has been greater than ever before in the history of the Government, and the demand during the past two years has been greater than at any corresponding period. I attribute it to the great increase in trade and the general prosperity of the country."

A despatch from Chicago of the 27th ult., says: Thirty-six persons from various parts of the United States, who allege that by recent signs and events they have been led to believe that the second coming of Christ is at hand, are assembled in convention there, watching, worshipping and praying that they may be in readiness to receive the robes of immortality. They are to remain in session until First Month 3d, by which time, a number claim, they expect to behold the object of their vigils.

There were 467 deaths in this city last week, reported to the Board of Health. This is 4 more than the previous week and 5 more than the corresponding week of 1899. Of the foregoing, 227 were males and 240 females: 65 died of consumption of the lungs; 58 of inflammation of the lungs and surrounding membranes; 14 of diphtheria; 15 of cancer; 27 of apoplexy, and 9 of typhoid fever.

COTTON closed on a basis of 10<sup>1</sup>/<sub>16</sub>¢. per pound for middling uplands.

FLOUR.—Winter, super., \$2.30 to \$2.50; Pennsylvania roller, straight, \$3.25 to \$3.40; Western winter, straight, \$3.40 to \$3.60; spring, straight, \$3.50 to \$3.85; city mills, straight, \$3.45 to \$3.60.

GRAIN—No. 2 red wheat, 74 to 74<sup>1</sup>/<sub>2</sub>¢.

No. 2 mixed corn, 42 to 42<sup>1</sup>/<sub>2</sub>¢.

No. 2 white oats, clipped, 31¢.

BEEF CATTLE.—Best, 5<sup>3</sup>/<sub>8</sub> to 5<sup>7</sup>/<sub>8</sub>¢; good, 5 to 5<sup>1</sup>/<sub>2</sub>¢; medium, 4<sup>3</sup>/<sub>8</sub> to 5¢.

SHEEP AND LAMBS.—Choice, 4<sup>1</sup>/<sub>2</sub> to 4<sup>3</sup>/<sub>8</sub>¢; good, 3<sup>3</sup>/<sub>8</sub> to 4¢; common, 2 to 2<sup>1</sup>/<sub>2</sub>¢; spring lambs, 4<sup>1</sup>/<sub>2</sub> to 6¢.

HOGS.—Best Western, 7 to 7<sup>1</sup>/<sub>2</sub>¢.

FOREIGN.—According to a news agency dispatch from Peking, the foreign ministers there are unanimously of the opinion that China will accept the conditions imposed by the joint note of the Powers within a month.

A note received from the Imperial Court at Sian Fu acknowledging the receipt of the demands of the Powers, contained five questions or requests, namely: Might not the Taku forts remain standing, though dismantled? Is it proposed to behead the princes the same as other offenders? If the demands are acceded to, would the allies cease sending out expeditions? What places do the allies propose to occupy? How long do they propose to occupy them?

A despatch from Peking protests against German harshness, which, it is said, is creating instead of checking, disorder. It accuses the Germans of harriving the country, and punishing the innocent and guilty indiscriminately in order to levy fines for defraying their own military expenses and to form an excuse for continued hostile occupation.

The reports of the serious situation in Cape Colony are fully confirmed; the invading Boers are receiving much aid from the Cape Dutch, and that railway communication between Cape Town and the north is almost entirely severed. Civil railway traffic has been suspended largely in all parts of the colony.

The British forces are actively engaged in repelling the invasion of Cape Colony, and there has been some fighting.

The British War Office makes public a despatch from Pretoria, stating that the Boers had captured the post at Helvetia. The British loss was about fifty killed or wounded and 200 taken prisoners.

The results of the war in South Africa are thus stated: the British killed to Twelfth Month numbered 3018; wounded, 13,886; dead from disease or wounds, 7,786; sick in hospitals in South Africa, 11,927; sick and wounded sent back to England, 35,548.

Violent gales prevailed in and off the coasts of the United Kingdom, on the 28th ult., and serious damage on land and sea was wrought. Several shipwrecks with losses of life are reported. The storm appears to have been one of the most destructive which has occurred in many years.

Storms of extreme violence have swept the west and northwest coasts of France. There has been some loss of life, together with considerable damage to shipping.

The United States Government has formally recognized the responsibility of the mosquito for the transmission of yellow fever and malarial diseases, by giving directions to the troops in Cuba to use two precautions. First, they are to use mosquito bars in all barracks, hospitals and field service whenever practicable. Second, they are to destroy the young mosquitoes, by the use of petroleum on the waters where they breed. Permanent pools or puddles are to be filled up. To the others are to be applied one ounce of kerosene to each fifteen square feet of water twice a month, which will destroy not only the young, but the old mosquitoes.

The Viceroy of India has said that since the appear-

ance of the bubonic plague, in 1898, 25,000 deaths from the disease have occurred in the Mysore State.

In an appended report upon affairs in the Philippine Islands, it is said that it is estimated that 30,000 leprosy are in the archipelago. A commission is now engaged the work of selecting a suitable island or islands for the purpose of isolating them.

The health of the Emperor of Russia has been completely restored.

A London photographer, F. Greene, has succeeded producing a paper for printing without ink by the use of an electric current. It is reported that several of the great London daily papers have placed their plants at the disposal of the inventor for an exhaustive test of process.

Molten wood is a new invention by de Gall, Inspector of Forests at Lemur, France. By means of dry distillation and high pressure the escape of developing gases prevented, thereby reducing the wood to a molten condition. After cooling off, the mass assumes the character of coal, yet without showing a trace of the organic structure of that mineral. This new body is hard, it can be shaped and polished at will, is impervious to water and acids and is a perfect electrical non-conductor. Good results are expected from this new discovery.

## NOTICES.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the general committee will be held in Philadelphia Six day, First Month 11th, 1901, at 10.30 A. M. The Instruction Committee will meet the same day at 9 o'clock A. M.  
WILLIAM B. HARVEY, Clerk

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will not leave Philadelphia 7.16 and 8.18 A. M., and 4.32 and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, Westtown Station or West Chester, Phone 85.  
EDWARD G. SMEDLEY, Sup

FRIENDS' INSTITUTE LYCEUM.—The next meeting will be held at 140 North Sixteenth Street, Sixth-day, First Month 4th, 1901, at 8 o'clock.

## PROGRAMME.

"The Relation of Charitable Forces to the Community." Mary E. Richmond, General Secretary of the Philadelphia Society for Organizing Charity.

A meeting of the Friends' Educational Association will be held at 140 N. Sixteenth Street, on Sixth-day, First Month 11th, 1901, at 8 P. M. Subject: "Nature Study in Our Schools." Prof. L. H. Bailey, of Cornell University.

N. B.—Kindly observe that this meeting will be held at the usual time on Seventh-day.

Prof. Bailey is so eminent in his line of work and has done so much to create enthusiasm for Nature Study, not only as a school subject, but as a constant resource of adult life, that it is hoped that Friends generally will make the effort to be present.

RUTH S. GOODWIN  
Secreta

DIED, at his residence near Dwight, Kansas, on the twenty-fifth of Eleventh Month, 1900, JOHN G. HOY, the seventy-fourth year of his age; a beloved member and elder of Damorris Monthly and Particular Meeting of Friends. Although this dear father in Israel was suddenly from works to reward, his friends feel the comforting assurance that their great loss is his eternal. He was diligent in the attendance of meetings, although feeling the infirmities of age; ever manifesting love and concern for the cause of Truth. Especially to his heart was the little meeting with which he has been connected ever since its establishment, nearly twenty years ago. He attended the late Kansas Yearly Meeting and after returning home, he frequently expressed a wish that a comfort and satisfaction it had been to him and what a favor it was they were both enabled to have home once more in safety.

—, at his home, in Moorestown, N. J., Fourth day, 24th, 1900, JOHN W. BUZBY, aged seventy-nine years, member of Chester Monthly Meeting of Friends, N. J.

—, at Moorestown, N. J., on Twelfth Month 1900, HENRY R. WOODWARD, aged seventy years; member of Chester Monthly Meeting of Friends, N. J.

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# THE FRIEND.

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## Financial Issue Quieted that Moral Issues might be Heard.

The settlement of partisan striving through decision given by our late national election for the Presidency, now releases our cry for peace as from the gutter of politics to its own place,—the heights of truly Christian righteousness. It will jostle the money standard now to plead peace or freedom where there is none; nor will it turn the gold eagle any paler now to war than intoxication or impurity.

The purification of an administration is again no longer hostility. It is our duty to assist in telling the public, and the more largely the cry for peace and just liberty, till it can be heard. The administration was placed in a seat by a multitude of hands which meant to take themselves away without wiping from that chair of state whatever blood there could.

Now are we released for our testimony of liberty which need not be misconstrued. We labor not to the prejudice of a ticket or administration. We labor for Christ and the use of peace on earth. We labor for the condemnation of every principle of war is made of. We are glad to re-echo the words of Ex-President Harrison like these:

"It does seem to me as if the Christian nations of the world ought to be able to make contact with the weaker peoples of the earth beneficent and not destructive."

All these: "The men who, like Paul, have gone to the heathen lands with the message, 'We seek not vengeance but you,' have been hindered by those who, coming after, have reversed the message. And other corrupting agencies come in to mar our boasted civilization, and the feeble nations wither before the hot breath of the dominant man's vice."

All we rejoice that Cardinal Gibbons could deem that the consciences of multitudes

of Roman Catholics in America went with him when he pronounced on the opening First-day of this century his plea for peace. Let us as a religious Society, take some courage, that its attitude of two and a half centuries ago, was but a forecast of that of the Cardinal, and of so many others who are now making their consciences heard. We adduce a few paragraphs of his sermon:

"When we read of a great military campaign, our imagination revels in the contemplation of the heroic achievements of famous generals. We listen with rapture to the clash of arms, the shouts of the victors and the sound of martial music. We seem to catch the spirit of enthusiasm by which the combatants are animated.

"But we take no note of the shrieks and agonies of the soldiers weltering in their blood on the battlefield. We have no thought of the sick and wounded lying in hospitals and prisons. We are unmindful of sorrowing wives and mothers at home weeping and sighing for the loved ones far away. We do not picture to ourselves the homes made desolate, the 'Rachels bewailing their children and would not be comforted because they are not.' . . .

"Is it not a mockery of justice and a scandal to the pagan world to see two Christian nations cutting each other's throats in the name of Christian civilization?"

"Is it not an outrage to contemplate one nation forcing by the sword her laws, her Government and political institutions on another nation, in the interests of trade and commerce, as if merchandize and dollars and cents were of more value than human lives? Is it not monstrous to see a strong power invading a weak one, and seizing her territories on the hypocritical plea of rectifying her boundaries? This rectification of boundaries is a very old practice, and is a polite name for robbery on a large scale.

"When we consider the immense number of men that are torn from the bosom of their families in the prime of life, that are withdrawn from active, industrial pursuits, when we see these young men vegetating in idleness in time of peace, and luxuriating in license and dissipation in time of war, we may form some idea of the moral, material and social evils resulting from such a system. In contemplating these standing armies the calm observer might be forced to conclude that European governments were primarily established to destroy, rather than to save life,

to foster happiness and develop the resources of a country.

"The teachings of the gospel form the only basis of peace for the rulers of the earth. All the arts and resources of diplomacy will be in vain; all the courts or arbitration and peace conferences that ever shall assemble will avail but little, as experience demonstrates. All their deliberations will be so much waste paper unless their decisions are guided and framed under the invocation of the Lord of Peace, who sits enthroned on the cross.

"God grant that the new century which has just dawned upon us may inaugurate a new era of people, fulfilling the prophecy of Isaiah, 'they shall turn their swords into ploughshares and their spears into sickles; nation shall not lift up sword against nation, neither shall they be exercised any more by war.'"

## Advice to a Young Minister.

Extracts from a letter written some years ago, by a valued elder, to a Friend young in the ministry:

"Let no undue anxiety in regard to the future depress thee. It may, or may not, be the blessed Master's will to give thee a large share of labor; that is of little consequence the great thing is to lie passive in his holy hand, and be willing to be anything or nothing, just as may be ordered, in his wisdom. Be cheerful, trustful and hopeful, and try to be faithful to every manifestation of duty."

"The value of true gospel ministry lies in its being delivered in the power of Truth, thus reaching the Divine witness in others, and not in many words.

"Endeavor, even if thy gift should be enlarged, to deliver the message entrusted, in great simplicity, and be careful always to stop as soon as the quickening, animating influence which attended the opening, begins to decline. It is doubtless sometimes difficult to know exactly the right stopping-place; but by simple dedication and singleness of heart and eye, thou wilt, I trust, be preserved from errors, on either the right hand or the left.

"Some of our ministers, good ones, too, speak, it may be feared, rather too often, in the first person. It is not really necessary to use the conspicuous 'I' frequently. An assertion or declaration is more impressive and better received when it is made without any reference to our own personality. To illustrate, by a single example. We may either state such an acknowledged truth as 'The love of the great Father of the human family is universal, and every individual is an object of redeeming love and mercy;' or it may be accompanied with the very common prefix, 'I believe,' or 'I assuredly believe' so-and-so."

For "THE FRIEND."

EXTRACT FROM A LETTER WRITTEN BY ELIZABETH WILKINSON TO A FRIEND IN PHILADELPHIA IN THE SECOND MONTH, 1764, AFTER THE RETURN OF THE FORMER TO ENGLAND FROM A RELIGIOUS VISIT IN THIS COUNTRY.

"I think there arise a few words in my mind at this time to thy grandson, Israel, and I wish he may receive it, though it be but little, in a degree of that love that I feel toward him, and in which his welfare is sincerely desired by me. In the first place I tenderly entreat him to be careful of what company he keeps, that it may be such as may be helpful to strengthen the good in him, and not such as may be a means to hinder from solid thought or retirement; shun as deadly poison such that have slain the pure witness in themselves, and are endeavoring to make jest or ridicule of tender impressions in others in whomsoever they behold it; and then be careful not to stifle, or endeavor to get over, the holy convictions, the tender visitations of the Lord, extended I fully believe often towards thee in love to thy soul; think not that because thou art young and strong thou hast yet many days, and it is yet time enough for thee to be solid and religious, but remember time to the youth as well as to the aged is uncertain. Like him of whom we read who was concerned for his five brethren, so am I at times concerned for my brethren and sisters, that by an early obedience, by a faithful giving up to the holy requiring or manifestation within, they may never have to witness the days and nights of sorrow that have justly fallen to my lot for my too much adhering to the follies and vanities too prevalent amongst the unwary youth; thou art (for what reason I know not) more often in my remembrance than many others and thy well being is often petitioned for by me. I am indeed earnest in my request that thou would be careful of thy company. Remember the advice of the wise man to his son, "my son, if sinners entice thee consent thou not." Let not thy great affluence in life, I entreat, be a snare to thee, nor thy being favored with more talents than some others. I am sure I know nothing but well of thee, neither do I know why I could not well get over giving those few simple and broken hints to thee, for it is in much tender good will towards thee and in contrition of heart before the Lord that I make mention of anything of this kind at this time, and if it may be of the least benefit to thee, let the praise of all be ascribed to the Lord God of our lives, who is long waiting to be gracious to the workmanship of his hands and is eternally worthy thereof now and forever."

The young man for whose welfare E. W. was thus exercised, died in the Ninth Month following (1764), at New York City, whither he had gone apparently on account of his health.

PEOPLE go here and there for the sake of getting inspiration. There are two kinds of inspiration, the physical or emotional and the spiritual. The first is easily obtained but wears off as soon as the agencies that bring it about are removed, the second is obtained anywhere and wherever the Holy Spirit has access. The inspiration (inbreathing) of the Holy Spirit is the kind that lasts and gives real directing and keeping power. *Herald of Truth.*

## Among The Doukhobors.

DOMESTIC LIFE OF THE NEW WESTERN SETTLERS.

[FROM THE TORONTO GLOBE, TWELFTH MO. 13.]

The Buchanans, who were our hosts while we remained in that locality, had been intensely interested in the people, and during the previous winter had done a great deal to help the Government in the distribution of gifts and medicines among the very poor and the unfortunate Doukhobors, who were still suffering from the effects of long years of exposure and hardships. We found the Buchanans with a Doukhobor man and his wife installed as domestics. They had proved decided "treasures." "Constantine and Annie are like brother and sister to us," they declared; their devotion and gratitude knew no bounds, and these sentiments found practical expression in their fidelity and appreciation of their employers' best interests.

### KIND WORDS FROM RANCHERS.

We found that even R. S., the rancher who one year ago had spoken with such bitterness of the incoming of these people, was this year lending them cows and taking every opportunity of giving them employment. The report that the people themselves had to give of the kindness of the English settlers was quite touching, and at times one felt one's face burn at the thought of what had been published in some of the western papers in regard to these gentle, charitable people, who had nothing but good to say of their detractors. Constantine and his wife spoke English quite intelligibly, and appeared to understand all that the Buchanans had to say to them. The desire to learn English is intense, and every opportunity is grasped to turn communication with the English-speaking people to account. It was simply amazing to see the rapid leaps and bounds with which the class over which — Baker presided progressed, but as I watched the teacher and her pupils I could not help being aware that the strong personality and magnetic force of the ardent young teacher had a great deal to do with the phenomenal progress of her pupils. To both teacher and pupils the situation was novel; neither one nor the other were weary from long habit of their respective positions. Had — Baker tried the hackneyed methods which are used in the ordinary schools, perhaps her success had not been so great. I am inclined to believe that the class of teachers sent among these people in the future should be carefully chosen, for with these curious people the problem of imparting knowledge depends on the manner in which the teachers expect to impart it. Last year I wrote at length on this subject, and the immense interest I believed experimentalists in educational matters would find in the question of imparting not only a new language to these ready pupils, but also in studying their curious trend of mind as contrasted with ours; and what I then said I am more than convinced of to-day. The greatest care should be exercised in the class of teachers sent to the Doukhobor colonies. The men and women who undertake to teach these people will have an immense responsibility resting on their shoulders, and immature teachers or those who go mainly from a sordid motive may do irreparable harm. — Baker's work was a labor of love and was accomplished under great difficulties, but her

interest and sympathy were so keen and her intelligence of so high an order that the work she did could scarcely be expected to be repeated in many parts of the colonies.

### TEACHERS ARE COMING.

The English and American "Friends" are, I believe, preparing to send suitable teachers among the people, teachers who will have hearty sympathy with the ideals of these God-fearing people, and who will not attempt to radical a method in the uprooting of their peculiar social and religious ideas. Canada could surely furnish a few men and women who might be willing to sacrifice a few of the creature comforts of life and go and live among the simple peasant people, who would recompense a student of educational matters by the vivacious interest and delight they can inspire in thoughtful minds. My traveling companion and interpreter, Madame A — was the most patient of listeners, and the people, finding her thoroughly sympathetic and interested in the smallest matter which concerned them, poured forth by the hour all their hopes and aspirations. On thinking over those long chats at twilight or the cool and quiet atmosphere of the thick-walled Doukhobor houses I began to wonder whether we Canadians as a whole are not losing sight of 'ideals,' if our materialism has not become so great a factor in our lives that the higher and better side of life is becoming obliterated. It may be that the Anglo-Saxon has a less expansive nature, and that what we talk about in every-day life is a less "intimate nature," so to speak — that we talk only of the things which concern the body and its needs, and that mind and soul are not to be discussed from platforms and pulpits of the country; but among these illiterate people discussion takes the place of written controversy, and they argue the most significant question of everyday life from the high standard of practical Christianity. One man was deploring that in his village it would be necessary for several of the families to seek some other locality, as the land of the community would not sustain the whole number of "souls" gathered together. I ventured to suggest that in the end might be to their advantage, as all other foreigners, Poles, Germans and Galicians, were doing admirably as "individualists." My stalwart Doukhobor bid Madame A — explain to me that they were not as "individualists," etc.; that human companionship, brotherly love, and the daily sacrifices necessitated by life in the community, were the ideal of a Christian existence, and that there was no exile so hard to bear as the exile of the land of "selfishness."

We had a most charming afternoon and evening at the house of one of the Doukhobors who was a particular friend of — Buchanan's. The novelty of a real "Doukhobor luncheon party" will live long in my memory. On our arrival we found the family scattering the sand before the door to obliterate the tracks of three days of heavy rain, and the Doukhobors all came forward in their gala dresses to welcome us to our hosts' house. I was rather fearful as to what we might be expected to swallow in the way of a vegetable menu, but a more delicious repast I have never enjoyed. Perhaps the prairie air and the cordial hospitality of our hosts had

thing to do with our appetite, but the delicate fried potatoes, and the "curd dumplings" made with delicately fluted edges, and cooked in melted butter, were really excellent. Then came great heaping platters of thin pancakes, cut into V-shaped pieces, laid one above the other and served with butter and "smeetana" or sour cream, which is one of their greatest delicacies. Tea, the best I have ever had for the pleasure of drinking, was brought in tumblers, and very slightly seasoned with cinnamon, our hostess apologizing for the absence of lemon, but luxuries were few. Vegetable soup, tasting like the German potato soup, followed; then fried eggs and tender young onions, and finally the feast wound up by hot buttered bannocks" as light as feathers, and with delicious taste of yeast made from the wild tops which abound in that part of the country.

DOUKHOBORS AT THE TABLE.

All this was served with the most immaculate dishes and the table was covered with the whitest of cloths, with the scarlet border and deep edging of knitted lace. We had to open our own tea-basket for knives and forks, of which they had none. When knives were needed they use their own "jack-knives" of finest Russian steel, but "fingers were made of iron forks," and when the wooden spoon was not effectual as a means of conveying the food to the mouth, fingers are substituted, and one long, narrow table napkin, which reached the entire round of the table, is used continuously. I am not sure that this is not "an idea," for the constant slipping to the ground of table napkins in civilized society is often complained of. I found that Doukhabors, like the German, took a long time to complete, but there are practically only dinner at one o'clock and a very late supper, breakfast being eaten usually in the most usual way—just a piece of dry bread, and a bunch of radishes fresh from the Garden, and a glass of "kvas" constituting their morning meal, which is not taken when they first

The idea that tea is "made" in a Russian samovar is erroneous, for the samovar is simply a hot water kettle which has a charcoal fire to keep the water at an even temperature, and the tea-pot stands on the top, kept warm by the heat of the water. The one peculiarity of their tea-making seems to be that the tea leaves never stand for more than a minute or two in water; the rest of the time the leaves are left to keep warm with the water drained off, and water is added only when it is really needed.

We had to spend an hour or so among the gardens, for the women are especially fond of their gardens, and they had every right to be proud of the success that had rewarded their efforts to mitigate the effects of the blight and the depredations of both birds and other pests. The quaint fences they had constructed were a never-ending source of pleasure and delight to me, showing as they did the artistic feeling of the people. Sometimes carved with quaintly-headed tops and sometimes woven of flexible poplar wands, they were always symmetrical and well finished, and indicated the care with which the people emphasized that most sacred possession, a home.

LALLY BERNARD.

The Tract Repository.\*

Are we doing good? is a question contributors may sometimes feel inclined to query with themselves, as year by year they continue their aid in publishing *The Tract Repository* and such a question is but a natural one, and very proper to be considered.

We live in a day when many earnest Christian people are engaged in one way or another in efforts to do good to others less favored than themselves. Some of these strive (at considerable cost, perhaps) to alleviate physical suffering by feeding the hungry and clothing the poor and destitute. Some are seeking to elevate the down-trodden and oppressed by providing them with facilities for education, and thus fitting them for intelligent citizenship; while others may be endeavoring more especially to improve the moral tone of a degraded class, in places where it is sadly needed. Thus our missions may differ somewhat; yet all of these godly people may alike be endeavoring to fulfill their Master's will, in thus manifesting their love for Him who said to the faithful stewards, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." It is well therefore that we all observe the injunction to "mind your calling, brethren," yet ever remembering that though Paul may plant, and Apollos water, yet it is God that giveth the increase.

Those who furnish the means for sending out "*The Tract Repository*" are we trust, aiding in a worthy cause, in endeavoring to promote the best welfare most especially of the younger portion of the colored population in the Southern States, as it has ever been the aim of the publisher to fill its columns with reading matter, not only of an interesting character but also such as is calculated to foster religious feelings, or at least implant in the minds of its readers healthy moral sentiments. How far such laudable purposes may be accomplished we of course may never fully know, yet if we may judge at all from letters received from time to time, from those who receive or circulate the paper, there is much to encourage us all in continuing it.

As a number of valuable contributors have been removed by death within a few years past, it is hoped that others may feel inclined to come forward and take their places, that the work may not flag or have to be abandoned.

The receipts and expenditures for the year ending Twelfth Month 15th, 1900, have been as follows:

EXPENDITURES.	
Balance due Treasurer, Twelfth Month 15th, 1899 . . . . .	\$ 21.50
Printing and Mailing 7,625 copies monthly, at 7 cents per year . . . . .	533.75
	\$555.25
RECEIPTS.	
Contributions of \$1.00 and over	\$522.31
Subscriptions and amounts under \$1.00 . . . . .	7.65
Balance due the Treasurer, Twelfth Month 15th, 1900 . . . . .	25.29
	\$555.25

Very respectfully,  
DAVID HESTON.

FRANKFORD, Phila., Twelfth Month 15th, 1900.

\* Publisher's Report for 1900, to the Contributors of the fund.

FOR "THE FRIEND"

A Voice For Peace.

"I create the fruit of the lips; peace, peace, to him that is far off and to him that is near, saith the Lord, and I will heal him" (Isaiah lii: 19).

Surely the time is at hand when the evangel of "Peace on earth, good-will to men" be heralded by all who believe in the mission and ultimate triumph of the Prince of Peace.

In the face of every discouragement the goal is nearer than at the beginning of our era, and all the sickening conflicts of the past year will but delay temporarily the consummation of the vision when "nation shall not lift up sword against nation, nor learn war any more."

It is refreshing to find such a writer as the Baroness Bertha Von Suttner,\* author of "Lay down your Arms," coming forward at the turn of the century with cheer for the despondent champion of this gospel, viz:

"The advocates of peace maintain their principles. Not only so; they do not rest from their labors; they will not allow the result thus far obtained to slip from their grasp. The institutions created at the Hague, despite the resistance of belicose powers, are faithfully guarded by those who helped to create them. The inter-parliamentary union now in session at Paris, has assumed the task of popularizing, developing and executing The Articles of The Hague. Their co-operators in England continue to protest against the South African war, and the subjugation of the Boers, in spite of the supercilious jingoism of government and of the hypnosis of the masses. The social Democrats, the Ethicists—men of independent tendencies, all of them—lift up warning voices against the fever of imperialism in general, and specifically against the reckless love of adventure, which first scents loot and then seeks revenge in expeditions against a country with a hundred million peace-loving inhabitants. To save, to save, to avert universal wars—that is the purpose for which the enemies of wars will strive untiringly until the very last moment. If their strength be insufficient, where shall we place the blame? The fault is not theirs. It rests with the millions of their contemporaries, who, though at heart they desire the same result, yet turn away in contempt or apathy from those who are laboring for it, instead of aiding these labors by the weight that lies in the consensus of the masses. With those who ignore, suspect and belittle the work of peace—even in cases where that work has brought about positive results, where it has matured practical propositions—instead of co-operating with sincere workers in their elaborations of these propositions and enforcing them with opponents—with those must the fault lie.

"Great changes come to pass slowly, but in times like the present, when upheavals are fierce and dangers lie near, it might be hoped that swifter advances should be made in the conflict between the new and the old. Just as, immediately before the vote was taken on the Hainzelam, a great group of devoted men was formed to oppose that measure, which succeeded in defeating it; so, in the face of the present conspicuous and overwhelming mani-

\* Present status of the Peace Movement in *The North American Review*.

festation of the principle of brute force, the friends of right might resolutely band themselves together and, with shields upraised, declare a crusade for the liberation of politics from the thralldom of that immoral tradition.

"Another point steadily maintained by the advocates of peace and denied by their adversaries, has come clearly to light in these latter days, namely, that wars are instigated and brought to their culmination by certain influential men without the slightest reference to the people, to parliaments or to the choicest spirits of the nation. What has been decided upon by the powers that be, what has been mapped out by 'cabinets,' is promulgated as an accomplished fact, approved by the chorus of a servile press, and if it can be made sensational, cheered by an enthusiastic mob.

"How necessary that every land should have a ministry of peace, an official organism representing the interests of peace, under whose protection that portion of public opinion which is averse to war, might make itself heard. How essential an independent ethically elevated press, conscious of the duty growing out of its power, the duty to guide the people in the way of unity, of conciliation, of a just consideration of both sides of a quarrel—in short in the way of peace, the only way worthy of civilization and culture.

"The opposite is true. The political press, in a ponderous majority, is to-day a forge for the heating of the irons of war.

"Current events reveal the fact that our system is not being put in practice, but they reveal no flaws or contradictions in the system itself, for it has none.

"The emphasis placed upon the help of God, upon the religion of love and of tenderness, and the synchronous emphasis placed upon revenge and threats of horrors have never been in so glaring a contrast.

"And what has brought the world to this recognition? The principles of the peace movement. Denied as they are, they have sunk deep into the conscience of the age. The community of interests in the world has also had its share in effecting this result.

"This has reached such a degree that a change from conditions of might to conditions of right has become a positive necessity—an essential of life. What stands revealed in the peace movement is not a dream of supramundane fancy, but a manifestation of the instinct of self preservation in civilization."

J. E.

#### A PRAYER IN MEETING.

Oh Spirit of Inshining Light,  
Meet with us here;  
With Thy radiance pure and bright,  
Make our paths clear.

Not stained glass nor pictured wall  
Thy beauty shows,  
Nor hireling voice nor tuneful call  
Thy small flock knows.

But now before Thy mercy seat,  
We wait for Thee;  
For Thee alone we came to meet  
Thy face to see.

Oh wake us from our long sad dream  
Of earthly night,  
That we may see about us gleam  
Thy Glory bright!

S. C. S.

### Some Account of the Early Experience and Subsequent Travels of Ruth Newlin.

(Continued from page 195.)

"Twelfth Month 10th.—To-day we will finish this arduous task.

"11th.—Reached —'s I think with very thankful hearts; for the weather is severely cold and the road was difficult to find.

"12th.—Mercury twenty-four below zero. Started early but the carriage broke down and we were detained for awhile.

"13th.—Not quite so cold. Had a meeting at two o'clock. The Friends came in where we were at night and we had a close searching time together; I hope to the benefit of all.

"14th.—We made an early start. Were hindered by another break-down. Stayed all night with a Welsh family. Their family worship was in their own language, but the power attending it was to be felt. I passed almost a sleepless night, because I did not fully attend to my duty yesterday. Oh! for more faithfulness.

I believe the Lord forgave me and spoke peace to my poor troubled soul.

"16th.—At — had a favored meeting at night.

"17th.—A meeting five miles from the first, but the word was not circulated in time, and it was not large but was a good one. Met with very kind Friends.

"20th.—At a meeting among the Methodists. A pretty good meeting.

"22nd.—Reached Shawneetown.

"23rd.—Had two meetings.

"24th.—Had a meeting at the Indian mission.

"25th.—Got to Olathe.

26th.—Had a good time in the morning at J. Lewis's.

"27th.—A meeting at Hesper.

"28th.—Lost our road. Got to Stanton. Felt peaceful at the disappointment.

"29th.—Had a meeting at the Asylum for the insane.

"30th.—Had two meetings at Spring Grove. One at night was rather large.

"31st.—Traveled all day in the rain. Arrived at Mount City near noon; found one Friend. He and wife went with us five miles to —. Had a meeting at early candle-light.

"First Month 2nd, 1869.—We have traveled through mud and water all day. Weather quite warm. They are playing the fiddle in the house where we are lodging. Oh! the wickedness of this world. My cry is, 'When will the people cease to do evil and learn to do well.'

"3rd.—Traveled all day. Put up at the house of a United Baptist.

"4th.—Started very early. Crossed the Ozark Mountains. Reached the State line before night. Had an appointed meeting for two families of Friends and their neighbors.

"5th.—Had a pleasant time at meeting last night. The north fork of Spring River is very high. We are waiting for an opportunity to cross. Arrived at Samuel Stanley's. We were very glad to meet. Had a meeting at Pleasant View at eleven o'clock and one at night. One at Union at eleven o'clock on the Sixth.

"7th. Very sick on account of being detained in the ferry boat on the river.

"9th.—Attended Spring River Monthly Meeting, which was a favored one.

"10th.—Had two meetings. One at Timber Hill and one at Spring River. In the evening had a favored time Spoke to some infidels.

"11th.—Traveled eighteen miles, piloted by William Jessup to J. Pickering's. Arrived at two o'clock. Heard of a young man getting drowned in Stony Creek by trying to swim his team across. They said he was a wicked man. We had meeting at J. Pickering's house.

"12th.—We had a good time in the morning with the family.

"14th.—Very rainy; waters high; roads muddy. We have been water-bound. Rained and snowed.

"15th.—Traveled ten miles. Water-bour again. I have felt much depressed in spirit. My cry has been, 'Father of mercy, not my will but thine be done!'

"17th.—I am forty-two to-day. Meetir at eleven o'clock.

"18th.—At Curtis Hiatt's. I dreamed that our next meeting was to be in a school-house—a very dusty, dirty one. Soon after taking my seat it became very dark. I was told hold my candle just as high as I could or would go out, and the people would go to sleep. This I told my companion, and the following day we had a hard, laborious meeting. O remarked they thought my dream fulfilled. The teacher had not dismissed the school when we went in, so in the stir there was quite a dust. Religion is at a low ebb here at this place.

"21st.—We were at Cottonwood Meeting. In the evening I heard singing in our meeting advocated. I find quite a change in the minds of Friends since I was here seven years ago. Sad change, too, to me.

"22nd and 23rd.—Visited families. Crossed a river in a flat boat.

"24th.—Had a night meeting near Harvestville."

No further account was kept of this visit. Minutes of unity were granted according to the following dates: Fourth Month 24th, 1870; Seventh Month 30th, 1870; Fourth Month 23d, 1871; Sixth Month 29th, 1872; Twelfth Month 28th, 1872; Seventh Month 26th, 1873. A memorandum corresponding with any of these dates. The last named liberated her to visit in the love of the gospel within the limits of Indiana and Western Yearly Meetings. Particularly Fairfield, Centre, Miama and New Garden Quarters, Union and White Lick, and to attend Western and Plainfield Quarters.

This visit was made at a time of great confusion and unsettlement in the Society all over the west. The lines were already distinctly drawn between the "progressives" and "conservatives," which resulted in a separation four years later. She expressed it to me as a trying time to travel in the ministry for one who endeavored to stand firm to the principles of true Friends. She did not believe she could have performed the visit to the peace of her mind had not her companion been one in unity and able to hold up her hands when she was ready to hang down. Her son also accompanied her as caretaker, her health being such as to require it. Her mission seemed largely to consist in comforting the mourners in Zion.

"She was taken sick at Joel Newlin's (her brother-in-law) near Plainfield, Ind., and for a time it was not expected that she would

ver return home. But she did return in the fourth Month, though when they started with her she was not able to sit up or walk a step. They thought it likely they would not get home with her alive. But the doctor advised them to start as a last resort, as he did not think she could live where she was, on account of the dampness of the atmosphere. She continued to improve and was able again to attend meetings. We will not make an attempt at the painful history which shortly followed in regard to the Society. A few of her own words will suffice. That no trouble of any kind that had ever come to her would compare with it. Long existing ties of friendship were severed. The language of David was her own, "We had taken sweet counsel together, and talked unto the house of God in company." At the truth which she had bought so dearly could not be relinquished for the ties of blood and friendship. She said she believed she would have been a Friend if there had not been another in the world.

The following is found among her papers: "A dream I had the summer of 1868:

"I thought I was at Bear Creek Meeting, for awhile we were favored with a good feeling. Then there was a stir and restlessness. I raised my eyes and saw a pile of black dirt about the size of a hat-crown. No one did anything with it, and every time we went to geting it was a little larger. It continued to increase in size until it filled the greater part of the meeting-house. Nearly all in the house were covered up under the great mass of black dirt. It was so high that we who sat on the raised seats could not see over it. When we arose to withdraw, lest we be con- demned by it. We all seemed to be of one mind. This dream seemed almost so real as if it had really transpired. I pondered over it at intervals for years, and could not interpret it. At length of late I believe it was a foresight of that bading spirit that came among us.

RUTH NEWLIN."

(To be continued.)

### The Doukhobortsi Subjects for Prayers and Help.

From the Editor of *The Friend*.—

I thought the recent remarks entitled "The Doukhobors not yet past the Critical Stage" were timely and appropriate. The intimation that there were some in touch with the Doukhobortsi in their closets was particularly acceptable, in that it was recognized that this was a secret as well as a public exercise on behalf of that cause.

We may rejoice that a blessing seemed to attend the furnishing them with seed. But we have yet to learn that sufficient provisions have been raised this year to feed and seed for the coming year. But what has been raised will have to be paid for or hauled, say fifty miles from a railroad station,— and so far so on. But with the knowledge of debts to the amount of thirty thousand dollars, and mortgages on live stock, and of banks charging ten per cent. for interest, there is cause for anxiety; and yet we do not believe that that people are appointed unto death, but rather are brought through tribulation. And they are worthy to be borne on the spirits of those who are concerned to be in fellowship with

those who are in suffering because of their testimony for the truth.

JOSEPH S. ELKINTON.

#### LITTLE THINGS.

Hearts good and true  
Have wishes few  
By narrow limits bounded;  
And hope that lives  
On what God gives  
Is Christian hope well founded.

Small things are best.  
Care and unrest  
To anxious hearts are given;  
But little things  
On little wings  
Bear little souls to heaven.

—F. W. Faber.

Give me the tongue that always shrinks  
From giving others pain.  
The loving heart that never thinks  
An act of kindness vain.  
Anoint my eyes, O God, to see  
The beautiful and true,  
And ready hands, oh, grant to me,  
All blessed deeds to do.

—Anon.

#### Honest Answers to the Queries.

In an epistle from the Friends who visited the Quarterly and Monthly Meetings of the Kingdom of Ireland, in the year 1762.

Dear Friends:— . . . We find it rests with us, to lay before you a brief account of the State of the Church in this nation, as it appeared to us, by the Answers given in each Monthly Meeting to the eight Queries recommended from the Yearly Meeting in London in 1755, except in two Monthly Meetings which had not those Queries, but others of a similar nature. Some other inquiries were also made by us and answered to; from all which, and the sense which Truth impressed on our minds, we exhibit the following remarks.

"Query 1—Are meetings for worship and discipline duly attended, and do Friends avoid all unbecoming behavior therein?"

Remark.—We have had to observe a very great deficiency amongst you with respect to that most certain duty, of public united worship to the Author of all our mercies; some in divers places so destitute of every proper consideration, as to absent themselves wholly on First-days, and many in places where there are two meetings held on that day forsake the afternoon meeting; week-day meetings generally small, in most places much neglected, in some not more than one-tenth of the members attending, and very many families wholly decline their duty in this respect; and in the province of Ulster, in some places week-day meetings are not kept up; meetings for discipline are also much neglected by many, in so much that in one large meeting they are not constantly held at the usual time for want of a proper attendance of their members; too many Friends who attend meetings are not sufficiently regardful of the hour appointed, which tends to their great hurt. An indolent drowsy spirit seems also too prevalent, which is very unbecoming behavior in a people professing spiritual worship to an holy, all-seeing God.

"Query 2.—Are love and unity preserved amongst you, and do you discourage all tale-bearing and detraction?"

Remark.—Love and unity seemed so far preserved in most places, that no open difference appeared; yet we found a few painful instances of the contrary, which seemed to be under Friends' care, and we wish early endeavors may be used to heal every breach, and that Friends would carefully pursue the discipline of the Society, in referring differences to arbitration, and keep them from being discussed in Monthly or other meetings, which hath often tended to spread discord and disunion. Little complaint was made of the odious practice of detraction and tale-bearing, a practice which will be effectually rooted out, as the precious unity of the brethren, through the baptism of the One Spirit, prevails.

"Query 3.—Is it your care, by example and precept to train up your children in a godly conversation, and in the frequent reading the holy Scriptures; as also in plainness of speech, behavior and apparel?"

Remark.—We behold, with sorrow of heart, the incapacity of many parents to train up their children in a Godly conversation, etc. Their own conduct, in various respects, setting before their children such examples as cannot instruct their tender minds in the principles of religion and the fear of God; the prevalence of a worldly spirit having put out of the remembrance of many parents, what is their own most certain duty and interest, they cannot by precept, impress upon the minds of their offspring, what themselves have not considered as most important.

We believe the injunction of the Almighty to the House of Israel to be in force to parents of children to this day, and an account to be required of all such how they have discharged this their duty. "And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. vi: 6, 7).

The frequent reading the holy Scriptures, we fear, is neglected by many both parents and children; the invariable testimony they bear against the spirit of the world in its various appearances and fruits, rendering them irksome to the worldly and licentious mind, that seeks its food in other books which promote profanity and infidelity, whereby the simplicity of the gospel is despised, the restrictions of the cross of Christ violated, and the unguarded mind of tender youth left an easy prey to the delusions of folly, and led into the fantastic customs and fashions of the world, in speech, behavior and apparel; in which respects we have sorrowfully to observe a great deviation amongst many in this nation, we fear, from the connivance or encouragement of their parents, which we believe hath made way, particularly in the province of Ulster, for their mixing in marriage with those of other societies, to their own great hurt, and the loss of many in that province.

"Query 4.—Do you bear a faithful Christian testimony against the receiving and paying tithes, priests' demands or those called church rates?"

Remarks.—Our Christian testimony against the payment of tithes and those called church-rates, seems to be maintained and supported in some places, in others considerable defi-

ciencies appear by allowing stoppages, and some actually paying those demands; and though some care appeared to be taken in dealing with such, yet we fear many are not deeply sensible of the nature and importance of that testimony.

“Query 5.—Are Friends careful to avoid all vain sports, places of diversion, gaming and all unnecessary frequenting of Ale-houses or taverns, excess in drinking, and intemperance of every kind?”

Remark.—We have painfully to observe the misconduct of some in divers places professing with us, in resorting to vain sports and places of diversion, mispending their precious time, and exposing themselves to pernicious and destructive company, whereby many have been seduced into a train of evils, such as excess of drinking, to the ruin of reputation, substance and body; and what is of the greatest importance, that of their immortal souls. Some others, we fear, who may abstain from these public places of dissipation and folly, are not clear of intemperance and excess in drinking; some of whom, by their stations in the church ought to have set a better example. We also fear some amongst you, by becoming members of clubs, have greatly hurt themselves, neglected the proper care in their families, and have had, through evil conversation, their minds corrupted, their conduct defiled by intemperance, and the leaven of impurity so far spread as to render them spots in our feasts of charity.

“Query 6.—Are Friends just in their dealings and punctual in fulfilling their engagements?”

Remark.—We have had in general good accounts of Friends, justice in their dealings, and punctuality in fulfilling their engagements, which is necessary and commendable; and we tenderly recommend to Friends, to have a watchful eye over the youth in their entrance into business, that they may advise and assist as occasion requires; and that the youth may properly attend to the kind intimations of such, whose longer experience may have qualified to furnish instruction; for it hath sometimes happened, that rash heady youth, who have despised this brotherly labor, have had sorrowful occasion to bemoan their own imprudence, and the Society the reproach of their miscarriage.

“Query 7.—Is early care taken to advise and deal with such as appear inclinable to marry contrary to the rules of the Society; and do none remove from or into your Monthly or Two-weeks Meetings without certificates?”

Remark.—The general answer to this Query was, that when the party's inclination to such marriage came to the knowledge of Friends, care was taken, but that in general the Society knew not of such intention until it was accomplished; We are painfully apprehensive of a neglect in the exercising of proper care in this respect, and also that some parents have connived at, and even promoted such marriages from worldly views; we therefore earnestly recommend to Friends to be vigilant into the conduct of parents on these occasions, agreeable to the rules of the Society; and if they have been negligent in their duty, or promoted for worldly interest such marriages, that the rules of our discipline be put in practice; Friends seem generally in the practice of granting and receiving certificates in cases of removal.

“Query 8.—Have ye two or more faithful Friends deputed in each Particular Meeting to have the oversight thereof? and is care taken when anything appears amiss that the rules of our discipline be put in practice?”

Remark.—By the answers received, overseers are appointed in most meetings, though in a few there are none; but from the variety of painful circumstances in the Society, we fear too few of these discharge this important duty faithfully; a duty which if honestly fulfilled would not fail of producing good effects, and would tend greatly to the peace of faithful overseers, whose duty is early and tenderly to labor with and advise such as may be in danger of falling into hurtful things, to be exemplary in their own conduct, diligent in the attendance of meetings on First and week-days, and bringing their families with them; to endeavor to extinguish the first sparks of contention, early to advise where any of the Society are in danger of being entangled in their affections, and marrying contrary to the rules of the Society; to deal with, and admonish such, by whose misconduct in any respect, the way of truth may be evil spoken of, and in case of refractory conduct or notorious immorality, to lay such cases before the Monthly Meeting in order that the rules of our discipline may be put in practice. The timely and faithful discharge of this duty, we apprehend would be the means of help to many, and greatly ease the burthen of Monthly Meetings by preventing causes of complaint, or shortening the deliberations concerning what is proper to be done in cases of obstinacy; previous labor, wisely bestowed in proper time, having been oftentimes blessed with success, to prevent what would otherwise be difficult to remedy.

We also found our minds engaged to inquire, in some places, into other particulars not immediately expressed in these Queries, with regard to Friends' clearness from joining with others in illuminations on account of the events of war, and their observance of fast days and other stated times, by which the worship of Almighty God is supposed to be dependent on human appointments, in which we found some unfaithfulness and conduct inconsistent with our well-known testimony to the purity and spirituality of worship acceptable to God, and to the peaceable kingdom of the Messiah, who commands to love our enemies, consequently not to pray for their destruction, or rejoice at the effusion of blood and devastations of war; both which being manifestly opposite to the nature of our religious principles, we earnestly caution against.

We have also cause to fear unfaithfulness hath too much prevailed in some places with regard to clandestine trade, though we have not discovered any directly engaged in that iniquitous traffic; yet too many individuals, from sordid motives, purchase various sorts of goods for their own use, which are clandestinely imported, and thereby help to support a practice justly condemned by the laws of God and man, and highly reproachful in any of our profession, who have been singularly favored by the clemency of those in authority, in cases where a conscientious regard to our religious testimony restrains us from an active compliance with the laws.

We have reason to believe, that Friends

pretty generally gave us their company at their Monthly Meetings, and that the answer to the Queries proposed were in many places just; but we fear this admits of some exception; and though our labor was searching and of great plainness, yet being under the convincing influence of unfeigned love, it met with the friendly acceptance of many who were the objects thereof.

We have also to acknowledge with thankfulness to the Preserver of men, that we found a body of faithful Friends, for whose increase and establishment forever we travail in spirit; with these we are nearly united, who are truly concerned for the promotion of Truth and maintenance of our Christian testimony in its various branches, and uprightly to labor keep the camp clean, though under various discouragements from the weight of the work and the smallness of the number faithfully engaged for the revival of ancient beauty the church.

Thus, dear Friends, we have briefly laid before you the present state of the Society amongst you, in which a sorrowful deficiency in almost every branch of our Christian testimony is very apparent, and a manifest declension from the primitive zeal, purity and rightness of your faithful predecessors in this nation.

We have had in great plainness to point out its cause, which we again revive in your remembrance, with fervent prayer to the Lord of all power, that it may be an effectual visitation to many amongst you. The love of the world and the things of the world, with regard to its wealth and splendor, hath certainly been the cause of the deep and backsliding of many, and the loss of heavenly comeliness in the general. This has led into a departure in heart from that virtue which can alone preserve in righteousness, and hath produced many obvious fruits of degeneracy, as pointed out in the foregoing remarks.

We therefore tenderly and earnestly beseech those who ought to be leaders in the way of Truth, carefully to consider how far they are clear in the sight of the Lord of the Heritage, from contributing by negligence, or improper example, to this declension; for of the charge of our stewardship an account will be required; and we fear some of these are greatly behind in their own most necessary labor after sanctification and peace: may you, therefore, whilst yet it is day, be awakened to the faithful discharge of your duty in every respect; and in particular, in a diligent regard to your religious meetings, both on First and other days of the week; and in humbly and awfully waiting therein for the renewing of your own strength, for preservation and safety; may you set to others such example, as may powerfully draw their minds to the same religious exercise, that your fellowship may be established with the Father, and with his Son, Jesus Christ. May the middle-aged among you, especially the parents of children and heads of families, timely and deeply ponder their respective shares of the work, and the importance of the trust committed to them; by precept and example to form the youthful mind to the fear and service of God; that by and through you, the mighty name may be manifested on earth, and your successors have habitation.

g occasion to regard your memories as hap- instruments in the Lord's hand, of placing em in a relation to the Father of Mercies, nitely more valuable than any outward con- ctions. Many, both parents and children, ve had great reason to regret an earnest rsuit after visibles at the expense of dura- e riches; when disappointments have at- ded, their rest in outward things hath been overted, and they left destitute of a safe ling-place in Divine protection, and favor the day of calamity, and let it be ever care- ly remembered, that the most successful cumulation of wealth can never lay the foun- tion of essential happiness; may all, there- e, be mindful of the apostle's advice, Not be high-minded nor trust in uncertain riches, in the living God (1 Tim. vi: 17).

And, dearly beloved Friends, brethren and ers, who are pained in soul at the prospect the declension and sorrowful state of things places amongst you, we beseech you, spend your time and strength in unavailable entation over the wounds of the daughter Zion, but arise in holy zeal for the help recovery of the Church from her languish- state; be fervent in spirit to labor in the d's cause, and more and more loosened from angling obstructions; that if the scattered srael be not gathered home, you may be ur, and receive a part in the blessed reward all the faithful. In all your labor wait to the covering of Divine love; in that abide, s your strength, and will convey its own lence to the understanding; let it be the rul- motive and we trust it will give a weight to endeavors, which will in process of time pro- e the desired end; at least your own peace. nd, dearly beloved youth of both sexes, ards whom the visitation of heavenly kind- s hath been graciously extended, and who e measurably embraced it, we earnestly eech you follow on to know its holy, hum- g instructions; abide under the operation e forming hand, that you may become els of honor and sanctification in private and be qualified to bear the Lord's name, support his cause upon earth; being instru- tal in rebuilding the wall around the ch, which during the captivity of many he spirit of this world, the enemy hath tly defaced.

is cause of humbling gladness to us, that, withstanding the revolt and apostacy of y, the Lord of everlasting and unmerited nness is mindful of you, and extending a rful hand of help to the various ranks rgest you; let it be precious in your eyes, to-day, whilst it is called to-day, return im with full purpose of heart, and we are rmed in assurance He will be amongst us in ancient days, and bring up the church is nation out of her wilderness state; and she yet shall look forth as the morning, as the moon, clear as the sun, and terrible army with banners.

With the tender salutation of endeared love esus Christ, our Holy Head and Helper, e remain,

our affectionate Friends and Brethren,  
 SAMUEL FOTHERGILL,  
 JONATHAN RAINE,  
 ISAAC WILSON,  
 WILLIAM RATHBONE.

LN, Eleventh Mo. Second, 1762.

Notes from Others.

VINDICATION OF THE FATHERS.—If we are better than the fathers it is because they did the best they could. If we have outgrown our narrowness, it is because they tried to overcome the traditions with which their lives were handicapped. If we have grown, it is because they started the growth, or perhaps because they continued the growth which has been started before them. To be as good as the fathers we must be better. A generation better than they were is the proof that they lived to some purpose. To the true descendant a gap in the genealogy matters nothing; it is the descent of spirit and purpose that counts—of that spirit and purpose which determines to make to-morrow better than to-day, as to-day is better than yesterday.—*N. Bedford Standard.*

The *Advance* says: "Man is a creature of two worlds. Fitting up this world for the man who comes after him is not his sole business. But making this world better makes him better for another world."

The Church should have the true light and emit it as the natural sun emits light of its very nature. The Church should never be conspicuous for her opacity. In the days of slavery the American churches were generally opaque bodies giving forth no light on the subject of that great iniquity. Instead of bearing testimony against it and calling upon the nation to repent, they apologized for it, and half indicated that it was a Bible institution which had better not be agitated. There were some small bodies, however, which emitted the true light on the subject, such as the Associate Presbyterians, the Friends, the Wesleyans and the Free Presbyterians. These all summed up together only made a small fraction compared with some of the larger bodies. But their light was so clear in the great darkness, that the entire country came to their light, and slavery is abhorred everywhere. So it should be always. The fact that friends of light and truth are few and despised makes it all the more imperative that they should not cease to maintain their testimony for the purpose of growing. Growing by darkness is decay and loss of power. Losses by reason of the brightness of her light and the clearness of her testimony are real gains to the Church. "They went out from us, because they were not of us."—*Christian Instructor.*

Items Concerning the Society.

We learn from the *London Friend* that a member of the Society of Friends, John Westlake, has been appointed by the British Government as one of its four Judges of the Permanent Court of Arbitration, in conformity with the resolutions of the Hague conference. The three others are Lord Pauncefote (at present British Ambassador in Washington), Sir Edward Malet and Sir Edward Fry.

The London Meeting for Sufferings has issued a Memorial to the Government on the present character of the war in South Africa, and making a plea for moderation in dictating terms to the conquered. In preparing it Friends were concerned to avoid any spirit of party politics in the matter. Howard Hodgkin remarked that a member of a club had spoken to him on the matter of the apathy with which the professing Church had received the news of the farm-burnings and many cruelties on defenceless non-combatants; and said "the only Christian position in regard to war that he could understand was that which the Friends had represented. The position of the professing Christian Church was self-contradictory."

The earliest Friends' meeting settled in America, that at Sandwich in Massachusetts, has been discontinued during the winter months.

A DANGEROUS CONDITION.—If reports which have reached us are correct, the most intense excitement has been caused among some people in the southern part of the country [Guilford, N. C.], where Rev. ———, the Quaker evangelist, has been conducting a meeting at Providence. We understand that the meeting was closed over a week ago, but it is said that during its progress some of the participants became so absorbed and enthused that their religion took on the form of insanity. A well known and intelligent gentleman tells the *Patriot* that during one of the services, when excitement was at white heat, a man in the congregation arose and told of a vision he claimed to have had with the Lord, in which he was commanded to take two of his children and offer them as a sacrifice. At this juncture his sister arose from another part of the house and shouted, "Obey the voice of the Lord!"

Such occurrences are dangerous to the peace and welfare of a community, as well as the deluded subjects, and whether under the guise of religion or anything else, should not be permitted. It is generally conceded that, of all fanatics, the religious fanatic is the most dangerous, and that insanity from religion is more violent than any other type.—*Guilford County Paper.*

SUMMARY OF EVENTS.

UNITED STATES—The State Department has received a despatch from Minister Conger announcing that the Chinese Plenipotentiaries have notified the representatives of the Powers that the Emperor decrees the acceptance of their demands as a whole, and that Prince Ching requests further conference. They also desire that military excursions to the interior should cease. It is well known that this last request is in accordance with the views of the President.

The State Department has sent strong instructions to Minister Conger directly in line with the Chinese request for a suspension of military excursions. It is not an "armistice," technically speaking, that is looked for now, but merely a suspension of military activity. Were the Powers formally to consent to an "armistice" they would commit themselves to a recognition of the existence of actual war with China, and there are strong reasons why such a committal should be avoided if possible.

General Chaffee has cleared himself of any suspicion of participating in any of the looting expeditions which are said to be going on in China under the disguise of punitive expeditions.

A despatch has been received from Minister Conger, confirming the report of the failure of the Chinese Envoys to sign the preliminary agreement reached by the Powers.

A treaty designed to protect the native races in Africa from intoxicants furnished by whites was agreed to by the Senate Twelfth Month 14th. This is said to have been previously ratified by 15 nations. It is announced that it will receive the formal adhesion of the United States by Presidential proclamation as soon as information is received as to what other countries have ratified.

Under various acts of Assembly, the State of Pennsylvania has acquired considerable bodies of land in Elk, Lycoming, Clearfield, Clinton, Centre and Pike counties, amounting in the aggregate to this date to 97,962 acres, at an average cost of \$1.25 per acre. The purchase of various other tracts has been authorized, which, if the titles prove satisfactory, will increase the acreage owned by the State to something over 113,000 acres. The purpose in acquiring these lands is to preserve and increase our forests.

The Census Bureau has issued a bulletin stating that the centre of population is in latitude 39.936; longitude 85.4854. In ten years the centre of population has moved westward about fourteen miles, and southward about three miles. It now rests in Southern Indiana, at a point about seven miles southeast of the city of Columbus.

A despatch from New York of the 6th instant says: "Startling revelations regarding the system of blackmail levied upon vice and crime in this city have been made by a man who has long had prominence as a successful gambler. His story, which is in the nature of a voluntary confession, has been told to the former District Attorney. Proofs have been furnished, and more will be forthcoming if demanded. It is computed that a corruption fund of \$5,000,000 was collected last year. Of this vast sum one-half was the result of the levy made upon gamb-

ling houses and kindred establishments. The city was blocked off into districts and a levy was made upon each for a given sum. A large part of this money, it is said, went into the hands of political leaders and officers of the city government.

A discovery of diamonds in the volcanic hills near Capitan, Otero County, New Mexico, has caused great excitement. A bed of the precious stones has been discovered twelve feet below the surface.

The excess of receipts over expenditures for the first half of the Government fiscal year was \$18,747,705, a decrease of over \$2,000,000 as compared with the corresponding period of last year.

Twenty-five thousand tons of salt, purchased in Lisbon, Portugal, have been contracted for by the Armour Packing Company, of Kansas City, Mo. On account of the advance in price caused by the Salt Trust in this country, it was found advantageous to purchase it abroad.

Superintendent of Public Instruction, M. C. DeBaca, of Santa Fe, New Mexico, in his annual report, makes a recommendation for the prohibition of the playing of football in the territorial institutions and the public schools. He regards the game as more brutal than prize-fighting. He has gathered statistics showing that last year fifteen boys were killed and 200 seriously injured in the United States while playing football.

Two carloads of negroes have left Alabama for the Hawaiian Islands. They go to take employment on the sugar plantations there.

There were 443 deaths in this city last week, reported to the Board of Health. This is 26 less than the previous week and 70 less than the corresponding week of 1900. Of the foregoing, 241 were males and 212 females: 61 died of consumption of the lungs; 61 of inflammation of the lungs and surrounding membranes; 20 of diphtheria; 15 of cancer; 16 of apoplexy, and 16 of typhoid fever.

COTTON closed on a basis of 10½c. per pound for middling uplands.

FLOUR.—Winter, super., \$2.35 to \$2.60; Pennsylvania roller, straight, \$3.30 to \$3.50; Western winter, straight, \$3.45 to \$3.65; spring, straight, \$3.65 to \$4.00; city mills, straight, \$3.50 to \$3.65.

GRAIN—No. 2 red wheat, 75 to 75½c.  
No. 2 mixed corn, 43 to 43½c.  
No. 2 white oats, clipped, 31½c.

BEEF CATTLE.—Best, 5½ to 5½c.; good, 5¼ to 5¼c.; medium, 4¾ to 5c.

SHEEP AND LAMBS.—Choice, 4¾ to 4¾c.; good, 4 to 4½c.; common, 2½ to 2¾c.; spring lambs, 5 to 6¼c.

HOGS.—Best Western, 7½ to 7¾c.

FOREIGN—A cablegram from Peking says: The report that the Chinese Court has instructed the Chinese peace envoys to refuse to sign the joint note of the Powers to China is confirmed. The Court referred to the objections of the Southern Viceroy, which are the same as the Court has. Prince Ching, however, informed the Court that it was too late, and a reply is expected shortly.

The Czar of Russia has given orders to the Russian commanders in China that "No unnecessary cruelty or devastation should be allowed. Destruction of cities or villages and burning of arms may be resorted to only in extreme cases as punishment for heavy and bloody crimes. Such measures incense the population against us. Any kind of looting by soldiers or Cossacks must be punished with the utmost severity, including the court-martial of offenders. All subsistence provided by the inhabitants must be paid for in cash."

Count von Waldsee says that China's request, through her representatives at foreign courts, that the expeditions should cease, cannot be complied with at present. No expeditions, he asserts, are sent out without adequate cause. Where there are scenes of bloodshed or disorder troops are sent to interfere, this being the only means of preventing outrage. He declares that the expeditions are not intended for punitive purposes, but merely for police purposes, with a view of giving the necessary protection to life and property.

A despatch from St. Petersburg of the 6th, says: The Molokanon, a sect numbering forty thousand, whose founders removed in 1840 from various parts of Russia to the Caucasus, and whose delegates have just brought glowing reports from the Doukhobors, or Russian Quakers, in Canada, contemplate emigrating to America. The sect secured State lands in the Caucasus almost rent free, but recently the Russian Government announced that the rents will be increased three-fold or four-fold. Now the Molokanon are petitioning the Government to restore the former rentals or to permit emigration.

Severe snow storms, deluging rains and furious gales have created havoc in the United Kingdom. In many parts of the country there have been disastrous floods, landslips and washouts. The railroads and highways are blocked, buildings and bridges have been carried off, and the overflowing streams have inundated miles of country,

while the rains have submerged the streets in some of the towns three to four feet. Immense tracts of land in several counties have been transformed into inland seas, the inhabitants seeking refuge in the upper rooms of their dwellings. Many villages are altogether isolated, and some towns of considerable size are without gas, owing to the works being flooded.

On the 1st inst. a dense fog covered the whole of London, seriously interfering with traffic of all kinds. Pedestrians had difficulty in finding their destinations.

A despatch from Berlin, says: The Saxon Ministry has issued a decree requiring physicians, hospital managers and boarding house keepers, as well as undertakers, to report all tuberculosis cases. The decree directs also the disinfection of rooms in which persons suffering from tuberculosis die.

Severe cold is reported throughout France and Italy. A foot of snow fell at-Marseilles, and the mercury showed 18 degrees of frost in Paris on the 6th. There have been a number of deaths in the streets. Trains from a long distance are greatly delayed. Snow has fallen even in Southern Italy, and the city of Rome and surrounding country are snowclad for the first time in many years.

Influenza is prevailing in Russia with such virulence that the operations of the Government Departments have been gravely obstructed.

According to late despatches received by the State Department, there is danger of serious trouble growing out of the conflicting interests and claims of rival American asphalt companies over the possession of asphalt mines in Venezuela. The American Asphalt Company has had concessions for many years, and was in active operation when a rival company secured concessions, and, subsequently, in a contest before the courts, the claims of the rival company were sustained. This provoked opposition from the old company. It is said this company threatened that unless its demands were complied with it would secure armed men and protect its interests. The Venezuelan authorities are equally determined to carry out the decree of the courts, and there is some danger of an armed conflict being precipitated between the armed forces of the company and those of Venezuela.

A despatch from Cape Town says the Cape Government has called upon the loyalists in twenty-seven districts, including Cape Town, to assist the military to repel the Boer invasion by the formation of a paid defence force. About six thousand Boers are said to be ranging over immense tracts of country and causing much damage to property.

The Spanish Government is projecting the establishment of wireless telegraphy in Spain, Morocco and Teneriffe and the other Canary Islands.

The Philippine Commission has completed the preparation of a general municipal government bill. The most important new feature is the establishment of land taxation and doing away with the sedula (or head tax) and taxation on people's occupations. A feature new to the Philippines is that the revenue from land taxes is to be expended where it is collected. The manner of holding elections and the duties of officers are prescribed.

General MacArthur has ordered that the insurgent leaders and civilian sympathizers now imprisoned in Manila be deported to Guam and detained there until peace shall have been restored in the Philippines.

On the 1st inst. the different colonies and settlements in Anstralia were consolidated under one government, and the Earl of Hopetoun was installed as the "Governor General of the Federated Australian Colonies." This union has been accomplished after several years of peaceful agitation, and has received the sanction and approval of the British Government.

Swarms of locusts have entirely destroyed the crops in the Tokar region in the Eastern Soudan. The devastation has been so complete that the population is reduced to the utmost destitution.

#### NOTICES.

**CORRECTION.**—In last week's editorial remarks, seventh line of second column, instead of "apology of nature," read "analogy," etc.

#### Public Meeting, Lansdowne, Pa.

A meeting for worship is appointed by authority of Chester Monthly Meeting, Pa., to be held in the meeting-house at Lansdowne, Pa., Fifth-day evening, the 17th inst., at eight o'clock.

**WESTTOWN BOARDING SCHOOL.**—A stated meeting of the general committee will be held in Philadelphia Sixth-day, First Month 11th, 1901, at 10.30 A. M. The Instruction Committee will meet the same day at 9 o'clock A. M.  
WILLIAM B. HARVEY, Clerk.

**WESTTOWN BOARDING SCHOOL.**—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.16 and 8.18 A. M., and 2.50 and 4.32 P. M. Other trains are met when requested Stage fare, fifteen cents; after 7.30 P. M., twenty-five cents each way. To reach the school by telegraph, wire Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, *Supl.*

**FRIENDS' LIBRARY,** No. 142 N. Sixteenth Street, Philadelphia. Open on week-days from 11.30 A. M. to 2 P. M., and from 3 P. M. to 6 P. M. Also open from 7 P. M. to 7.45 P. M. on the evenings on which Friends' Institute Lyceum meetings are held.

New books include the following:

BROOKS, Geraldine. Dames and Daughters of Colonial Days.

BURROUGHS, John. Squirrels and Other Fur-bearers.  
CARY, E. L. The Rossettis, Dante, Gabriel and Christia.

HOLLS, F. W. Peace Conference at the Hague.  
HOWELLS, W. D. Literary Friends and Acquaintance  
JAMES, G. W. In and Around the Grand Canyon.

POWELL, L. P., ed. Historic Towns of the Southern States.

SHARPLESS, Isaac. Two Centuries of Pennsylvania History.

TYLOR, Charles, ed. Samuel Tuke.

VAN DYKE, Henry, and others. Counsel Upon the Reading of Books.

**NOTICE.**—A telephone, with slot machine arrangement for payments, is now available for the convenience of Friends generally in Friends' Institute Room, Twelfth Street, south of Market.

A meeting of the Friends' Educational Association will be held at 140 N. Sixteenth Street, on Sixth-day, First Month 11th, 1901, at 8 P. M. Subject: "Nature Study in Our Schools." Prof. L. H. Bailey, of Cornell University.

N. B.—Kindly observe that this meeting will not be held at the usual time on Seventh-day.

Prof. Bailey is so eminent in his line of work and has done so much to create enthusiasm for Nature Study, not only as a school subject, but as a constant resource in adult life, that it is hoped that Friends generally will make the effort to be present.

RUTH S. GOODWIN,  
*Secretary*

**DIED,** at his home in West Liberty, Iowa, on the morning of Tenth Month 4th, 1900, NATHAN SATTERTHWAY, in the eightieth year of his age; a member and elder Hickory Grove Monthly Meeting of Friends. He had been declining in health for several months, but the end came suddenly. This dear Friend was strongly attached to principles of our Society. And though of a quiet, retiring disposition of mind, he was frequently heard to press great anxiety for the welfare of our meetings. Several times said he would not be here long. His relatives and friends trust that he has been gathered to those mansions prepared for the people of God.

—, at her residence in Chester county, Pa., on the fourteenth of Eleventh Month, 1900, SARAH ANN HALL, wife of Israel Hall, in the seventy-seventh year of age; a member of W. Caln Particular and Brad Monthly Meeting of Friends. Her illness was a lingering one, and oft attended with much suffering, which she enabled to endure with Christian resignation, and to look towards her approaching dissolution with quiet composure.

—, at the home of George S. Mills, his son-in-law, near Curtis, in Woodward Co., O. T., after a short illness, STEPHEN G. HOLLINGSWORTH; a member of Walnut Creek Monthly Meeting of Friends, aged sixty-eight years, on the 17th inst.

—, Twelfth Month 5th, 1900, at her residence in Philadelphia, SARAH E. SMITH, wife of Ephraim Smith, aged nearly sixty-nine years; a beloved elder and member of the Monthly Meeting of Friends of Philadelphia. Of the value of the life work of this dear Friend, it might be said, which in deference to what is known would have been her own low estimate of it, is represented. While the church mourns, and her friends deplore her loss, it is felt that her work was done in the day, and when the night of death came, and the earthly home of her tabernacle was dissolved, there was a building of God for her, a house not made with hands, eternal in the heavens.

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## The White Peril.

The question has lately been published, "Is Spain, without Christianity, a 'yellow peril'?" Is more alarming to us the question, Are the United States—is the Anglo-Saxon race—without Christianity, a white peril?

Where we throw off Christianity, as in war—we do, the comparison seems creditable to the Japanese. And we must expect the white race, without Christ, to be as much more unprincipled, and more dangerous to the world and to itself, than other races, in proportion to its greater resources of power, intellect and civilization. Like great talents in an unprincipled man, the largely endowed nation without Christian principle becomes a power for evil, a menace to the peace of the world, a moral peril, knowing no right but might and aggrandizement. Accordingly the white peril without Christianity is greater than the yellow, the brown or the black. And national progress in abolishing our own Christianity, by wars and fighting, by saloons and the "hot breath of the white man's vices," is moving us towards that condition.

However, we are not indebted to our whites for our civilization, but to Christianity and all that is good in it. Nor are we indebted to any white race for the personal appearance of Christ on earth. Our peril has no color to it, for it is anti-Christ of every shade and our own land as in others; but anti-Christ is the greater peril in a people of the more boasted superiority. Neither does Christianity know any color line, "for there is no name given under heaven among men whereby we must be saved, but the name of Jesus;" and the words of his pouring out "of his spirit upon all flesh" have come.

Let the white races manifest what the spirit of Christ truly is, and there will be less apprehension of a "yellow peril" or of any other. The leaves of the tree of life will be for the blessing of the nations."

WILLIAM EVERETT'S ORATION ON PATRIOTISM.—We have received a copy of William Everett's oration on Patriotism, which he delivered the day after commencement at Harvard College in Cambridge, last summer. Extracts from this oration were produced in THE FRIEND soon afterwards, and a considerable call for copies of it has resulted in the publication of an edition of five thousand by the "Peace Association of Friends," No. 20 S. Twelfth Street, Philadelphia, for distribution, especially among those who would listen to a philosophic discussion of peace, rather than a Scriptural argument. It is for the benefit of that class that the reprint is made, and not to endorse the author's every mode of expression. The Phi Beta Kappa Society before whom the address was delivered, is named by Greek initials of a motto meaning "Philosophy the guide of life," language at which we would revolt the more decidedly were not the word "philosophy" now accepted by its members in its original meaning of "love of wisdom," so as to include religion, and all that belongs to "watching daily at wisdom's gates." The motto is now understood by that association generally as including revelation. While we deem that "other foundation" for peace "can no man lay than that which is laid, which is Jesus Christ," and that his is the only gospel of peace given under heaven among men, yet we may welcome variety of side-lights and helps, so far as they await, towards the education of public opinion against war.

## Echoes from Kansas Yearly Meeting.

In a former number an interesting account of Kansas Yearly Meeting of Friends, held at Spring River, in Tenth Month, was presented to our readers. We are now in receipt of printed minutes of that meeting showing much conscientious care of a people watchful of and for the Truth. We note that the fellowship of the meeting was extended by minute to a minister from a meeting outside of official fraternity with that Yearly Meeting, "believing that truth requires the recognition of those coming amongst us whose testimony so reaches the witness for truth in our hearts." It may well be believed that there is a righteous discernment which could receive a minister where it could not receive a meeting—according to the words of Christ, "He that receiveth whomsoever I send, receiveth me."

From the brief minute on the state of the Society, we would present these words:—

As we seek from day to day whether following the plow or in the work-shop, or whatever occupation; so to dwell under the holy influence of Him that came and is coming into our hearts in order to redeem us, we will be preserved in the fear of the Lord and in unity one with another and the worship which is acceptable to Him and edifying to ourselves, will be performed in our assemblies. However small our meetings and isolated our members, when continually living in the fear of the Most High, we will make all reasonable sacrifice to meet with our brethren to worship God. Even though there be but two or three, if we are gathered in his name, we have the promise that He will be in the midst.

Lively observations also have attracted our notice in the several epistles received from Yearly Meetings in correspondence, and we desire as follows to reproduce some of them:

It is a time when the disciples of the meek and lowly Jesus should earnestly endeavor to manifest in their daily lives and conversation to a sinful world the fruits of the Spirit, and let our lights so shine that others may be induced to have fellowship with us, because our fellowship is with the Father and with his Son Jesus Christ.—*Western.*

Our faith is the victory that overcometh the world and makes us pillars in the Temple of our God, to go no more out. Blessed is that servant who knoweth his Master's will and doeth it.—*Ohio.*

We have great cause to be thankful to the Giver of every perfect gift, when we consider the sufferings in various parts of the world, that are taking place in this, our day, caused by famine, pestilence and cruel wars, whilst we are preserved from all these; kept, as it were, in the hollow of his hand. Oh! that the inhabitants of the whole world could be prevailed upon to let the blessed Saviour come into their hearts and rule there, that they might become true seekers after, and follow Him in the way of the Cross and do his will.—*Canada.*

Our great desire is that all who claim the name of Friends may so far understand the original groundwork of our Society as to put aside all innovations which tend to tear down and destroy; and that they may know by a living spiritual experience within themselves of that life which will build up the church in unity and once more establish it upon the sure foundation of Christ the Lord.

The great prophet of the Hebrews declared even in his early day that, "This commandment which I command thee this day, it is not hidden from thee neither is it far off. It is not in Heaven that thou shouldst say, who shall go up for us to Heaven and bring it unto us that we may hear it and do it, neither is it beyond the sea that thou shouldst say, who shall go over the sea for us and bring it unto us that we may hear it and do it; but the word is very nigh thee in thy mouth and in thy heart, that thou mayst do it." This is the word of faith which the Apostles also preached: but this day and time many even under our name utterly deny these truths and repudiate the faith and practice of our predecessors. But it remains to be a truth that the Word is in every heart, condemning the evil which is there and, on the other hand, commending that which is good; and it is only as each individual is mindful of that Word which is nigh unto him that he can grow in living grace and become a strong man in Christ.

In this connection we are also reminded of the words of the prophet wherein he declares, "My doctrine shall drop as the rain, my spirit shall distill as the dew, as the small rain upon the tender herb and the shower upon the grass." Even so, gently and tenderly cometh the Word of the Lord into the heart of man, and no human being may

discern it in another. The human heart, when dedicated to the service of the Lord becomes his dwelling place like unto the Holy of holies in the outward temple of old, wherein no man might enter save the High Priest only. So it is with the Holy of holies in each individual temple. No other man may know what passes there and none may enter save the High Priest only, even the Divine Judge of all the earth.

When this Divine influence comes to reign in us then we may understand the words of the prophet: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garment of Salvation, He has covered me with the robe of righteousness as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels. For as the earth bringeth forth her bud and the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and peace to spring forth before all nations."

We believe that among those who have departed from ancient Quakerism there is still a living seed which, if it could be watered and nourished, might yet produce fruits of righteousness. The field is already white unto the harvest, and we continue to cherish the hope that valiant servants of the Lord may yet be found who will go forth in his name and power, become instrumental in "binding up the broken-hearted, in proclaiming liberty to the captives and the opening of the prison to them that are bound." Our great desire is that all this may come to pass; that the alternative may never be known to come to pass when "strangers shall stand and feed your flocks and the sons of the alien shall be your ploughmen and your vinedressers."

Finally, brethren, let us all have charity one for another, remembering that we ourselves are frail. "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments, as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for everlasting."—*New England*.

We have liberty to acknowledge that in the position you occupy, and by the endeavor you make to uphold the simple but vital characteristics of the faith once delivered to the saints, and maintained by the faithful of all generations, you are an encouragement to us in the line of obedience to the law of the Spirit of Life in Christ Jesus which makes free from the law of sin and death. We have had also similar privilege from the perusal of epistles from our brethren of the other Yearly Meetings with which we correspond.

Highly valuing our distinctive calling, we are persuaded that qualification is intrusted to us for the enlightenment of others touching the verities of spiritual life. And living testimonies have been declared among us making it plain that effort in this direction is not limited to public utterance of specially gifted members, however much these may be used by the Great Head of the church, and esteemed by good men, and manifestly serviceable. For now, as ever, the "more excellent way" for perfecting the body of Christ is by all the members being possessed by the love of the Redeemer, heavenly charity awakening and stimulating each to follow the Lamb whithersoever he goeth in dedication and sacrifice on behalf of others, fulfilling a ministry which no human learning or reasoning of intellectual argument can produce, nor overturn, or arrest.—*Jowa*.

We have been encouraged to adhere to plainness in dress and address, with the assurance that although "the outside appearance cannot change the heart, yet the heart can change the outside."—*Jowa (Women's Meeting)*.

There is, indeed, as expressed in your epistle, a vast need of reviving the "forgotten doctrine" of the wonderful privilege of access to God, accorded by Divine mercy to every individual under the Priesthood of Christ. We would express the hope that all with us and with you may be faithful to the light made manifest unto them, and that all the gifts bestowed by the Creator, may be made use of under his direction, for the advancement of his Kingdom on earth, and for the leading of poor, sinful man to seek redemption through the blood of Christ Jesus, our Saviour and Redeemer.—*New England (Women's Epistle)*.

### From the Diary of James Gough.

My whole delight was in the company of Christ, my dear Lord and Master. I was directed by Him to do all things well, and bear all things with meekness. And as I on my part carefully regarded and practised his directions, my soul enjoyed the sweet sense of his approbation. And I preferred it before all the world, which I saw to be of little value compared with the favor of its Almighty Creator. To please Him I thought well worth all the toil and suffering of the day; and the desire of doing it, whetted my industry and strengthened my patience. Thus I enjoyed a good time and was often overcome with the love and kindness of my dear Redeemer.

For in Him I had now a Father, a guardian and a friend, and an excellent one indeed, who embraced me with the most engaging affection, when I applied myself to do every thing rightly. All friends and relations, with all kinds of enjoyments seemed to centre in Him alone, for He alone amply supplied all, and having Him was having everything that was good. In his presence there could be no want. It was then no hard matter for me to deny every natural and corrupt desire, as for his sake, and to renounce the objects which had formerly pleased me too well, and which I had been foolishly fond of, and yet for the rejection of these things, which had done me no good, but harm, I ever found Him a rich rewarder.

In his presence I could envy no man, however rich, eminent or seemingly happy; but I loved all men as his workmanship, and wished that all would come to Him, and in and with Him be truly happy for ever.

Then bidding farewell to the world and its vanities, whose beauty and alluring lustre were tarnished and eclipsed in my eyes through the superior brightness of the Sun of Righteousness shining in my heart, I loved solitude that I might seek Him, who now became the life of my life, and wait for his fresh appearing to me, who brought with Him not only light to show me my blemishes and defects, but animating fortitude, fervent desire and Divine help to withstand and surmount corrupt habits and propensities, and vigilantly in the secret of the soul to guard against the first rising of any imagination, or inclination, that was not consistent with the pure holy discoveries of his blessed spirit. Thus with the royal Psalmist, (Psal. xvi: 11): "In his presence I found fulness of joy." My mind was moulded into a Divine frame, a new creation of pure love to God and to men, wherein the heavens and the earth in a sweet harmony, seemed to shew forth the power, wisdom and goodness of the one good Father and preserver of the whole. I rejoiced that I had lived to see such a day, wherein I had a sure evidence in my own bosom of being translated to a better world, to live forever united to Him and his, if I should then be snatched from this.

May I never forget the day of this his most engaging kindness and of my espousals to Him. I may say truth is truth, unchangeably excellent, holy, pure and perfectly good. It leads to everything that is best, and upholds in it, and rewards for every act and instance of self-denial in obedience to its dictates. Ever worthy to be admired, adored, revered, loved and served by all the nations in the world,

as that which alone would make all happy in true love, and preserve all in pure and spotless order every where. So would earth resemble heaven, and its inhabitants be linked in a holy, blessed society with Christ, with angels and the spirits of the just made perfect in enjoying together the brightness of his presence, in whose presence is joy, and at whose right hand are rivers of pleasure for evermore. For this our Lord prayed to his Father on behalf of his disciples, "Sanctify them through thy truth; thy word is truth."

### Friends and Politics.

"We cannot have both Christ and party politics at the same time." This startling statement appeared in THE FRIEND lately. Can it be that a Christian cannot follow the Divine will when he votes? Is there no kind of politics that is Christian? Are all that hold political office doing contrary to his righteous law? Can not a man serve Christ as a lawmaker? I have not been able to see anything anti-Christian in a life devoted to public service. In fact it seems to me that Wm. Penn's acts as a public man were only secondary to his labors in the ministry in the furthering Christ's kingdom on the earth. If any Friend sees only evil in politics he should shun the evil for his own soul's sake, and for his country's sake. "Ever follow that which is good. So if a Friend sees that which tends toward good in politics or any other department of human endeavor, should he not encourage it? Let him set his soul like steel against selling his vote for considerations of business or being betrayed into endorsing those policies whose inevitable tendency is toward war and drunkenness, with their innumerable brood of crimes.

Oh! for wisdom that can discern the signs of the times!  
WALTER E. VAIL.  
MOORESTOWN, N. J., Twelfth Mo. 6, 1900.

[We doubt whether there is any substantial difference between the above and the contribution on page 186. The protest of the early writer did not seem to us to be against a active political interest at all, but against "political" and "party strife." He thought that the spirit of strife in politics was lowering to spiritual life. Such, indeed, is the natural tendency of strife. "The servant of the Lord must not strive" (2 Tim ii: 24). As so we viewed the expression "we cannot have both party politics and Christ at the same time," in the sense of having the one or the other as our leading interest, in that "no man can serve two masters."

We believe much interest in right laws of a Christian government ought to be expressed or testified for by Friends through their vote, or, possibly, service as officers. The powers of government are declared by the apostle to be "ordained of God," and a rightly concerned officer or ruler is declared to be a "minister of God." Christ commanded to "Render unto Caesar [or civil government] the things that are Caesar's, and unto God the things that are God's." Where the things of God are kept uppermost, or "the heavens above the earth," there is little danger (though so seductive as they we may never be out of danger) of being carried away by politics. But it is their getting the upper hand of our spiritual life that is doubtless deprecated by both writers.—[H]

## Some Account of the Early Experience and Subsequent Travels of Ruth Newlin.

(Continued from page 205.)

After the separation her labors were mostly confined to the little tried remnants of Friends who had withdrawn to themselves. There was little opening for such elsewhere. In the fall of 1879, she visited within the limits of the Western Yearly Meeting. In 1881 she felt drawn to visit in gospel love the branch of the Ohio Yearly Meeting located in Iowa. In considering this concern she found that a bias of mind was to be overcome, which has been required by long-existing circumstances. She thought, "What will my relatives think of me, whose displeasure I have already incurred, if I go among 'the Wilburs?'" But peace of mind consisted in obedience to Him who is the respecter of the persons of men. She performed the visit to her own satisfaction and felt much at home among them and held her ground in near Christian fellowship to her dying day. She longed to see the wall of prejudice broken down between all true friends wherever or however situated. A little memorandum, dated Ninth Month 28th, 1881, is as follows:

"Arrived at Oskaloosa near night to attend our coming Yearly Meeting. Found my relatives well. They have kindly invited me to take boarding with them (Rosa E. and Elva Lewis). It is a quiet retreat. They are busily engaged with their studies that I have a good time for thought, which I feel to be, as I have been so busily engaged mingling with my Friends of Ohio Yearly Meeting, whom I have become sweetly united in spirit, hoping the time not very far distant when we may be a united people. For surely we are the same in doctrine and practice. Many are in favor of corresponding with us to the West.

"Ninth Month 29th.—Meeting of ministers and elders. Many hearts were filled to the overflowing. Meeting for worship at eleven o'clock. As large as usual; a favored time. Several in attendance from other Yearly Meetings. Our dear Friend, Caleb Gregg, spoke encouragingly in the meeting of ministers and elders. All through the meeting he often had a few words of sympathy or encouragement and at the close bid us a solemn farewell. I heard him say while visiting Friends of Springville, that he felt like this might be his last visit to some of them, and he was glad the opportunity had offered. And so it proved to be his evening sacrifice."

Ruth Newlin was subject almost all her life to sudden and alarming attacks of sickness, from which she often as soon recovered.

When among strangers she sometimes surprised them after a night of suffering, that she could attend an appointment the next day.

One Friend remarked that if he heard that Ruth Newlin was dangerously ill, the next report was likely to be that she had obtained a respite for religious labor. But, time and affliction left their traces on her enfeebled frame more and more, as age advanced, until for a number of years, she was mostly confined to her room, and frequently to her bed for months together during the winter and spring seasons. Then her strength would generally rally sufficiently to admit of visiting her friends and she sometimes traveled in the ministry

during the fall months. Though attended with much weakness, she was frequently visited by friends and relatives when not able to get out, and such visitors she very much enjoyed, and would entertain them with cheerful and instructive conversation. And many went away from her humble roof strengthened and encouraged in best things.

"Eighth Month, 1886.—Having had it impressed on my mind for some months again to visit Hickory Grove and West Branch Quarters, I laid my concern before Bear Creek Monthly and Quarterly Meetings, which was well united with, and I was left at liberty to attend thereto as best wisdom may direct. I left home the second of Ninth Month. Staid all night at Earlham with my dear aged friends, Joseph and Cynthia Beezley who are to accompany me on this visit.

"Ninth Month 3rd, 1886.—After a solemn waiting on our Divine Master, we took train for West Liberty.

"Evening.—Our dear Friend, Erick Knudson, met us at the train and kindly entertained us at his house.

"4th.—Went to Hickory Grove Monthly Meeting. I endeavored to be faithful in the ability which God giveth, and felt sweet peace afterward.

"Attended West Branch Meeting. I endeavored to relieve my mind and found the Master to be near to bless with his Holy presence. Visited two aged Friends by the name of Heald, in company with several others.

"6th.—Visited two afflicted Friends and had a meeting at Cedar.

"7th.—Took train for Springville. Were met and entertained by our dear friend, Jesse North.

"8th.—We attended Hopewell Meeting,

"9th.—At Springville Meeting. Very satisfactory. Spent the evening at Thomas Yocum's.

"10th.—Had an appointed meeting.

"11th.—At Springville again; a very large meeting in which I was favored to relieve my mind and received the great reward of peace. We visited Sarah Vernon, who is badly afflicted in her feet. Prayer was offered for her that she might experience her strength renewed from day to day in our dear Saviour. Stopped all night with dear Milicent Gregg, who is blind and suffers a great deal at times. But is so resigned it is a lesson of instruction to be with her.

"12th.—Took train for Norway station. Had a meeting with the Norse people. Lodged at Thomas Strand's. Had the company of —, who seems to be one on whom the Lord has poured out his spirit. Oh! sayeth my soul, Would there were more who were willing to bear Christ's yoke and Cross.

"13th.—Took train for LeGrand. Lodged with Ole Sawyer and wife, who were very kind to us. I cannot be thankful enough for favors received, both spiritual and temporal.

"14th.—We had a meeting mostly of Norse people; as solemn a time I think, as I ever witnessed in time of silence; and I trust what I had to say did not diminish it. There were seven dear old women, who could not understand English, but they laid their hands on their breasts and said, 'Feel it here.' In the evening was at a meeting in a Friend's house; he was too feeble to leave home.

"15th.—Started for Coal Creek, where we

had a meeting at two o'clock. As at some other places, had some close work to do, but sweet peace was my reward. Bless the Lord, O, my soul, for all his benefits to me, a poor worm of the dust. Stayed all night with my dear nephew. They have a large family of nice looking children. My desire for them is that they may grow up in the fear of the Lord, which is the beginning of wisdom.

"17th.—Took train for Carlisle, where I visited my dear, afflicted sister, Rodema, until the 20th. Then returned home with a thankful heart.

"I think it worthy of noting that in all this time I have not lain by one hour on account of my health.

"Eighth Month 10th, 1888.—Having had it on my mind for many months to visit Kansas Yearly Meeting and the meetings belonging to it, and also to visit the aged and afflicted, I laid my concern before the Monthly Meeting in Eighth Month, also the Quarterly Meeting, and obtained credentials for the service. Much unity and sympathy were expressed both in and out of meeting. And my dear Friends, Milton and Mary Mills, gave up to accompany me in this arduous work.

"We started from Des Moines Tenth Month 8th, at ten o'clock, P. M. Arrived at Kansas City nine A. M. We missed the train, so are compelled to stay here until nine P. M. We feel disappointed. Oh! Heavenly Father, thou hast said all things work together for good to those who love thee. If we do not love thee as we should, be pleased to draw us nearer and nearer to thyself.

"10th.—We are at Bentonville, Ark. Arrived near noon, after making three or four changes since leaving Kansas City. We are at a tavern for the night. Will hire a team for the remainder of the journey to the little company of Friends at Siloam Springs, about thirty miles. The weather is beautiful neither hot nor cold.

"11th.—Arrived at Jesse Wilson's at three o'clock, very tired indeed. We came thirty-two miles over very rocky, rough roads in about seven hours. I never suffered so much from traveling before. Shall have to lie by until I get better.

"13th.—This evening we visited Lindley and Martha Trueblood. They live a few miles over the line in Indian Territory. I felt much sympathy for her, more than I have words to express. So isolated from meeting and Friends yet, I trust, she is favored at times with the presence of Him who is near to help the poor and the needy. They all seemed glad of our visit and I am well rewarded for my efforts to be with them.

"14th.—The prospect of the meetings for the day rests weightily on my mind. In the forenoon at Friends' meeting-house, and one in the Methodist meeting-house at 3 o'clock.

"Evening.—The meeting at the Friends' meeting-house was small, though almost all in attendance. I think, I can sympathize with them in their stripped condition, so few in number, and some under discouragement. I have been ready to say, What can not the enemy do with man when he listens to his whisperings?

"15th.—Spent the night in Siloam Springs. Had a pleasant visit with the Friends where we lodged, and some old acquaintances, who

came in to see us. Visited my dear friend —, who seemed so glad to see me. I was so much reminded of days past by and gone. So many sad changes have overtaken us both, and we are left here to battle with time a little longer. We have had our share of trouble, but may we obtain a happy home in Heaven when done with all the changing things of time.

(To be continued.)

### Self Help.

In New York, Eleventh Month 29th, Andrew Carnegie made a speech on self-help, in which he said that the man who bore the dubious title of philanthropist generally had more money than good sense. He spoke before the Patrons and Trustees of the Montefiore Home, a Hebrew Institution, which is devoted to the care of chronic invalids. He referred to the antiquity of the Hebrew religion, and said:

"The things which you are doing, not the things which you profess, challenge the admiration of men of every race. You teach us to give for the good of others in proportion to your incomes. You believe that your surplus is a sacred trust, to be administered in your life for the good of others. Your great work in that respect is shown in institutions such as this.

"Men in the name of that dubious thing, philanthropy, give of their means. A philanthropist is generally a man who has more money than good sense. Money is frequently given by men without thought, simply to ease their consciences. Money given in that way, nine times out of ten, does no good. There is no use of helping anybody up a ladder unless he does some of the climbing himself. As long as you 'boost' the man will stay up, but as soon as you let go he falls, and the last state of that man is worse than the first.

"I congratulate you, in that I see wisdom in all that you do in this Institution. You do not depend on a few large sums. In the number of those who contribute is the best guarantee of usefulness. Some men wish to build monuments to their memories. It seems to me that very poor taste is displayed in erecting mausoleums which cost thousands when for one thousand dollars one may have a monument in perpetuity in this institution.

"A man came to me recently and congratulated me upon having given millions to a technical institution in Pittsburg. I said: 'No. But if you congratulate me upon having induced Pittsburg to give a large sum for a public library, shake.' I wish to have on my tombstone not what I have given, but the names of those whom I induced to give. The century which is drawing to a close has been marked chiefly by work for others. We are at last becoming our brother's keepers. I hope to see in the twentieth century a progress in the direction of universal brotherhood. 'I was recently asked what evil I would wish worst of all to see abolished. I wrote: 'The killing of men by men under the guise of war.' I would see the profession of arms, long regarded the most honorable, made the most dishonorable."

"TRUE living is never easy; there never comes a day when a noble life can be lived without effort."

FOR "THE FRIEND."

### The Military Drill in Public Schools.

In the report of the Commissioner of Education, for 1899, there is contained a paper by Henry M. McCracken, chancellor of New York University, upon Military Drill in the Schools of the United States, that is to say, in educational institutions below the college grade. He states that the total number of boys in the public high schools receiving military drill is 8,779; in the private high schools, 6,788. In accounting for this meagre showing, he finds it to be a question of one or two men that had convictions on the subject taking the lead in introducing and emphasizing this particular side of education. Queries were sent by the chancellor to twenty-two high schools in Massachusetts, having the drill, relative to its usefulness physically, intellectually and morally, and as to its making the student valuable as a citizen-soldier.

Of the sixteen responses received, while the majority declared in favor of the drill, there were others who did not feel prepared to commend it. Thus, the principal of the Public Latin School, Boston, wrote, "It is better than no physical exercise at all, therefore my opposition is not strenuous." The principal of the West Roxbury High School averred, "As a means of physical culture, it is very narrow. The childish show features of the whole system are the ones that most appeal to the boys. I accept it, but do not value it particularly." The opinion of the principal of the Wakefield High School is, that "There are some advantages to military drill in the schools, but not sufficient to balance the disadvantages."

In the District of Columbia, where all four of the High Schools offer military drill, Director Lane believes that "experience shows that military drill produces men of better courage and far greater vigor," and is an aid in instilling obedience, self-control, tact and responsible use of authority; and, by way of gratulatory illustration, says, "At the Eastern School there is a faded flag of blood and gold, torn from a roof by an army that entered Manila, and sent back by a soldier boy as a memento to his old school. Two former cadet captains from the Central School went up the hill in the desperate assault upon San Juan." One wonders, nevertheless, whether faithful drill in the Christian duty of self-restraint and non-retaliation, might not realize better results for our boys than does the inculcation of this same military spirit, craving opportunities for the display of physical prowess and courage, and keeping alive the memories of the fields of strife and blood.

While attempts have been made to introduce the drill into grammar schools, it appears that these efforts have in most cases failed, partly on account of the expense, and partly because of a pretty general belief that it is hardly worth while to "teach the young idea how to shoot" at too tender an age. There must likewise necessarily be a good deal of parental opposition, on conscientious grounds, to this method of training, and, were it generally pursued, might well operate to cause a withdrawal of a considerable percentage of the pupils.

The principal of the Albany Academy, after referring to the expense for uniforms and drill

guns, for "boys soon tire of a Quaker gun," continues, "I raise the question whether it is wise to turn the thoughts of children during the impressionable years of their lives, to war. It is the last and most terrible argument used by man. To make soldiers out of our boys is to encourage the drift of militarism." The president of Girard College replying to Chancellor McCracken, says he is "convinced as to the desirability, but as to the possibility I am not prepared to express any views," yet I think that it was when visiting this Institution after viewing a parade of the orphan cadet battalion that General Sherman used the blunt language so many times quoted during the past three years, that "War is hell." The principal of the Plainfield High School, responds, "I do not believe it is wise to organize military companies among the grammar school boys, but should advise gymnastics instead." The headmaster of the Brighton High School, says, "do not think it at all desirable to introduce military drill into grammar-schools. The boys are not old enough to do the physical work required of them. They would be obliged to use toy guns." The principal of the Cornwa Military Academy, looking at the matter even from the soldier's view-point, says, "I have not been favorably impressed by the little I have seen of the attempt to introduce military drill into the public grammar-schools."

In summing up his conclusions, the chancellor hopes for "a propaganda to secure the extension of [military] instruction in high schools until, instead of less than five per cent of the public high schools giving such instruction, there should not be five per cent neglecting this instruction." As to the grammar schools he can make little affirmative recommendation, only that they "should be encouraged to introduce the various 'setting-up' exercises as a valuable and easily arranged gymnastic. Beyond this, as a rule, the grammar-school should not attempt any military tactics." Obviously, we may conclude, a general well-considered system of calisthenics, devoid of any suspicion of the military element, would be the wiser course. Our boys ought not to be brought up to the belief that to become warrior might be a good alternative employ

JOSIAH W. LEEDS.

ALL THINGS TO ALL MEN.—The impression made by Christian Frederick Schwartz upon the people of India is to this day spoken of by missionary historians with a kind of suppressed astonishment. Among the lower classes his influence was apostolic; with the upper class it was almost imperial. Yet he did not swim from a palace. On the contrary, he lived in a single room just large enough to hold himself and his bed, subsisting on rice and vegetables cooked in native fashion, his entire support costing less than two hundred and fifty dollars annually. By this condescension men of low estate he won men of all estates as few men have ever done in the history of the church.—A. J. Gordon.

CHARLES KINGLEY'S recipe for being miserable is as follows: "Think about yourself about what you want, what respect people ought to pay to you. In other words, center all your thoughts on self, and you will have abundance of misery."

### Dangers of Skating and How to Avoid Them.

A skater should use good judgment in venturing upon the ice, in the first place, and be careful that it is sufficiently strong to bear the weight, and should watch the increase of numbers, that he or she may retire before the danger ensues. When skimming along, if the skater should suddenly come upon "rotten ice," he should not stop, but should pass over as rapidly as possible. If one should fall upon the ice where it is weak, no attempt should be made to stand or walk on it, but he should roll lengthwise toward the firmer part. In doing this the weight is distributed over a considerable surface, and ice which could not support fifty pounds in one spot will easily bear in this manner a person weighing upwards of two hundred pounds.

As a matter of protection, when skating where there is apt to be danger of falling through the ice, it would be well to carry a stick or a pole, which may prove of inestimable value in an emergency. A stick is excellent company when gliding over the ice, and it has proved on hundreds of occasions an efficient life preserver. Should the skater fall into a hole, the pole or stick may be extended across and he will have something to hold to until assistance arrives. If he has no stick he may extend his arms horizontally across the edge of the ice until a rope can be thrown to him and a plank extended.

Many persons have exhausted themselves before they are sunk and were drowned through their own efforts to clamber up on the ice when otherwise they would have been saved if a little judgment and patience were exercised. Getting upon the ice from the water, don't struggle frantically to clamber up on the ice; select some spot where the ice is strongest, and after taking a firm hold, call for assistance. Where there be no one at hand to render aid, get your body in a horizontal position, as close to the surface as possible, and impel yourself forward vigorously. In this way you may be able to slide over the edge and on to the ice where it is stronger, and make your way, seal fashion for safety. This is the most practical method known when one is in extreme danger, and the results have been most satisfactory.

To those who may wish to rescue one from drowning who has fallen through the ice, a wooden plank is most serviceable. Even though the ice be desperately thin, a man with presence of mind may be able to make a great distance from the water to the ice by the proper use of a plank or board. If, after taking a firm hold, he should fall into the water, the buoyant plank would make an excellent life preserver.

When several persons are willing to assist in the rescue of a drowning skater, a human chain may be formed by them by lying down on the ice, catching hold of one another's feet, one in front of the other, and then sliding backwards toward the person in danger. The one in peril may take hold of the feet extended to him and may be drawn from the water to safety by the others. This method has been employed most successfully on many occasions.

As soon as a person is taken from the water, his wet clothing should be removed at once. If suffering from the cold, a spoonful of brandy in hot water should be administered. Dry the person thoroughly, exciting circulation of the blood, and then put him to bed.

Frost-bite frequently results from a sudden and involuntary bath in the winter—a plunge through the ice—as well as from exposure to severe cold. The vitality of the part affected is reduced to a very low point, loses its natural color, and becomes blue and purple. For its treatment, reaction should be brought about gradually by friction. Place the afflicted person in a room without a fire and avoid heat. Rub the part, or parts, with snow or other cold application, and administer brandy and water in small quantities.

If a person be insensible from the cold he must be kept away from the heat. Remove the clothing and rub thoroughly with snow or cloths wrung out in cold water. Continue the friction especially to the extremities, until signs of recovery appear. Artificial respiration, too, may be necessary. Give brandy and beef tea in small doses.—*Boston Transcript.*

FOR "THE FRIEND."

### A CONCERN FELT AT THE FUNERAL IN ORANGE STREET MEETING-HOUSE, TWELFTH MONTH II, WHICH WAS NOT EXPRESSED.

"This, my son, was lost and is found, was dead and is alive again." It was felt, there were those there among the younger, perhaps, who had realized in degree a being turned from darkness to light, from death unto life, to whom there was a word of encouragement. While the older members are being taken away and there was need as was expressed for the younger ones to be sensible of their responsibilities, a feeling of encouragement was felt for some whose faces had been turned about, who had new desires, new hearts, new purposes. Such need to persevere, seeking to be preserved from the discourager, who would cause them to hold back in a feeling of their unfitness, their littleness. This will not do. He who turns the heart as a man turns the water-course in the field, can strengthen in that to which he calls or prompts. He who enabled all who have stood in their allotments, is still the same, is still alive.

It is proper for us, yea indispensable for all, to feel unworthy, unqualified in ourselves. Yet in this nothingness, looking away from ourselves to the hand which leads and helps, to Him who anoints and appoints and still can and will lead forth, in this state would there be those yet raised up and found worthy in faithfulness and obedience out of just such as we are in this our day, feeling there is still a cause, each being responsible on our own accounts, and standing or falling as we do or do not rely upon Him who is still the Strength of Israel, the True Israel of God. "And such are some of you," as you have been faithful unto the manifestations of the Lord's will in the heart. Be faithful, witnessing a being fully cleansed and healed as you go on your way, as the lepers were, returning glory unto God and fully obeying his further command, "Follow me." Watch and pray.

"If thou art hankering after the flesh pots of Egypt that bring leanness of soul, then become a tale-bearer, a meddler in other people's business, a busy-body. If thou desire to grow in grace avoid all such evils and seek by daily self-examination and a prayerful conformity to the Divine word to become better fitted for the Master's use."

### About Pidgin-English.

Considering the fact of our widening interest in the Far East, and remembering the "thousand tongues" in which the natives of our remotest possessions express themselves, it is interesting to note the progress of a language built out of languages, which has been gathering volume and influence for nearly a century, and is often laughingly described as Pidgin-English.

Pidgin-English is used in all parts of the Far East as a means of communication between the natives and foreigners. The study of the Chinese language as a rule is confined to foreign officials and missionaries; and outside those circles, that is, among foreign residents generally, the Chinese will frequently in their own language make the most insulting and personal remarks without the least fear of being understood. Pidgin-English therefore had its origin in the difficulties which busy foreign merchants found in learning Chinese. The natives realized an equal difficulty in their endeavors to speak plain English; and as they could not understand its meaning when addressed to them, it gradually became customary for English-speaking residents to adopt the peculiar style of jargon which John Chinaman fondly believed to be perfect English.

For nearly half a century, especially since business relations have developed to such vast proportions and reached into such wide channels, owing to the opening of so many ports to foreigners, some means of communication "understood of the people" became absolutely necessary; and Pidgin-English is the result. It is a strange admixture of English, Chinese, Hindoostanee and Portuguese words, and words of no known origin whatsoever; in reality it is the broken bits of speech from many tongues.

The word "Pidgin" is really a Chinaman's poor attempt to pronounce the word "business" and consequently the expression Pidgin-English means business-English. Its acquirement, in the coast ports, at all events, is a matter of importance, both with traders and with those natives who seek positions in foreign employ; and in all ways Pidgin-English has become a popular medium of communication. Without doubt its idioms are becoming recognized and understood, and departures from established forms are laughed at by experts, as one would laugh at the blundering efforts of a novice to speak in a foreign tongue. The subject is one of great importance to philological students, and it is receiving serious attention from those interested in and having knowledge of the Chinese, and the probabilities of their spreading over all the islands of the Eastern Archipelago. Already this rude form of language bids fair not only to reach all the peoples of the Far East, but it is extending as a new form of speech in western America, Australia and wherever else the patient, industrious Chinaman locates himself for the purpose of trade and gain.

Perhaps a few examples of these twisted words and phrases, as daily heard in the Far East, will serve the more clearly to illustrate the character of this little bantling of a dialect known as Pidgin-English; "Boy (all male servants, whether their years be ten or sixty, are called boys in the Far East) catchee my number one piecee hat, from toposide, chop-

chop." "Bring my best hat from the room above; be quick."

"How can! No belongee my pidgin" — "Wherefore such a request! It is not my business." That is usually the reply of the house boy when told to do something outside of the duties of his sphere.

"My belongee too muchee hungry, wauchee tiffin; catche chow-chow, chop-chop"—"I am very hungry; I want tiffin (lunch); bring in the food, quick."

"S'pose you no likee, my makee die chop-chop"—"If you do not love me I will quickly kill myself."

"Number one piecee man"—"A first-class man." "Number one" is a bit of sailor speech, which denotes everything that is good.

"Can do? No, can do?"—"Will that suit you or not?" The reply would not be "Yes," or "No," but "Can do," or "No can."

"Savey? No savey?"—"Do you understand or the contrary?" "Savey" from the Portuguese.

Maskee—Never mind: notwithstanding.

Man-man—Stay, stay.

Olo—Old. Colo—Cold.

Sp'ilum—Broken; destroyed. Anything disturbed by violence.

Bobb'ly—Disturbance; commotion. But it is used in a different sense. "What for you bobb'ly my?"—"Why do you scold or blame me?"

Joss—God. Josshouse—House of God or temple. Jossman—Missionary. "Joss," from the Portuguese, Dios—God.

Chop—Ticket or passport. Sometimes used to describe an inscription.

It may be explained, further, that the letter R is frequently sounded as L in the efforts of a Chinaman to speak English, as thus: cally for carry, cly for cry; and in almost all similar cases. Of course such words as tiffin for lunch, chit for letter, bund for esplanade, are from the Hindustanee, introduced, doubtless, by the officials and merchants directly from the East Indies, when China became open ground to them.

Of a truth Pidgin-English, spoken ever so fluently and correctly, according to the accepted standard, will always be a wild and offensive jargon to the refined ear; but its element of usefulness cannot be questioned.

Indeed, as already intimated, its origin had to do more with the practical than with the refined quality of the human understanding; and those early pioneers of commerce from the Western world cared only to establish a direct medium of communication with the natives of the extreme East. The harassed and bustling foreign merchants have found it answers their purposes, so will its usefulness continue; and it will gather strength and volume, in new words and phrases, while spreading from continent to continent. — *Boston Transcript.*

PURITY OF INTENTION.—The Lord knows when the heart is really bent on his service in humility and fear; and though He may not see fit to enlighten the understanding fully as to the best means, He brings it to the right end. He knows the heart, and his mercy no less than his wisdom runs strangely devious from our dogmatic systems. — *Samuel Take.*

LOWLINESS of heart is real dignity.

FOR "THE FRIEND."

### Letter From George Dillwyn to Henry Drinker.

LARGELY IN RELATION TO WESTTOWN SCHOOL.

The following letter was among the papers of William Kite, and is probably now published for the first time:

AMERSHAM IN BUCKINGHAMSHIRE,  
Sixth Month 15th, 1799.

Dear Friend:—Thy renewed testimony of brotherly remembrance of Third Month 4th, reached me in course, with an acceptable, though anonymous epistle from dear Samuel Emlen, containing an interesting account of the author's visit to the Indians of Oneida, and peaceful return with six of their children; which, with his account of the gaol and the seven schools in and near Philadelphia for the instruction of the black children, affords a degree of solid satisfaction, the last, particularly, being more than I had before heard of. If thou art acquainted with the author, please to acknowledge his kindness, and say, I have felt love enough for him to wish he had not withheld his name. This packet would have been no less pleasing if it had been accompanied by a few lines from my valued delinquent friend, S. E. himself; but he has so long declined correspondence with me, that such a condescension was hardly to be expected. It is some comfort, however, to believe that his friendship for G. and S. D. does not, like his literary kindnesses, depend altogether on his bodily organs, — he may think of us (and might dictate, too) though he cannot see to write.

By this time, I suppose, the Yearly Meeting vessel (as dear S. Smith terms the school at Westtown) is launched, and under way. I have taken some pains to find suitable hands for navigating it (if I may pursue the simile); but the frequent return of the late awful visitant to Philadelphia, and its vicinity, seems to have much damped the inclination of the people here, to change these for our American shores; though the aspect of public affairs in Europe is almost equally appalling. The hints thrown out to the few I have met with and thought likely to suit you as tutors, were too coolly received to give me any hope of success. I have, therefore, and because the removing our residence on any other motive than a sense of duty is at all times important, declined saying much of later time on the subject. Indeed, foreign aid has never appeared to me so desirable, as helpers separated to the service by a special concern and consideration of its importance, at home. These are likely to give it stability; and now that I understand some examples of dedication have appeared, I hope they will be followed, and the institution be supported on that preferable ground.

With regard to the Committee, to whom the care of the school is assigned, I believe it will not be best that it should be permanent, but chosen (or at least re-chosen) either by the Yearly Meeting, or the several Quarters, annually. This I apprehend, will not only be a means of obviating some very serious difficulties that I could point out, but of interesting Friends generally in the concern. Friends here find great inconvenience in the Ackworth Committee being allowed to hold their general meeting at the time (or rather the day before) the Yearly Meeting. Sometimes difficult cases have occurred, and the manner in which they have been discussed has been thought to have

a very prejudicial effect on the minds of many, at a time when it is so desirable for all to have one thing only in view! This may be considered a little like telling tales out of school, but I hint at them in confidence, much desiring that everything may be avoided which has a tendency to weaken and discourage us in undertakings of this kind — so arduous and exercising as they must be if rightly conducted.

The late Yearly Meeting was thought to be a solemn and improving season. It was attended (I think) by all our American visitors excepting dear T. Scattergood, who is gone to the Orkney Islands.

My S. D. and I seemed easy to retire hither about five months ago, not knowing but it might be a prelude to a more distant western removal. But my name being mentioned at the Yearly Meeting on a committee to visit the Quarterly and other meetings in Norfolk I take it for granted we shall hardly think it right to look further till that business is finished. Wherever our lot is cast, we desire the continued sympathy of our endeared American Friends, and with our united salutations to those of Philadelphia (too numerous for the remainder of my paper), and thee and thy family in particular, I remain very cordially,

Thy affectionate Friend,

GEORGE DILLWYN.

P. S. With our love to W. and S. Saverly let him know that his young Norwich friend (E. G.), is said to be much altered in his appearance, and appears hopeful, and that letter from the Monthly Meeting of Pymouth was received and answered by the late Yearly Meeting of London.

[The E. G. here referred to is doubtless Elizabeth Gurney, afterward Elizabeth Fry. She was at this time nineteen years of age.]

FOR "THE FRIEND."

### Worldliness in the Society.

"Labor not for the meat that perisheth" (John vi: 27).

In our exercises for ourselves the concern goes out and reaches to others. As we would want to be preserved upon the right path, so unselfishness would cause us to walk also for our fellows. The contents overflow the vessel, and as the contents are valuable so in proportion is the overflow. The stream is not higher than the fountain. How desirable indeed it is that we be preserved upon a right foundation! How are we blessed, and others also in degree as this is experienced. Cleansed vessels walking by faith, what preserving influence this has, restraining from that which would not profit, and constraining to that which is the will of Him to whom we belong. This extends from the inward to the outward, from spiritual to temporal, covering the whole. It would seem impossible, when we consider, that we could serve fully in spirituals if we served not also in temporals. Do we look not for direction in our daily outward affairs, how could we expect they would conflict with spiritual requirements? and do we fully look for direction in our outward concerns, yea, manage them in the wisdom of our Master, would it not preserve us from worldly-mindedness?

If in all our gettings, we were concerned to get wisdom, would it not preserve us from too much business, from extravagance, from

uperfluities, and guide into true moderation in all, so that we might experience as theaviour did the seamless garment to cover all. Where people were so concerned and joined a religious fellowship, would they not be preserved from wordliness, both individually and collectively, and be a real strength to each other?

Such things have suggested themselves under concern that we might be real possessors of religion, that we might be true examples in our lives of that which would bear testimony, ere we truly the followers, yea, companions of a meek and lowly Saviour who said, "foxes have holes and birds of the air have nests, but the Son of man hath not where to lay his head;" and who dwelt with the lowly.

What need there is of dedicated examples! The Lord alone is equal for his work, by Him we are enabled to do his will. He is strength and weakness, by and through weakness and nothingness is his strength manifest. May we be permitted to arise and work in those who shall set no uncertain example, give no certain sound, whose yea shall be yea, and nay, nay; Whose joy shall be in the Lord, and his law to meditate day and night.

CYRUS COOPER.

FOR "THE FRIEND."

### Memoranda Concerning Robert Scotton.

In looking over some memoranda, I find one under date of First Month 24th, 1849, when Robert Scotton attended meeting and spoke, intending to view how that under the law, when had been performed as required under the law, they bowed their heads and worshipped, it should be so now.

I can well recall my impressions whilst Robert was delivering that communication, and many years since it has risen up in my memory with thoughts in the direction pointed at by him, that we should be engaged to perform our own duty and keep ourselves in an attitude of mind in which we were likely to be imbued with the spirit of worship.

On one occasion, Robert gave as reason for his low estate in the Church, that so many of our young persons were so active in their diversions, that they were branching out at the without taking root downward.

I remember his remarks about a visitor in our city, of whom he spoke as doing a large business in a religious way without a corresponding capital, "and," said he, "we know that works with men in their temporal concerns."

At the same Monthly Meeting that Robert Scotton attended, First Month 24th, 1849, William Evans followed Robert Scotton, commencing with, "The righteous holdeth on his hands and the man of clean hands groweth stronger and stronger."

He drew his comparison how that those who were minded the day of their visitation, imitating their Providences, grew in favor with the Maker and with the right-minded amongst our fellow-men, respected and honored for their dignity and integrity, and were given a comfortable hope of a happy hereafter.

Whereas, those who slighted their visitations and did not improve their providences, in any way by little and little, lost their standing amongst men, and had no well-grounded hope for the future.

Next day a person passed by my father's door in a plain garb, but with a dejected look and bent over. I said to myself, "What is more forlorn than a Quaker that has left his principles?" Father remarked to me, "Thou can see in that man what William Evans told us yesterday. That man's mother was a minister."

1854.—Last evening Robert Scotton and myself had a very interesting opportunity as we were seated in our store—one of those seasons not at our command. He spoke of some of the snares which those who are young in the Truth are in great danger of falling into, and what seemed to him to be the hardest state for young people to get rightly out of when seeing their situation; namely that of bearing too much fruit upward, before they take root downwards.

In the conversation, he related that whilst out last week on the Yearly Meeting's committee, in attending Shrewsbury and Rahway Quarterly Meetings, he felt his mind drawn into exercise on account of some young people living where Robert had his quarters, who had very little appearance of Friends. One evening there seemed to be an opportunity likely to be afforded to express his feelings, when another member of the committee from the city, in the station of minister, commenced speaking, and delivered a communication which was very painful to Robert, as he thought it was calculated to build them up in the way they were going, rather than pleading with them to walk by the way of the cross. Although Robert continued to feel under exercise, he felt it would not do for him to mix it in with that.

The next evening there was another opportunity, and he felt an openness to his own astonishment. After he had ceased speaking, a precious covering was felt to overspread the company to a remarkable degree.

After they had dwelt as long under this as Robert thought it was best, he got up and left the company; and after some little time returned and found the silence had not been broken. It was a melting season.

J. S. E.

### Notes from Others.

Far be it from us to attempt to decide whether the Lord has selected the English-speaking peoples to be the custodians of all the earth or not. We are frank to confess that our acquaintance with the detail of Almighty purpose concerning the future relations of the English-speaking race and the tribes of barbarous tongues is not so complete as that of many of our esteemed contemporaries of the press and the pulpit assumes to be. They may be right for aught we know, and thus contradiction might be not merely presumptuous, but blasphemous. But, recalling the history of other races which claimed to be especially beloved of the gods, there arise unrepresible questionings as to whether, after all, these oracles of the passing hour do not stand with the rest of us on the edge of a future into whose darkness none of our eyes can see very far. And somewhere we seem to remember of having read—what may have escaped the attention of the religious foretellers of a world-wide Anglo-Saxon domination, and what we commend to them particularly—something in the nature of a prediction to the effect that it is the meek who shall inherit the earth.—*N. Bedford Standard.*

"Christianity was not born to die. It will stand at the grave of many centuries, but no century

will ever stand at the grave of Christianity," says J. A. Adams.

DERIVATION OF THE WORD "RELIGION."—It is perhaps worth observing that as long ago as Cicero's time, he gives two etymologies of the word, radically and essentially different from each other. Once it is said to come from "religare," to bind again and again, to continue an ancient obligation. Or it is said to come from "religere," to make a new choice, "to get the best," as the fine American proverb says, to profit by the constant advance of human intelligence. It is a little pathetic to see and to say that Cicero himself was quite indifferent as to these two etymologies.—*E. E. Hale.*

The verse that contains the alphabet is known as the printers' verse. It is in the King James version, Ezra vii: 21. "And I, even I, Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra, the priest, the scribe of the law of the God of heaven shall require of you, it shall be done speedily. I and J were equivalent to each other. J is not in the verse.

As essential to this simplicity of religion, there will be a gradual reduction of the pretences of priests. More ministers—perhaps no priests. In fact the century may see almost an annihilation of ecclesiastical orders. The absurd pretence that a child of God needs any Lord Chamberlain to introduce him to his Father is in fact dying away now, and will be quite done with before another hundred years have gone by. The great contribution which the nineteenth century has made to the working religion of the world is in the world's sense of the Real Presence. These words now mean not the occasional presence of God in a wafer, but the permanent presence of God in all life.

"That not a breath of life can be,  
O fount of being, save from Thee."

—*E. E. Hale.*

*Zion's Herald* says the divorcement of ethics and righteousness from religion by so many people claiming to be Christians has done and is doing unspeakable harm.

Abram S. Hewitt, former mayor of New York city, says, "The Christian rich man is one whose business is a part of his religion, and his philanthropy is a part of his business."

### Items Concerning the Society.

MEMORIAL OF ENGLISH FRIENDS TO THE GOVERNMENT.—The following Minute of the London Meeting for Sufferings has been forwarded to the Prime Minister:

"This Meeting has had brought before it the methods by which the deplorable war in South Africa is now being prosecuted, entailing great suffering on women and children and destruction of their homes.

"The well-known belief of the Society of Friends that war is itself contrary to the teaching of our Lord Jesus Christ, does not preclude us from issuing a protest against special practices so manifestly opposed to his teaching, that many, who do not share our views as regards war in general, condemn them.

"The extensive burning of homesteads as a means of checking the destruction of railway lines, or effecting the submission of combatants in the field, is a reversion to the inhuman methods of ancient and mediæval warfare, and will inevitably accentuate that race-hatred which the Government must desire to diminish.

"The Meeting would respectfully urge the Government to stay proceedings, degrading to those actively participating in them, which tend to deaden the finer feelings of the nation, and which are con-

demned by the best feeling of the civilized world.

"The Meeting would ask the Government to consider whether the time has not come when some humane and generous terms can be offered to the Boers, calculated to remove the feelings of utter hopelessness caused by the threatened extinction of their national life, which appear to promote the present prolongation of the war."

**THE TRACT REPOSITORY.**—Having observed in comparing the report of last year's proceedings of the above named publication with the previous year a considerable falling off in the number issued monthly, a feeling of regret was felt, not however, without a hope that those who have hitherto generously contributed to its support may continue their liberal contributions, and that others also may be encouraged to assist in the work.

The writer having traveled some years since in the Southern States among the colored people (for whose benefit this paper is principally issued) can perhaps the more readily realize the interest they take in a publication of this kind, as well as the great blessing it may prove to them. Being liberally furnished with reading matter of this description, it was gratifying to witness the interest manifested to receive it. The interest taken in education was also encouraging. At one of the schools visited the teacher informed us that two of her pupils walked nine miles in order to attend school, which distance had to be traveled twice each day, as they returned home each evening.

When we reflect that these people did not bring themselves into this part of the world, and the many years that others were the recipients of their unrequited toil, are they not entitled to our sympathy as well as assistance in a way that may, with the Divine blessing, increase their prosperity and happiness.

J. S. FOWLER.

WINONA, Ohio, First Month 11th, 1901.

#### SUMMARY OF EVENTS.

**UNITED STATES**—The Senate, on the 11th inst., passed the Burleigh reapportionment bill. By the terms of the bill the House will consist for the present of 386 members, instead of 357.

Senator Teller, of Colorado, presented to the Senate a memorial from 2006 "Filipinos and peaceful inhabitants" of Manila. It paid a high tribute to the work of Aguinaldo and his coadjutors in their endeavor to obtain liberty and independence for the people of the Philippines. The appeal declares that an autonomy similar to that enjoyed by Canada or Australia would not be acceptable to the Filipinos, who desire full liberty and independence, and they urge the Government of the United States to give them liberty and independence.

A large number of Filipinos have recently been sentenced to be hanged or given long terms of imprisonment by the Manila authorities.

The joint note of the Powers has finally been signed by the Chinese Peace Commissioners.

The United States' proposal to shift the seat of the negotiations finds no favor in the European chancelleries and has been withdrawn by President McKinley.

In a decision recently given the Comptroller of the Treasury, Judge Tracewell gives official recognition to the evil of tipping. Hereafter in the accounts of all Government officials who have to travel, the tip that is paid the porter on the sleeping car or the steward on the steamer will be audited as a just and proper expense.

The United States Government has taken up the scheme of wireless telegraphy, and is preparing to experiment in sending communications to vessels from points on the coast. The first stations will be established in the vicinity of Cape Hatteras and along the Virginia shore, where coastwise commerce is in great danger in bad weather. If successful there, no doubt the system will be extended to other points on the coast, so that vessels in danger can be warned and vessels desiring to communicate with the land for any reason will be enabled to do so.

The House Committee on Agriculture has given a hearing to the wholesale seed men, who argued against the free distribution of seed by the Government. They contended that the Government was interfering with private business.

A large meeting of citizens of Philadelphia has lately been held to consider the alarming increase of vice and crime in this city, and the indifference of the public authorities to it, who are charged with being the protectors

rather than the punishers of vice. A large sub-committee was appointed to take further measures.

A bill has been introduced in the Legislature restoring capital punishment in Kansas. The sentiment of the Legislature seems to favor it.

A bill has been introduced in the Colorado Legislature restoring capital punishment, and providing for electrocution as the means instead of hanging.

The Carnegie Company has purchased five thousand acres of land at Conneaut Harbor, on Lake Erie, as a site for a pipe and tube mill, which will cost, exclusive of the ground, \$12,000,000. Charters have also been secured by the same company at Columbus, Ohio, for the Conneaut & Eastern Railroad, and the Conneaut Land Co. The railroad will connect the five mile strip of land owned by the Carnegie Company with the Nickle Plate and Lake Shore Roads. This insures an outlet for rail shipments. The Conneaut Land Company will have charge of the property and erect thousands of homes for the Carnegie workmen there.

There is an epidemic of gripe in New York, as in other cities. It is estimated 150,000 persons are sick of the disease in that city. It is reported at the Board of Health that there have been sixty deaths from gripe within nine days. It has been prevalent since 1889, and, as far as the number of cases and the mortality are concerned, is even more deadly than smallpox. In Chicago, it is said, 100,000 persons are affected with the malady.

The successful planting of tea at the Pinehurst Farms, Summerville, near Charleston, S. C., has attracted Northern capitalists, who will go into the business on a large scale, and who expect to raise 300,000 pounds annually for the American market. About fifteen miles from Charleston, S. C., four thousand acres of pine land along the line of the Charleston and Savannah Railroad have been purchased for the enterprise.

The American Commission, under the superintendence of Dr. Reed, which has been making experiments as to the propagation of the yellow fever germs by the mosquito, has obtained satisfactory results. Dr. Reed says the experiments showed that there is no contagion from an infected person or from infected clothing, but that the mosquitoes alone are responsible for the spread of the disease. In the course of the Commission's investigations six non-immune persons were infected direct by the bite of mosquitoes which had previously bitten yellow fever patients, and five of these developed yellow fever.

Fairmount Park Captain Louis M. Chastean, in his annual report, shows a surprising falling off in the popularity of the bicycle and a very great increase in the use of automobiles. In the year just closed 390,580 bicycles passed through Fairmount Park, which is not quite half of the number recorded for the year 1899. In that year the number of bicyclists who used the roadways of the Park was 781,301. During the year 7439 automobiles entered the Park, as compared with 746 in the previous year.

A despatch from Albany, N. Y., says: According to the annual report of the State Commission of Prisons, drunkenness throughout the State has increased to an alarming extent. During the year ending Tenth Month 1st last there were 32,859 commitments to the penitentiaries, jails and workhouses of the State for intoxication.

An extraordinary oil well has been drilled near Beaumont, Jefferson County, Texas, which is spouting crude petroleum into the air nearly two hundred feet. It is said to be producing from 22,000 to 25,000 barrels of oil daily. This is beyond doubt the greatest well in the United States, and is equalled only by the famous wells of Russia.

The export of wheat from the United States to Germany for the first eleven months of last year were 5,478,330 bushels, out of a total export of \$8,192,462 bushels, or 6.2 per cent. of the total exportation.

There were 469 deaths in this city last week, reported by the Board of Health. This is 35 less than the corresponding week of 1900. Of the foregoing, 239 were males and 230 females; 52 died of consumption of the lungs; 54 of inflammation of the lungs and surrounding membranes; 21 of diphtheria; 15 of cancer; 10 of apoplexy, and 7 of typhoid fever.

**COTTON** closed on a basis of 10½c. per pound for middling uplands.

**FLOUR**.—Winter, super., \$2.35 to \$2.60; Pennsylvania roller, straight, \$3.30 to \$3.50; Western winter, straight, \$3.45 to \$3.65; spring, straight, \$3.65 to \$4.00; city mills, straight, \$3.50 to \$3.65.

**GRAIN**.—No. 2 red wheat, 76 to 76½c.

No. 2 mixed corn, 42½ to 43c.

No. 2 white oats, 33½c.

**BEEF CATTLE**.—Best, 5½ to 5¾c.; good, 5¼ to 5½c.; medium, 4¼ to 5¼c.

**SHEEP AND LAMBS**.—Choice, 4½ to 4¾c.; good, 4¼ to 4½c.; common, 2½ to 3c.; spring lambs, 5 to 6½c.

**HOGS**.—Best Western, 7½ to 7¾c.

**FOREIGN**—The French steamer *Russie* from Oran, Algeria, stranded near Faraman, France, early on the morning of the 7th instant, during a violent storm. The crew and passengers numbered 102 persons, who were huddled together in the forward part of the vessel, the stern having sunk in the quicksands, thus elevating the bow slightly. Owing to great violence of the waves, no boat could be launched, and the life-saving crews and fishermen who were assembled on the shore were equally unsuccessful in their attempts to reach the wreck, although repeated efforts were made. After 96 hours of helplessness, during which time the waves continually broke over the wreck, and the supply of food was almost exhausted, the wind died down and the life-savers were able to reach the wreck, bringing all off in safety, though a number of the passengers were prostrated from fatigue and cold. The accident was due to mistaking the Faraman Light for the Planier Light, a mistake which has caused the loss and wreck of more than twenty steamers and given to the coast the name of "The Mariners' Graveyard."

British Under Secretary of War, Lord Raglan, declared officially that the condition of affairs in South Africa "a solemnly forbids prophecy, and that in some respects it worse than war."

Despatches from Sebastopol depict the sufferings of 3,000 snowbound passengers on ten trains throughout the Southwest as being extreme. One train was inaccessible for a whole week, and others for two and three days. The passengers were largely school children and people going home for the holidays. The blizzard raged for over one hundred hours, over the whole of Southern Russia. On some of the trains food gave out, and when the railways were reached, the women and children were suffering greatly with hunger. Drifts 35 feet deep were encountered, and the government sent 3,000 troops north from Odessa, with shovels, and a regiment south from Kieff. Eighteen thousand troops have been engaged in the work of clearing the line.

Northern ice flees drifting along the Atlantic coast now threaten to blockade St. John's. They are already within sight of the port. The coast steamer *Virginia* bound north with provisions for coast settlements, was compelled to abandon the voyage owing to her inability to penetrate the ice barrier. Incoming vessels report that the flees are sweeping outward toward the track of transatlantic steamers, and are likely to reach the latitude of Cape Race next week.

Some of the finest sugar mills in the world, costing \$1,000,000 each, are found in Hawaii, and there are planters in the islands who produce say \$800 worth of sugar, and \$500 worth of rice to the acre.

The *Rheinisch Westphaelische Zeitung* asserts that an electrical firm has made successful experiments in utilizing the power of waves to generate electricity for lighting buoys.

De Witte, the Russian minister of Finance says: "Russia is working for the pacification of the disturbed districts and for the restoration of good relations with China, and, as soon as her immediate and urgent duties have been accomplished, she will withdraw her troops from Peking and proceed to reduce the military forces in Manchuria."

Mail advices from Demarara report large finds of diamonds in the interior of British Guiana. A company has been formed in England to work the claims.

Within the century the population of the world will be doubled. The population of the United States has been multiplied by fourteen.

#### NOTICES.

**WESTTOWN BOARDING SCHOOL.**—For convenience of persons coming to Westtown School, the stage will call at trains leaving Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when required. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, call Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, Supt.

A BELL TELEPHONE (local and long distance) Pay Station has been established at Friends' Bookstore, for the convenience of Friends generally, and the public. Number 63-02.

DIED, of heart failure, on the twenty-sixth day of Twelfth Month, 1900, at his home near Yeadonville, Pa., NATHAN H. VESTAL, a member of the religious Society of Friends. A wife, three children and many friends mourn their loss.

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## The Weight of Private Consciences in Civil Government.

The fact that both branches of Congress have now passed a more unmistakable law against the canteen, or sale of intoxicating drinks within the bounds where soldiers are quartered, and that several legislators voted for this contrary to their own personal sentiments, yet in deference to a growing public agitation of the subject, should be an encouragement to individuals or minorities who are laboring for the formation or reformation of public opinion in any righteous cause.

The battles of public conscience are long and lingering, and need to be made persistent and unflagging by the called and chosen and faithful of Truth's army;—the weapons of these warfare are not carnal, but mighty through God. And in such a contest by the even and force of pure Truth working its way through the conscience of the people, we shall in the fulness of time "chase a thousand, and two put ten thousand to flight."

So we have seen faithful consciences in our day pressing on till they saw slavery put down by national authority. So private dueling has been made illegal, and by the same process we trust that national dueling will be set aside. So to the testimony of Friends, sealed in some instances with their blood, is due the substitution of a form of affirmation for the oath. So toleration of religious liberty is acknowledged to have been won through the passive resistance of early Friends in Massachusetts. So the spiritual nature of the Christian dispensation is much more generally accepted by professing churches through the slow and steady leavening of religious ideas by the distinctive work of Quakerism. In all these processes, the effectual power was always the Lord's, but He lets much of it proceed through as many agents of his as will fulfil his word. A perceptive nation may reject or crucify the instrument, but the word gets its hold in many a

conscience which so forgets the outer instrument as to suppose that the inner conviction was original.

Whatever may be the merits of the canteen vote, it illustrates the power of public opinion on legislation. And for the education of opinion and conscience through the testimony for truth and righteousness still remaining incumbent on us, we as Friends have yet a highly responsible place. May we be encouraged to occupy it, "for in due season we shall reap if we faint not."

## Lives That Still Live.

We publish the following language of a correspondent in a hope that thereby some who knew our valued Friend Charles J. Allen intimately, may be stirred up to add to the general knowledge of him. So valuable a life should not soon drop out of sight, and the revival in our memories of some of his virtues at this time we deem may serve a good purpose. Likewise, by no means forgetting others, yet while the memory of our late Friend, Thomas P. Cope, is fresh, we would bespeak a collection of edifying instances of the rare wisdom and grace by which he also was clothed:

It has been to me a prolonged disappointment that some one with more intimate knowledge than myself, of our late beloved friend, Charles J. Allen, has not given us in succinct form the memories of a life so full of value as was his.

I remember him as a man of unusual depth and strength of character, of large scholastic acquirements, combined with a simplicity of life and bearing, that made his life a beautiful one to all who look for "the fruits of the spirit" in those called great.

He was an example of uprightness, of humility, of industry, of patience and of faith.

As a teacher he held the love and respect of his pupils, who soon learned to value at its real worth his wholesome discipline and exact knowledge in mathematics, classics and other branches.

Although his voice was rarely heard in our Yearly Meetings, he was nevertheless a regular and interested attender of all its meetings as they came in course.

Strongly attached to the principles of Truth as held by Friends, he was jealous of all attempts to lower the standard as clearly set forth in our approved literature—especially in regard to worship and ministry. He was kind to all, but gave no countenance, by word or example, to innovations calculated to draw away from that true simplicity of life which best adorns the Christian.

A LESSON ON RUMOR RECEIVING. The tendencies of a movement are apt to be judged by extremes to which it may reach, rather than by its ordinary course. While a rumor of scandal made us hesitate, yet it was for the sake of principles involved in comments made by a Guilford County (N. C.) paper, that we reported in our number for the 12th instant, its statement of extravagance affecting the name of Friends in meetings conducted by a visiting revivalist. The paper was forwarded to us by a citizen of that State. But now by a Philadelphian who has lately visited in that county we learn that the command which a man claimed to have received in a vision "to offer two of his children as a sacrifice," was understood on equally good testimony, to have been pronounced as a command to "give up his children as a sacrifice to go as missionaries." We prefer to find the latter version truer. But which ever way it was, we all might as well learn the lesson, that not by the mouth of any first reporter heard from, but "in the mouth of two or three witnesses shall every word be established."

A new paper, called the *Methodist Weekly*, has come into existence in England, says the *Herald of Peace*, to meet the needs of a great section of the Christian community, arising from the fact that official Methodism had, or seemed to have, been captured by the war party. These words appear on its front page:

"Christ was against militarism, as are all his true followers to-day. Christ came to end wars and strifes, class hatreds, deadly feuds between man and man and nation and nation, to teach men to sheathe the sword, and to show them a better way of settling their differences than by bloody conflict. Had men listened to Him and adopted his principles of life, there would have been no standing armies in Europe to-day, and the quarrels between nations would never have been decided by the arbitrament of the sword. It is because the nations have rejected Christ's teachings, or have adopted them only in part, that there is war in South Africa and China to-day."

NOTE.—A block of sheets, each containing a choice quotation for every day of the coming half-year, has been received from our friend, Rachel S. Steer, of Tacoma, Ohio, who would mail copies of this collection for four cents each, the cost of postage, to any applying for them. Their contents of excellent maxims ought highly to repay the reader.

THE Most High dwelleth not in temples made with hands (Acts vii: 48).

## The Death Penalty.

ADVICE OF ATTORNEY GENERAL OF MASSACHUSETTS TO ABOLISH IT.

Attorney General Hosea M. Knowlton made his annual report to the Legislature on the 16th instant, a prominent feature of which is his unqualified approval of the abolition of the death penalty. Upon this important topic the attorney-general says:

"In my report of last year I recommended the abolition of the death penalty as to females and minors under the age of eighteen years. Without acting upon my recommendation, a bill was reported by the Committee on the Judiciary entirely abolishing capital punishment. After full discussion it failed to pass the House by the remarkably narrow margin (including pairs) of one hundred and three members in favor of the bill and one hundred and five against it. A vote so close can scarcely be said definitely to have settled the question, and it is not unlikely that the discussion may be renewed in the present Legislature.

"I was subjected to some criticism for not following out the logic of my convictions, by recommending not a partial but a total abolition of the death penalty. I am disposed to regard the criticism as just; but I was restrained for the reason, as stated in my report, that I did not deem it probable that the sentiment of the people of Massachusetts was at that time in favor of the total abolition of capital punishment.

"The vote above referred to, however, has led me to believe that a proposition to abolish the death penalty cannot at the present time properly be regarded as a radical shock to the sense of the community, nor as premature and therefore ill-advised. I think it proper and timely, therefore, to contribute my views to the discussion—views based not only upon a close observation of the operation of the existing laws in this as well as in other States, but also upon an experience in the prosecution and trial of capital cases, which, possibly, may be more extensive than that of any other man now living in the State.

"My views, briefly stated, are: That the punishment of murder by death does not tend to diminish or prevent that crime: that a man who is so far lost to reason as to conceive the commission of murder with deliberate and premeditated malice aforethought does not enter into a discussion with himself of the consequences of this crime; that the infliction of the death penalty is not in accord with the present advance of civilization; and that it is a relic of barbarism, which the community must surely outgrow, as it has already outgrown the rack, the whipping-post and the stake.

"I think I am justified in saying that the majority of those who have been or are engaged in the trial of capital cases share in these views."

"A MAN must not choose his neighbor; he must take the neighbor that God sends him. In him, whoever he is, lies hidden a beautiful brother. Thy neighbor is just the man who is next to you at the moment. This love of our neighbor is a door out of the dungeon of self."

## Some Account of the Early Experience and Subsequent Travels of Ruth Newlin.

(Continued from page 212.)

"16th.—To-day we started for the railroad on our way to Berry Co., Missouri, to visit the few Friends there. Came six miles, took dinner at ——. Had a pleasant time with them before leaving. Oh! the sweet peace that clothes my mind this evening. I have no words to describe it.

"17th.—I was very sick last night, which caused me to examine very closely to see whether I had left anything undone, but felt clear. Have parted with the kind young Friend who brought us with his team. How I do desire that he may deny himself the glory of this world, and be a bright light in his heavenly Father's cause in the earth.

"18th.—At Butterfield. We arrived here at seven o'clock last night, and are at a low class boarding-house, the best the place affords. We are waiting for a conveyance to take us to a small settlement of Friends. Our natural wills would take us on without this delay, but I hope we will not omit one place that we should visit. Oh! Lord, thou knows my heart; keep me in obedience to thy will. I desire not to go where I am not sent, or stay when my work is done. Our journey to Arkansas has been and still remains to be, one of expense and hard traveling, both to soul and body. So few in comparison of the great mass of mankind appear to be living near the Lord. The soil where we have been is very rocky, and poor in appearance, but produces fruit in abundance. The climate is mild and pleasant.

"20th.—Arrived at — last Fifth-day. One other family of Friends four miles away. At one time there was a Monthly Meeting here. Some have died, some moved away, and some lost their interest in best things. I sympathize with the few here; there is no sale for their land. I hope they may so live the time they have here that the cause of Truth may not suffer dishonor on their account.

"20th.—Two meetings are appointed for us to-morrow. Oh! I tremble at the thought at times, a poor worm of the dust to be going from place to place, in my weak way endeavoring to persuade others to forsake sin and turn to the Lord who has and will do great things for all those who put their trust and confidence in Him alone. Our slow traveling is much in the cross to me, and I have not been able to see why we are detained so many days in some places. But I have endeavored to be content believing if we are willing to be led by the hand of Truth, He will bring us safely through. Then what more could we ask?

"Tenth Month 22nd, 1888.—Second-day morning. Yesterday was a very rainy day. We had two meetings appointed; one at a Baptist meeting-house among the Ozark mountains. But very few turned out on account of the rain. Drove four miles in the rain to Flat Rock settlement. A few met at the Friend's house here where we are.

This is such damp weather I feel the effect of it. People here are not healthy-looking; some are often sick. I shall be glad when we can leave this mountain in peace; yes, when we have compassed these mountains long enough. We met a few adults with the school children to-day at Flat Creek Meeting-house, at eleven o'clock. Religion is at a very low

ebb. As a general thing this makes it hard getting along. More looking to the poor creature than the Creator. Took dinner at a widow's house. Took train at seven o'clock, P. M.

"23rd.—Carthage, Mo. At a very poor tavern near the depot. We are getting quite tired traveling so roughly with wheels, and on the cars we have to change so many times and often at night."

To those who best knew her and the enfeebled and afflicted condition she was in at that time, the history of this rough journey seems no less than a miracle, and must have been performed by the aid of the same power which inspired Paul when he said, "I can do all things through Christ, which strengtheneth me."

"Took train at nine o'clock this morning. Arrived at Galena at eleven—the landing-place for visiting Spring River Meeting.

"24th.—A very nice day. We attended the usual meeting; met with more Friends than I expected. Met with my dear niece and her son. I was so singularly led in meeting, I do not know what Friends may think of it. But I have learned ere this that my peace is obtained by simple obedience, however much it the cross.

"25th.—Meeting for ministers and elders. As I took my seat it was sounded in my spiritua ear, 'The health of the Church depends largely on this body. If it is in a lively, healthy condition, the Yearly Meeting at large would be more so.'

"26th.—Meeting met with open shutters and there was a time of refreshment together, and then proceeded to business.

"It would add life to the meeting if women Friends were more lively in speaking to the subjects coming before it. I felt like encouraging them to express their minds more freely and help the clerks along.

"First-day the 28th.—There were two meetings, both favored seasons. We have cause to exclaim, 'hitherto the Lord has helped us'

"29th.—I felt peaceful in being near silent.

"30th.—I felt like encouraging to more faithfulness.

"Fourth-day.—I thought perhaps I might be in my place to remain silent, but so found my mind exercised for the dear aged at middle-aged, followed by a close and trying exercise for men Friends. I could find no excuse that would be acceptable and that nothing but obedience to the will of my Divine Master would bring peace to my poor troubled soul. As the meeting drew near the close, I felt like almost sinking at the thought of laying my concern before the meeting. No one can know how much of a cross to flesh and blood, only those who have tried it. After 'turned the fleece both wet and dry,' I informed the meeting of my concern, which was united with by both meetings. I felt such great weakness and inability for such a responsible undertaking. A close exercise within mine, but was helped to relieve my mind of great burden, and instead came sweet peace to the overflowing. And just before the close I felt a deep concern for the dear young women that they might look well to their ways and that their influence over one another and the brothers might be for good. So, when the meeting ended, the weight and burden which

had rested on my mind at times for months, had rolled off, and I felt greatly relieved.

"Alba, Jasper Co., Mo., Eleventh Month 4th, 1888.—We had an appointed meeting here. Not many attended, mostly women. I fear the political excitement has taken up the minds of many in this country to their great hurt. If they are not careful, while trying to get their choice of rulers for the nation, there is danger of becoming forgetful of the Great Ruler of the Universe, and becoming indifferent about the all-important matter, even our soul's salvation.

"We are expecting to attend Spring River meeting to-day for the last time, perhaps, forever. We have formed many new acquaintances, and renewed some old ones, binding us together afresh in Christian fellowship. I desire that nothing may separate the Friends of his Yearly Meeting in spirit. But I am well aware that the enemy is just as busy in this part of the land as anywhere. I see no way for Friends to escape him but to live more watchful, and, shall I say, some in an especial manner, dwelling more in deep humility before the Lord. O! monster self! How devastating is to the Lord's inheritance, not only here in the state of Kansas, but everywhere, when not subdued.

"5th.—I can say I left the meeting yesterday with a very peaceful mind. I long to be more faithful. If I am not mistaken, I shall have to go back to —'s and sit down with them. Have visited some afflicted ones and widows. Some laboring under discouragement. Visited an aged Friend, whose mental faculties for common things are impaired, but who in best things seems green in old age, and seemed to rejoice that we did come, and expressed a few words for our encouragement.

"Fourth-day the seventh of Eleventh Month. Met with a dear niece whom I had not seen for fifteen years. We took the train at Cresskoe for Parsons, where the colored school is located. My brother-in-law, Darius Bowles, has had it in charge for six years. Our visit to the school was very satisfactory. And the special visit with my dear sister and family ought to be remembered. Started for Emporia the ninth. It commenced snowing soon after we started and did not cease until after dark. Now several inches deep. Very unusual for this country so early in the season. The monthly Meeting is several miles away, and no one got there from here except one young man. We staid here for meeting on First-day the 11th. We visited several families, among the rest dear Catherine McKinney. She is acquainted with affliction, and no stranger to sorrow. She is almost helpless. Dear one, I fit to enter into sympathy with her in her temporal and spiritual trials.

"14th.—We had a solemn time this morning with her and family. A time of fervent prayer for her troubled soul. I was assured relief would be granted her, and so it was before we parted, and we rejoiced together.

"15th.—Attended meeting, which was very small, but I found peace in attending to my duty.

(To be continued.)

THE weight of all the air on the globe would be eleven and two-third trillion pounds, if no deduction had to be made for space filled by mountains and land above sea-level.

### The Saved Railway Train.

Sometime in the autumn of the year 186—a great political gathering—a Union Meeting—was held at Mansfield, Ohio, which was attended by many citizens from a distance, who went thither by rail over the Atlantic and Great Western, and other railroads converging to that point; the Atlantic and Great Western road passing eastward through the State of Ohio, and thence into Pennsylvania and New York.

Second-day night a farmer in Pennsylvania retired to rest amid a heavy and protracted storm which arose, and dreaming that the high embankment near his house, which was built across a chasm some hundred feet deep had given way under a passenger train, and let it down into the abyss, he sprang from his bed, ran to the door and was hastening away to render assistance to the passengers, when his wife awakened him from his sleep, and inquired what was the matter. He related his startling dream, and returned to his bed again, but could sleep but very little during the night; and the impression made upon his mind by the dream was so deep that he hastened to the chasm, early next morning, to see what condition it was in.

On arriving there he found the embankment standing, and the road apparently safe, although a torrent of water poured and surged through the culvert as though it would wash the whole away. Second-day passed, and Second-day night the farmer retired to rest as usual but could not sleep. That dream haunted him, nor could he rid his mind of the thought of the dangerous gulf that he had seen.

He at length arose from his bed, and hurried to the spot. Imagine his horror when he found that the fill had been washed out, leaving nothing but the unsupported ties and track across the fearful chasm, while, as he listened, he could hear in the distance the thundering roar of the approaching train. Clambering across the dreadful break, he ran with all his might to meet the train and signaled it to stop. And so short was the warning, that by the time the engineer was able to hold up, the engine was but a few feet distant from the bank of the chasm.

The train was a large one, and was filled with persons who had been at Mansfield, attending the Union Meeting there, and who were struck with awe at their narrow escape. Had it not been for that startling dream of the preceding night and the strange unrest which hurried the farmer from his bed to give them the alarm, the train would have plunged down the frightful precipice, car on car, crushing the crowded mass of humanity into shapelessness and death, amid the wreck of the train and the surgings of the swollen flood. The train was saved, the farmer related his story, and a handsome pecuniary testimonial told of a gratitude to him which words could not convey; and it may be hoped that from many a heart, arose a more devout thanksgiving to Him who preserveth our lives from destruction by his gracious and mysterious providence, and whose tender mercies are over all his works.

The facts above related are given on the authority of the *Dayton (Ohio) Journal*, by one Robertson, the mail agent on the Atlantic and Great Western railroad, between Dayton and Cleveland; he having conversed with the far-

mer and heard the circumstances from his own lips. And such inquiry as we have been enabled to make, leads us to credit the account.—*Tract Repository.*

### Straightening out the Furrows.

"Boys," he said, "I've been trying every day of my life for the past two years to straighten out furrows, and I can't do it."

One boy turned his head in surprise toward the captain's neatly kept place.

"Oh, I don't mean that kind, lad! I don't mean land furrows," continued the captain, so soberly that the attention of the boys became intense as he went on: "When I was a lad about the age of you boys, I was what they called a 'hard case,' not exactly bad or vicious but wayward and wild. Well, my dear old mother used to coax, pray and punish—my father was dead, making it all the harder for her—but she never got impatient. How in the world she bore with all my stubborn, vexing ways so patiently will always be to me one of the mysteries in life. I knew I was changing her pretty face, making it look anxious and old.

"After awhile, tired of all restraint, I ran away—went to sea, and a rough time I had of it at first. Still I liked the sea, and liked journeying around, from place to place. Then I settled down to business in a foreign land, and soon became prosperous, and now began sending something besides empty letters. And such beautiful letters as she always wrote during all those years of cruel absence! At length I noticed how longing they grew, longing for the presence of the son who used to try her so; and it awoke a corresponding longing in my own heart to get back to the dear waiting soul.

"So, when I could stand it no longer, I came back, and such a welcome and such a surprise! My mother is not a very old lady boys, but the first thing I noticed was the whiteness of her hair and the deep furrows on her brow; and I knew I had helped blanch that hair to its snowy whiteness, and drawn those lines on that smooth forehead; and those are the furrows I've been trying to straighten out.

"But last night, while mother was sleeping in her chair, I sat thinking it all over, and looked to see what progress I had made.

"Her face was peaceful, and the expression was contented as possible, but the furrows were still there. I hadn't succeeded in straightening them out. I never shall—never!

"When they lay my mother, my fair old sweetheart, in her casket, there will be furrows on her brow, and I think it is a wholesome lesson to teach you, that the neglect you offer your parents' counsel now, and the trouble you cause them, will abide, my lads, it will abide!"

"But," broke in Freddie Hollis, with great troubled eyes, "I should think, if you're so kind and good now, it needn't matter much."

"Ah! Freddie, my boy," said the captain in a voice whose quavers showed the emotion that he was trying to control, "you cannot undo the past. You may do much to make the rough paths smooth, but you can't straighten out the old furrows, my lads. "Guess I'll go and chop some wood mother spoke of this morning; I'd most forgotten about it," said lively Jim Hollis, in a strangely quiet tone for him.

"Yes, and I've got some errands to do," suddenly remembered Billy Bowles.

"Touched and taken," said the kindly captain to himself, as the boys tramped off, keeping step in a thoughtful soldier-like way.—*The Life Boat.*

### Remarkable Instance of the Effect of Holy Living Upon Others.

RECOLLECTIONS BY JAMES RITE.

Old Studley was a lawyer of Kent, England, possessed of an estate valued at £400 per annum. A man of an evil life as well as a strong advocate of infidelity. His son was fast following in his footsteps, when one day being intoxicated, he fell into a cellar. When finding himself in darkness, and having a touch of delirium tremens, he seemed to see spirits around, and verily thought himself in the place of punishment. The alarm caused thereby produced, through Divine mercy, great and permanent effect on his after life, and he became a most exemplary Christian, leading a devoted life of godliness.

This change greatly offended his father, who sought by all means he could devise to entice him back to his former course; failing in which he had recourse to severity, causing him to labor as a servant, also denying him light in his chamber that he might not read those books which he supposed had unsettled his brain. All this was borne with the most uncomplaining meekness, and great inward comfort was felt under these hardships. The father, finding these harsh measures unavailing, seemed to relent. However it was only a stroke of policy, for the son was sent to Paris, ostensibly to finish his education, but really in the hope that the gayety of that metropolis would gradually captivate him. The good providence of God was here manifest in directing his steps to the house of a pious protestant minister, as a home and a place for study, so that the time there spent availed both for mental and spiritual improvement. The father being pleased with the progress his son was evidently making in his studies, and thence conceiving a favorable opinion of the preceptor, invited him to accompany his son on his return, and received and entertained him with much courtesy, until one day surprising them at prayer, he was so incensed against the Frenchman that he turned him out of the house. Finding this effort unavailing, he devised other means of entanglement, and finally as he had acquaintance with a gentlewoman having some connection with the court, and noted for the frivolity, or worse, of her household, concluded to make interest to have him taken into her service. Here the influence of his daily walking with God had such effect, that a great change was wrought in the household, mistress and all, as it would seem. And such a reach had he upon the servants, that if any thing unseemingly was going forward and they saw him approaching, they would immediately hush one another with "Be quiet, here comes Mr. Studley." Meeting with this woman after a time, the father inquired how his son was now getting along, and how she liked him. In reply she said that she was thankful he had ever come under her roof, and proceeded to detail the happy change effected. The old man, more offended than ever, declared that his

son should stay there no longer, and immediately took him home.

To get him married into an ungodly family seemed now the only resource he could think of, and accordingly calling to mind one he thought fit for his purpose, where there was a marriageable daughter, he laid his scheme before them. An only son, with such a prospective fortune, was not to be rejected lightly, and they were all complaisance. They were instructed to be very careful when he was visiting them, that nothing should occur to give him any distaste, or rouse suspicion as to their real character. This arranged, he requested the young man to ride out with him, and while on the way told him of the grief his conduct had occasioned him. Now, however, he wished to be reconciled, and had but one request to make of him, that he would marry the daughter of a friend of his, whither they were now going. Should he consent, all would be well, and he would make him heir to his whole estates, otherwise he would cut him off with nothing.

Studley found the young woman attractive and everything apparently to his liking. In short, he was fascinated; and when, as they rode home, in reply to his father's question as to how he liked the woman, he expressed his admiration, and only feared she might not be equally pleased with him. The wooing was a short one. But at the dinner table, after the marriage had been accomplished, the family threw off the mask of their enforced sobriety, and appeared in their true colors, among the rest the bride uttering an oath. Young Studley was utterly amazed and filled with the deepest consternation. He rose from the table and went out to deliberate what to do. He looked upon himself to be utterly ruined for life, joined with such a companion. His first impulse was to go entirely away and never return. To this end he mounted his horse and rode off. What added greatly to his sorrow was the feeling that he was justly punished for his neglect of having sought for Divine direction in this affair, for whereas, ever since his conversion, he had always made it a point never to enter upon any undertaking without seeking for counsel, in addition to daily prayer for preservation; so now he had to reproach himself that his mind was so taken up with this affair that he had utterly neglected it.

Riding thus sadly along, he came to a wood, where, fastening his horse, he penetrated to a secluded spot, and there with a contrite heart and upon bended knees humbly sought for pardon in thus neglecting his Divine guide and director. Nor would he cease until with prayer and supplication, he felt an assurance of forgiveness, and then he begged still more earnestly that his wife might be given to him, without which he saw himself to be undone. "The effectual fervent prayer of a righteous man availeth much," and at length some hope or assurance springing that it would be even so, he arose and rode calmly back to the house, where he found them in much perplexity as to what had become of the bridegroom. Enquiring for his wife, he was told she had withdrawn to her chamber; going up to her, he was, as may be supposed, not received pleasantly, was asked "where he had been, and whether he thought he had done well in leaving her to be exposed to so much ridicule." He begged her

to sit down by him and he would tell her where he had been and how engaged. He then gave her an account of his whole course of life—how evil it had been, and how wonderfully Divine mercy had visited him and changed his course; and he detailed the occurrences of that day. In his narration, he frequently used this expression, "The grace of God did (thus-and-so) for me." By the time he had finished his account, his listener was greatly broken and inquired if he thought there was any grace for her, who had been brought up in such sorrowful ignorance of anything of a religious nature. He replied, "I am sure there is grace for you. Let us kneel now and ask for it." When called to supper, the eyes of both were red with weeping. At the table, as was his custom, the parent swore, at which the wife immediately said, "I beseech you, sir, do no swear!" The elder Studley at this sprang up with, "What! has he made his wife a Puritan already!" and he swore bitterly that he would rather with his own hands set fire to the four corners of his fair-built house, than that his son should inherit it. He went home, made will leaving him a few shillings (to cut off his claim) and gave his estate to some of his own companions, making one, Dr Reeves, his executor. Soon after this he died, and Reeves took possession of all, tendering the small sum named in the will, and saying, as he had displeased his father he was justly deprived of the estates. This pittance the young man took meekly, uttering no complaint. As the marriage had been "hustled-up," no portion had been set off for the bride, and her family turning from her, they were soon reduced to great straits. However, as she had £200 in her own right, they rented a dairy farm and stocked it with the wife's little capital, and here, as the narrator said, "I have often seen her who was brought up in great luxury, in her r jacket, milking her cows;" and thus they lived with much conjugal felicity and content in their humble home for some years. At length one of the tenants of the estate, meeting with Studley, saluted him as "landlord." "Alas am none of your landlord." "Yes, you are; I know more of that matter than you do. Your father was a cunning lawyer, but he could not alienate the estates from you whom he had made joint purchaser. Several of us tenants have agreed that we will pay no more rent to Dr. Reeves, and I have £80 which I will pay you for your acceptance; that will enable you to contest the matter before the court." He took the money, entered suit, and in a term or two obtained possession of the whole property.

PRINCIPLES AND CIRCUMSTANCES.—In looking over the lives of men who are proposed to us in any degree as models, it is always desirable not to dwell so much on the particular acts of their history as on the great principles which appear to have been the moving spirits of their whole conduct. It is quite possible that the acts may have belonged to the particular period in which they were performed, and have been more of a circumstantial than universal character; but the principle will hardly fail to be of universal application.—*Samuel Tuke.*

THE influence of religion is mild, soft, not less and constant.

### The Brick Autograph.

When a workman was cleaning the bricks on the walls of the old South Church in Farmington, Maine, after its destruction by fire, he found a brick on which some letters could be seen; and after clearing off the mortar he read there, "F. B. Stewart, 1836." The brick was saved and carried to Captain Stewart, an old man of eighty. After puzzling over it for some time, he remarked that about twenty years ago, when in a brick yard, in an idle moment he amused himself by tracing his name with a stick upon a soft unburnt brick. He had probably never since thought of the brick, but now, after fifty years, his name was written upon the brick in his own handwriting.

In like manner the tablets on which are inscribed the history and traditions of Nineveh, which was destroyed ages ago, have been discovered amid the heaps of ruins, where they have lain so long, and have been produced to give testimony, which corresponds with and confirms the statements of the Scriptures of the Old Testament. Thus, too, the Moabite stone, and the captured tombs of Egypt, covered with inscriptions more durable than brass or iron, were used up to confirm those ancient oracles of God, which have been given to the Jewish nation, and preserved and brought down to the present time.

But there is another record still more enduring, where every act of man is inscribed, and every word noted down; and the sight of these pages will startle many a guilty soul, in that day when the great white throne shall be set; when the judgment shall sit, and the books shall be opened; when God shall bring every work into judgment, with every secret thing, and when every man must give an account of himself to God. Only the blood that washes from sin can blot out the record of our dark and guilty past. Only the pardoning mercy of God can cancel the guilt of human transgression. Blessed is the man whose iniquity is pardoned, whose sins are covered. Blessed is the man to whom God has said, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins." Then shall the guilty shall tremble and the godless shall have no way to flee, the merciful shall obtain mercy, and shall have boldness in the presence of the Lord.—*The Armory.*

### John Woolman's First Service in England.

John Woolman made this entry in his journal. "On the eighth day of Sixth Month, 1772, I sailed in London and went straight to the Yearly Meeting of ministers and elders which had been gathered, I suppose, about half an hour. In this meeting my heart was humbly and truly contrited." What really occurred is thus told by others. His garments of undyed wool, and slight clothing was then fashionable, caused some who knew him not to fear or at least hesitate to receive him as a minister. And when his certificate was read, some one remarked, "That perhaps the dedication of the Friend might be accepted, and he feel easy to return to his native land." This caused no hard feeling in John, but he was humbled and deeply affected, and his tears flowed freely. Then he arose and meekly stated that he did not feel any release from his prospect, but

could not travel in Truth's service without the unity of his Friends, and that while this was withheld, he should not be easy to be at any cost to them; that he was acquainted with the trades of a tailor and a shoemaker, and he hoped that while the impediment continued to be felt Friends would be kindly willing to employ him in such business as he was capable of, that he might not be chargeable to any. A season of silence followed, during which tears flowed freely from many eyes. After a time, John, in the pure openings of Truth, spoke a few words by way of ministry and the Spirit so bore witness to his gift, that all obstruction was removed and the flow of unity, first expressed by the Friend who had spoken his doubts, became "as a river to swim in."

Selected for "THE FRIEND."

#### "ROCK OF AGES."

- "Rock of Ages, cleft for me,"  
Thoughtlessly the maiden sung,  
Fell the words unconsciously  
From her girlish, gleeful tongue;  
Sung as little children sing;  
Sang "as sing the birds in June;"  
Fell the words like light leaves down  
On the current of the tune—  
"Rock of Ages, cleft for me,  
Let me hide myself in Thee."
- "Let me hide myself in Thee."  
Felt her soul no need to hide;  
Sweet the song as song could be—  
And she had no thought beside.  
All the words unheedingly  
Fell from lips untouched by care,  
Dreaming not that each might be  
On some other lips a prayer—  
"Rock of Ages, cleft for me,  
Let me hide myself in Thee."
- "Rock of Ages, cleft for me."  
'Twas a woman sung them now,  
Pleadingly and prayerfully  
Every word her heart did know.  
Rose the song as storm-tossed bird  
Beats with weary wing the air;  
Every note with sorrow stirred,  
Every syllable a prayer—  
"Rock of Ages, cleft for me,  
Let me hide myself in Thee."
- "Rock of Ages, cleft for me."  
Lips grown aged sung the hymn  
Trustingly and tenderly—  
Voice grown weak and eyes grown dim;  
"Let me hide myself in Thee,"  
Trembling though the voice and low,  
Ran the sweet strain peacefully,  
Like a river in its flow.  
Sung as only they can sing  
Who life's thorny paths have pressed,  
Sung as only they can sing  
Who behold the promised rest—  
"Rock of Ages, cleft for me,  
Let me hide myself in Thee."
- "Rock of Ages, cleft for me,"  
Sung above a coffin-lid;  
Underneath, all restfully,  
All life's joys and sorrows hid.  
Nevermore, O storm-tossed soul!  
Nevermore from wind or tide,  
Nevermore from billow's roll,  
Will thou need thyself to hide.  
Could the sightless, sunken eyes,  
Closed beneath the soft gray hair,  
Could the mute and stiffened lips  
Move again in pleading prayer,  
Still, aye, still, the words would be,  
"Let me hide myself in Thee."

For "THE FRIEND."

### A Remarkable Preservation of James Dickerson.

The following extraordinary circumstance which attended James Dickerson and Jane Fearon, both of Cumberland, England, when on a religious visit to Scotland, in the early part of their labors in the gospel, was related by themselves, when each was about eighty years of age, one assisting the other in recollecting as they related them.

It was in the borders of this nation (Scotland,) they were traveling with a person whom they had procured for a guide to a town they proposed to reach that night, which being a very dark one, and the rain falling fast, Jane grew exceedingly fatigued and wished much to have taken up lodgings short of the town, if a suitable place had offered, which the guide assured them there was not; but being exceedingly wet and weary and coming up with a good-looking house, James rode up to it and asked if they could have lodging and necessary accommodations. They were told they could, whereupon they determined to stop, which when their guide saw, he appeared very averse to, and finding they would alight, bid them farewell, saying they had no further need of him, but evidently left them with regret, having remonstrated strongly before they rode up to the house against their calling there at all; but they had chosen to speak in the hearing of the family. On their alighting they were shown into a little room where the family dwelt, which had a fire in it and opened into the kitchen or common room. Their horses were taken care of and their wet things put to the fire, and they were apparently likely to be pretty well accommodated. A posset was made for them, cold meat and pie were brought for their supper; but on their first sitting down in the house, they both grew very uneasy, which, however, not knowing how the other felt, they each determined to keep to themselves, till at length, Jane said that her apprehensions were so great and her opinion of the family so bad, that she fully believed the pie to be made of human flesh; which James Dickerson scarcely thought to be the case, saying he ate of it and thought it good. As they sat, Jane observed three ill-looking men come in and in a low voice tell the landlady, "They have good horses," she answered, "Aye, and they have bags, too."

James' uneasiness continued, and his mind became closely engaged to seek for the cause and for Divine counsel how to move, and under this exercise he was favored to believe that if they kept close to that and strictly attended to its pointings, they would be preserved, and way would be made for escape. Then he inquired about their lodging, saying, they wished to write, and should want a candle, and proceeded to retire soon; when they were shown into a chamber on the side of a yard, with two beds in it, without any bolts to the doors. They observed a form or bench in the room, tried it and found by putting one end to the door, it would just wedge in between it and the foot of one of the beds.

In thus being shut in the room, Jane sat down on one of the beds and manifested her distress by wringing her hands and saying, she believed they should never go alive out of that house; on which James sat down by her and advised her to be quiet, and said that he had

been under equal distress of mind from their first sitting down in the house; while under that exercise and seeking for best help, his mind had been favored by that which had never failed him, to believe if they carefully minded its pointings, they would be directed how to make their escape. On which they sat in perfect stillness for some considerable time, attentively waiting for right direction, when at length, James said to Jane, "The time has come for us to flee for our lives;" and having on first coming into the room observed a door opposite to the one they entered, on opening it he found it led to a flight of stairs on the outside of the house next to the road. Believing that was the way for them to get off, he said to Jane, "Take off thy shoes, as I also shall;" and softly opening the door, they perceived by a light through a chink between the first stone and the house, a woman sharpening a large knife. Going softly down the steps and on the road till out of hearing of the house, they then traveled as quickly as possible, he desiring Jane to run, and taking her arm to assist her. After going about half a mile from the house, under heavy rain, they discovered a sort of hovel or cot, where they tried to rest themselves on the hay or straw left for the cattle; but found by the painful sensations renewed on their minds, that this was not safe. Then notwithstanding excessive weariness, and Jane being ready to faint with discouragement, James urged the necessity of their exerting themselves, under the firm hope that they should be preserved. Then they went forward as fast as they could till they came to the side of a stream of water, the course of which they followed to a bridge over which they attempted to pass, but felt restrained when they stepped upon it; on which James said, "That is not our way," and so turned and went forward, keeping down the course of the water; and when they had walked along about half a mile further the water increased greatly in breadth. James stopped and told Jane, who having given way so much to discouragement that she scarcely could lay hold of hope, that they should not totally sink under their present situation, and she told James that she apprehended if they went into the water they should be drowned. But he cheered her, reminding her of the evidence he had of their preservation if they kept a steady eye to best direction, which he believed had led them thus far, and that their way was through that water at that place; and also that he believed they should get safe through to the other side; whereupon, with the hold he took of her arm, she ventured, and they got safe through. Then walking some distance they came to a sand bank and here sitting down, James said to Jane, "I am not yet easy; we must go further;" upon which, Jane said, "Well, I must go by thy faith. I now know not what to do." Then going a little further, they found another sand bank, wherein was a cavity, therein they sat down. After they had sat here a little while, James said to Jane, "I am now easy, and believe we are perfectly safe, and feel in my heart a song of thankfulness and praise." Jane replied, "I am so far from that, I cannot so much as say, 'Lord, have mercy on us.'"

When they had been here about half an hour, they heard the noise of some people on

the opposite side of the river; whereupon James, finding Jane to be alarmed, lest they should be discovered, softly said to her, "Our lives depend upon our silence." Then attentively hearkening, they heard them frequently say, "Seek 'em, Keeper! Seek 'em, Keeper!" They believed they were the men they had seen at the house, accompanied with a dog, and that the dog, having refused to go over the bridge, had followed the scent of their feet along the river-side to the place where they crossed, where, stopping, the men repeatedly cried, "Seek 'em, Keeper! Seek 'em, Keeper!" which they not only heard, but saw the people carrying a lantern. They also heard one of them say they had there crossed the river; upon which they replied, "That's impossible, unless the devil took them over, for the river is now brinkful." After wearing themselves a considerable time in their search they went away, and James Dickerson and Jane Fearon saw them no more.

When daylight appeared, they saw a man on a high hill at some distance, looking about him every way. They continued quiet in their retreat till sometime after sunrise, when, upon taking a view of their situation, they discovered that under the first sand bank from whence they removed, they might have been seen from the opposite shore of the river, which they had not been sensible of, as they could not make the observation the night before. Whereupon considering what they should do to recover their horses, saddle-bags, etc., James said to Jane, "I incline to return to the house;" but Jane proposed going to a town in order to get assistance to go with them to the house. James replied the town from whence assistance may be procured was about ten miles off, that they were strangers and had nothing to do with them. Jane still hesitating, James said, "I incline to go back to the house, fully believing that our horses, clothes, etc., will be ready, without our being asked a question, and the people we saw last night we shall see no more." Jane replied, "I dare not go back." "James said, "Thou mayest, Jane, for I have seen it in that which never failed me;" whereupon they returned to the house and found their horses standing in the stable with their saddle-bags upon them, their clothes dried and ready to put on, and saw no person but one old woman in a corner by the fire-side, whom they did not remember seeing the night before. They asked her what was to pay, discharged it, and proceeded on their journey.

Some time after James, traveling the same way on Truth's service, passed the place where the house had stood, but the house had been totally destroyed, and on coming to the inn at the town, where they had thought to have gone to when, on account of the heavy rain, they took up with lodgings short of it, he inquired what was become of the people and the cause of the house being so in ruins. He was told, sometime after he and Jane Fearon had been there, some travelers who had been observed to go there were missing; and it having long been under a very bad name, and the people being strongly suspected of murdering many who had gone there, the neighborhood arose with one consent and beset the house, taking up the people; and on searching the house and its environs, found the bodies of the

above, who had evidently been murdered, and I think some parts of the body wanting, with a great quantity of clothing which appeared to have belonged to them; on which account the people were tried, and, I think, five of them executed, and the house was razed to the ground.

The above account was read to Sarah Taylor Lindley Murray's in York, (England,) which she confirmed, being then about seventy-four years of age (1790). Sarah Taylor was an eminent minister, belonging to Manchester Particular Meeting, and deceased about 1790.

Our friend Samuel Smith brought the above account in a manuscript with him on his return from his religious visit to Friends Great Britain.

[Since the foregoing narrative, lately received in manuscript, that it was set up in type, has been discovered that it was printed some thirteen years ago in THE FRIEND, vol. 6 No. 1. Still, on account of new readers who have come up since that date, we are willing that the reprint should again appear. ED.]

### War Excitement in Schools.

An English school teacher, writing last year in the New Age, an English journal, gives the following sad picture of the war excitement in schools. It furnishes in itself a strong argument against the perpetration of the sort to war, when the alternative of the way of amicable adjustment of differences is open to the nations. There can be no doubt that the major portion of the instruction given in our schools since the commencement of hostilities, and particularly since the turn of the tide, has been wasted on pre-occupied minds. Here, in a noisy, grimy, stock jobbing seaport, the teacher who considers his life-work a mission looks with terror on the influence of the excitement of the hour. Any moment may bring a hoped-for telegram, that will mean a half-holiday. When the joyful news of the relief of a beleaguered garrison, or the fall of a stronghold of the enemy is announced, it is received with a conglomeration of noise, produced by every syren, hooter, and whistle in the docks, gunpowder on the railway tracks, and above them all, the clanging of bells from the towers of the temples of the Prince of Peace.

That is enough. Work is impossible. Into the playground the boys rush and make a mighty roar of greeting as the royal standard is drawn to the top of the flagstaff. They are adorned with photo-buttons of a dozen of the generals at the front, they march with banners through the streets and add their shout to the already deafening din. When they come back to school again it is only to wait for another telegram. If they are to be taught anything their patriotic fervor must be stimulated. They can write essays only on soldiers; they can only read history of fights; they must feel interested only in the geography of South Africa, and of that benighted part of their knowledge outrivals that of their teachers who do not happen to be amateur statisticians. At the public library the attention is constantly exchanging tales of soldiers for tales of pirates bold, and tales of pirates bold for "Great British Generals." The boy has gotten the mastery—the boy is subme-

No one can count the cost of this degradation of the children—for the future policy the nation is being created in them. Few of them will ever know why this war came out; few of them will ever realize the cost the nation in men, money, social progress and moral prestige; they will only remember it according to the daily and illustrated papers, the bravest of British soldiers fought and conquered the most cowardly nation on the face of the earth. To sneer at every former, to treat with ignorant contempt all efforts to promote international conciliation, and to take up the white man's burden" will be the essence of their conception of nationality.

### Religious Bodies Whose Members do not Vote.

Press reports have lately drawn attention to the fact—not very widely known—that there are in this country several not inconsiderable religious denominations whose tenets require their members to abstain from the vote. In this class are not only the Reformed Presbyterian Church, but all other adherents of the "Old Light," from which the "New Light" in this country seceded in 1833. These "Old-Light" Presbyterians are further debarred from taking the oath of allegiance to the Constitution of the United States. The *New York Tribune* gives the following statement of Finlay M. Foster, of the Third Reformed Presbyterian Church, New York:

The members of the so-called 'Reformed Presbyterian Church of America, adhere rigidly to the 'Solemn League and Covenant' as ratified in Scotland in the year 1688, and which, so far as it is a moral document, was included in the Covenant of 1871. The whole spirit of the Covenant, from its first subscription in 1688, supposes the Government, whether republican or monarchical in form, to be based upon the authority of the Creator. The American Covenanter, therefore, while he does not believe in the union of church and state, insists upon the union of religion with civil authority. On this account he is unable to subscribe conscientiously to the Constitution which begins with the, to him impious words, 'We the people of the United States . . . do ordain and establish,' thereby ignoring the divine authority in civil affairs."

The Reformed Presbyterians hold themselves to be the only genuine representatives of the people who fought and bled in Scotland for the Covenant in the reign of the later Stuarts. They were first established in America in 1698, and now number about ten thousand members. They are unalterably opposed to taking part in any war they deem a Godless government, but have furnished a number of volunteers for service in the late war.

Of the Mennonites, another disfranchizing religious body, *The Tribune* says:

The Mennonites take their name from the first Menno Simons, who was born in Friesland in 1494 and suffered severe persecution for his preaching of adult baptism, even at the hands of the Protestant (Lutheran) reformers of his own day and country. The settlement of Mennonites which established itself at Germantown, Pa., as early as the year 1683, is now represented by twelve different branches of the Mennonite Church. Among all of them small, one of the least nu-

merous is that known as the Reformed Mennonites, the members of which are estimated in books of reference as numbering fewer than two thousand. In place of the XIIIth article of the older Mennonite confession, the reformed confession, drawn up at Strasburg, Lancaster County, Pa., in 1811, under the leadership of Jacob Herr, prescribes the proper relation of church-members to the civil government as follows:

"As Christ avoided the grandeur of the world and conducted himself as an humble minister, none of his followers must discharge the duties of a magisterial office or any branch of it . . . and as they are instructed not to hold any worldly office whatever, they likewise think themselves deprived of the liberty of elevating others to a magisterial or any other office."

"Thus the Mennonite objection to voting is not directed specially against the Constitution of the United States, but refers to civil government in general—*Literary Digest*.

FOR "THE FRIEND."

### LOVELY THINGS.

I love to hear the patter  
Of the softly falling rain,  
Refreshing leaf and flower,  
Falling gently 'gainst the pane.  
I love to hear the murmur  
Of the meadow's wandering brook ;  
I love its crystal waters,  
Meandering in each nook.  
I love to hear the sighing  
Of the wind among the trees,  
And see the branches swaying  
By summer's gentle breeze.  
And yet, I love those coarser notes  
That autumn calls her own,  
The moaning of the wintry winds  
That come with creak and groan.  
The twitter of the little wren,  
The cooing of the dove,  
The humming of the busy bee,  
Are sounds indeed, I love.  
The sunlight streaming through the trees,  
On sultry summer days ;  
And the moon that gives us light at night—  
I love her modest ways.  
And, too, I love good children,  
Of every name and race;  
Christ's meekness in their actions,  
His image on their face.  
These truly are the common things,  
Still they are some I love;  
For they tell so sweetly, plainly,  
There is a God above.

A. A. B.

Ohio.

### War as it is.

The soldier of olden times was a frank and forthright brute, uneducated, rough and callous, upon whom the horrors and miseries of war made but transient if any impression. Murder, pillage and rapine were to him but the minor incidents of his trade, and if he revolted at them he made no record of his protest, because commonly he could not write, and there were no newspapers to print his story if he could write. When he came home he did not tell his neighbors so much about the crimes he had witnessed or committed as about the brave things he had done and the glory he had won, and so the hideous realities of war were covered by the false glitter of its panoply and the wailing of its victims was

drowned in the babble of boasters and the din of swords beating upon shields.

But the warrior of to-day is often a man of education, civilized instincts and human feeling. The old tales of glory entice him into the ranks, and he takes up the trade of killing, not because he is a brute, but because he does not know what it means or because of a sense of duty. When he sees what war really is it appals him, and he sets down the naked truth and sends it home to his friends or to his newspaper. And so the world hears the moans of women and children through the thunder of the captains and the shouting.

Here are two pictures of the glory of war, one from a British officer in Africa, the other from an American in China. The editor of the *Ottawa Citizen*, a lieutenant under Kitchener, describes an expedition in which he took part:

"During the trek, which lasted four days, our progress was like the old-time forays in the highlands of Scotland two centuries ago. The country is very like Scotland, and we moved on from valley to valley, lifting cattle and sheep, burning, looting and turning out the women and children to sit and weep in despair and utter misery beside the ruins of their once beautiful farmsteads. It was the first touch of Kitchener's iron hand—a terrible thing to witness, and I don't know that I want to see another trip of the sort. It rather revolted the most of us.

We burned a track about six miles wide through these fertile valleys, and completely destroyed the village of Wilpoort and a flourishing town of Dullstroom. It was an order and had to be obeyed. But all the same, it was an intensely sad sight to see the little homes burning and the rose bushes withering up in the pretty gardens and the pathetic groups of homeless and distressed women and little children weeping in abject misery and despair among the smoking ruins as we rode away."

A distinguished American officer, writing from Pekin to a friend about the Christian invasion of China, says:

"The whole region from Pekin to the coast, about 115 miles by wagon-road, has been laid desolate by the allies. Every house has been looted and vast numbers of them destroyed. Temples, and palaces, mandarin's mansion and peasant's hut, all have fared alike. Between Pekin and the coast I passed near many villages, beside the city of Tien Tsin, small compact cities, many of them, all 'looted,' silent and empty as the ruins of Nineveh or Babylon. Except such coolies as have been 'rounded up' by the allies and forced to work under guard, not a native in a region lately teeming with human life. That is, no natives outside of the big cities of Tien Tsin and Pekin; possibly they contain one-sixth of their former population. Thousands of people have been brutally murdered; there has been great wanton destruction and other outrages on helpless people. I hope and believe Anglo-Saxons have been less cruel and brutal than others, but they got their share of the loot."

This is what a career of "military glory" and world-power expansion means. This is war stripped of its mask and its tinsel.—*North American, First Mo. 14th.*

THIS Spirit begins in conviction and ends in conversion.

### A Smoky Lot.

One of the greatest difficulties that women have to encounter in training their children, is the influence of the bad examples set by good men. It is easy to warn children not to follow in the steps of a gutter drunkard, but when they quote a wine-drinking minister it is much more difficult.

A writer in the *Reformed Church Messenger* tells a story which will illustrate this:

"A pious mother who, with her husband, had repeatedly cautioned their two sons (respectively about ten and twelve years of age) not to smoke, and promised to punish them in case they disobeyed, one day detected the smell of cigar smoke upon the boys upon entering their home.

"They were at once charged with disobedience, and, after some parleying confessed that they had gone into an out of the way place and gratified their desire.

"When the punishment was about to be inflicted, they pleaded in justification of their course that their Sunday school teacher smoked. 'No difference,' replied the good mother, the habit is an evil one, and if indulged in, will injure your health, lead you to extravagance and perhaps, after awhile, to the use of intoxicating drinks.' 'But, mother, our Sunday school superintendent smokes!' The mother, persisting in the determination to punish the children, was confronted with what was expected to be a full justification of their conduct, 'Why, mother, our minister smokes!' What was to be done under such trying circumstances? Justice had to be satisfied, and the lads were punished for following the example of their spiritual advisers, their Sunday school teacher, their Sunday school superintendent, and to crown all, their own pastor!—*The Safeguard.*

DUST of the sea is one of the mysteries which perplex sailors. No matter how carefully the decks of sailing ships may be washed down in the morning an enormous quantity of dust can be swept up at night.

#### SUMMARY OF EVENTS.

**UNITED STATES**—A message has been received from Minister Conger at Peking, stating that the Chinese plenipotentiaries had signed and delivered the protocol. This removes the last doubt that had arisen as to the sealing of the agreement.

The Chinese are showing the greatest solicitude in securing an abandonment of military operations by the foreign contingent, and a speedy withdrawal of the foreign troops, if not from China, at least from Peking or vicinity, and now that both sides have entered into a solemn engagement by the ratification of this Peking agreement, the United States Government is willing to use its offices to forward these objects.

The Army Reorganization bill, which provides for an increase of the army, has passed the Senate. By it the President is authorized to enlist not exceeding 12,000 natives of the Philippines for service in those islands, with a provision that the total enlisted strength of the army, including these men, shall not exceed 100,000. He is also given authority to maintain a provisional regiment of infantry in Porto Rico, and the language referring to this regiment is such that it might be maintained in excess of the 100,000 limitation, so that the maximum enlisted strength that could possibly be maintained under this bill, including native organizations, is 101,836. Under the present law the permanent regular army of the United States consists of a total commissioned and enlisted strength of 31,472.

An amendment proposed to prohibit the importation and sale of intoxicating liquors in the Philippines, was debated at considerable length, and defeated.

The committee appointed at the late public meeting in Philadelphia, in the interest of better government, has organized a body called 'The Citizens' Union for Good Gov-

ernment. The Union aims, among other things, to arouse public sentiment to the danger of the widespread apathy prevailing among citizens on questions of public moment, to secure the nomination and election of men possessing character, capacity and fitness to public office, to prevent unjust legislation, to secure better election laws, to assist in the suppression of vice, punish those guilty of maladministration in office or misappropriation of public funds, and co-operate with other organizations formed for similar purposes. The Executive Committee of the Allied Organizations for Good Government has issued a table, showing the population in each ward in Philadelphia, the number of assessed voters, the percentage of voters to the inhabitants and the number of illegal names assessed: The total shows 79,667 fraudulent voters on the assessors' lists.

The management of the Wabash Railroad has adopted a rule which prohibits the use of intoxicants by employes before reporting for duty or while on duty.

On account of so many countries having turned their attention to the cultivation of beets for sugar, the markets of the world are becoming filled. The European producing lands are Germany, Austria, Russia, France, Belgium, Holland, Sweden, Denmark, Servia, Bulgaria, Roumania, Switzerland, Italy, Greece and Spain. Persia is just entering the field, and Egypt is realizing that her soil is adapted to the cultivation of the beet.

During last year about 70,000 tons of sugar were produced in the United States, 30,000 tons of which were contributed by 22 cane sugar mills and 49,000 tons by 26 beet sugar works, only 16 of which were completed in time to avail themselves of the entire crop. Twenty-two more beet sugar mills are now either built or building.

In a recent address in New York, ex-President Cleveland thus referred to the present condition of the United States: "Conservatism has, in a great degree, been jauntily cast aside or condemned as opposed to our country's welfare and glory. A strange voyage has been entered upon without count of cost, and without chart or compass. The tried and sure foundations of our liberty and national happiness have been discredited. Reverence for our national traditions has been relaxed and satisfaction with our country's mission has been undermined. The restraints and limitations of our Constitution have become galling and irksome under the temptations of national greed and aggrandizement. Our old love of peace, honor and justice has been weakened, and frugality and contentment are not now traits inseparable from American character. Our country will never be the same again. For weal or woe, we have already irrevocably passed beyond the old lines. The Republic will in some sort be saved. Shall it be only in name and semblance, with fair external appearance, but with the germs of decay fastened upon its vitals; or shall it, though changed, still survive in such vigor and strength as to remain the hope and pride of free Americans?"

Superintendent Talcott, of the State Homeopathic Hospital, at Middletown, N. Y., assigns intemperance as the cause of the greatest number of cases of insanity among the men in that institution, and mental strain and worry the cause of the greatest number among the women.

The owners of the oil well at Beaumont, Tex., have succeeded in controlling the well by placing a valve on it. It is estimated that 150,000 barrels of oil have already flowed from the well.

A penny luncheon, opened in Chicago, has been so successful that it is to be followed by nineteen others. Every article on the menu is one cent, and the bill includes coffee, with sugar and cream; rolls, mush and milk; oatmeal and cream; doughnuts, soup, pork and beans. In one day no less than twelve hundred were fed at this room.

In 1890 only 4 per cent. of the people of the United States lived in cities. To-day 30 per cent. live in cities.

Sixty North Carolina mill owners, said to represent over one hundred cotton mills, met in Greensboro and considered the questions of reduction of hours and child labor. An "agreement and petition" was signed by forty of those in attendance, and it was decided to circulate it among all the mill owners of North Carolina for their approval. It provides that taking effect Third Month 1st, 1901, a week's work shall not exceed sixty-six hours; no child less than twelve years old shall work in a cotton mill during a school term, provided this does not apply to children of widows or physically disabled parents; that ten years shall be the lowest limit at which children may be worked.

There were 477 deaths in this city last week, reported by the Board of Health. This is 8 more than the previous week and 18 less than the corresponding week of 1900. Of the foregoing, 226 were males and 251 females: 51 died of consumption of the lungs; 79 of inflammation of the lungs and surrounding membranes; 17 of diphtheria; 16 of cancer; 19 of apoplexy, and 12 of typhoid fever.

COTTON closed on a basis of 10½¢ per pound for middling uplands.

**FLOUR**.—Winter, super., \$2.25 to \$2.50; Pennsylvania roller, straight, \$3.25 to \$3.40; Western winter, straight, \$3.45 to \$3.60; spring, straight, \$3.65 to \$3.90; city mill straight, \$3.45 to \$3.60.

**GRAIN**.—No. 2 red wheat, 74 to 74½¢.  
No. 2 mixed corn, 43 to 43½¢.  
No. 2 white oats, 32¢.

**BEEF CATTLE**.—Best, 5½¢ to 5¾¢.; good, 5½¢ to 5¾¢.; medium, 4½¢ to 5¢.

**SHEEP AND LAMBS**.—Choice, 4¾¢ to 4¾¢.; good, 4¾¢ to 5¼¢.; common, 3 to 3¾¢.; spring lambs, 5½¢ to 6¼¢.

**HOGS**.—Best Western, 7½¢ to 7¾¢.

**FOREIGN**.—The Ministerial Council at Peking is preparing to take up the second stage of the peace negotiations, and the Chinese government is urging a cessation of military operations by the allied forces.

Russia is earnestly opposed to further military operations in China.

A despatch from Peking says Prince Ching and Li H. Chang, in handing the foreign Ministers the signed treaty, presented objections to its articles, and asked another meeting to discuss modifications.

A Peking despatch says: "French railway engineers have made a breach in the western wall of the Chinese city through which they will bring in the Pao Ting Fu Railway. The Tien-Tsin line will be extended to the wall of Tartar City."

In declining an invitation to a public celebration later in Portsmouth, England, General now Lord Roberts said: "It is most distasteful to me to be honored and fettered and called upon to rejoice while so many are in bitter grief, and before we can properly return thanks that a cloud is being rolled away which has for more than a year darkened the homes and crushed the hearts of so many in our country."

Victoria, Queen of England died, after a short illness, on the 22d inst., aged nearly eighty-two years, and in a sixty-fourth year of her reign. She is succeeded by her son, Albert Edward, under the title of Edward VII, who is now nearly sixty years old.

The British War Office is arranging to largely reinforce the army in South Africa. The landing of heavy guns at Cape Town continues. A despatch from Cape Town says: "Martial law has been proclaimed in every part of the Colony, except in the districts of Cape Town, Simonstown, Wynberg, Port Elizabeth and East London. It has been proclaimed in Tombuland, Graqueland East and East and West Pondoland. It is unlawful for any person in the Cape peninsula, except officials and regular or irregular troops, to possess arms and ammunition or other arms."

A decision of the U. S. Supreme Court has lately been rendered in the Neely case, in which the Court held that Cuba is "foreign" territory within the purview of the act of Sixth Month 6th, 1900; that Cuba is territory held "in trust" for its inhabitants by the United States, and that, pending the pacification of the island, it is the duty of the United States to protect, by all "appropriate legal modes, the lives, liberty and property" of the inhabitants who submit to the temporary Federal authority. The decision furthermore rules that the American Congress can legislate to give full effect to the provisions of the treaty made with Spain, and that legislation providing for the extradition from the United States to Cuba of persons who have committed crimes in Cuba is appropriate and proper legislation under the treaty.

A despatch from Santiago de Cuba of the 20th inst. says: "This section of the island is now suffering from the severest cold known here for years. Much distress has been caused among the natives, who are entirely without protection from the rigors of the climate. A temperature of sixty degrees is quite unprecedented. Many children are without suitable clothing and are very badly affected."

Reports from the Philippines indicate a great deal of sickness prevailing among both naval and army officials in the archipelago. Long terms of service in these islands are likely to impair the most robust constitution according to the views of army and navy medical officers, and a limitation to a period of two years is strongly advocated. This practice was followed by the Spanish authorities when they were in control.

#### NOTICES.

**NOTICE**.—Public meetings for Divine worship are appointed to be held in Friends' meeting-house on Third Street below Market, at five o'clock on Fourth-day evenings, First Month 23d and 30th.

**WESTTOWN BOARDING SCHOOL**.—For convenience of persons coming to Westtown School, the stage will leave Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when required. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, S. C.



# THE FRIEND.

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## Victoria.

We sympathize with our British readers and our whole nation, in their loss of a beloved queen, whom they so highly esteemed, and who would not wish to change. We are sorry that her life ended under a cloud of war, in mourning for which her days were doubtless shortened. For Edward VII, the man, as for Victoria, the woman, may there arise an increase of esteem and love, by virtue of that grace which weighs down all dominion of self under a sense of a momentous responsibility from God, "by whom kings reign and princes derive justice."

What Christendom needs is Christianity.

As long as Christendom flatters itself that Christianity is anything whatever but the spirit of the living Christ in the heart and practice of the individual, so long its profession is hollow and its possession but a borrowed name. "If a man have not the spirit of Christ he is not of his," is a truth that once had an apostle to announce it, and now has the atrocities of nominal Christendom by loot and rape and murder of innocents and grasping of others' goods to confirm it. If these things are heathen practices, they are worse than heathen when done by assumers of the name of Christ, whose name is blasphemed among the heathens because of nominal Christians who belie his spirit (Rom. ii: 24). The sickening deeds of so-called Christendom in China, and also where combatants on both sides profess Christianity, as in South Africa, and the isles of the sea, and such as "of the synagogue of Satan" will say they are Christians and are not.

It is small wonder if these national misrepresentatives of Christianity should give a setback to its acceptance among heathens and to its prosperity among us, from which the twentieth century may not be enough to recover it. Though we might not choose his phraseology, it is no marvel comes over us that Samuel S. Clemens when asked to give a message for the

benefit of the Red Cross meetings at the advent of the century, could reply, "I bring you the stately matron named Christendom, returning bedraggled, besmirched and dishonored from piratical raids, with her soul full of meanness, her pockets full of boodle, and her mouth full of hypocrisies."

Who is there that expects the reflex action of the present spirit and practices of Anglo-Saxons, of Russians and of Germans on foreign soil to be in the least Christianizing to their respective nations, when the forces thus taught return to leaven their communities at home? Had it been a Christian business for which their countries employed them, these emissaries might be expected to return increased and elevated in Christian virtue and purity. But what nation is expecting that?

Yet Christianity demonstrates its Divine power in that it steadily gains upon the world in spite of all forces of anti-Christ that may work under its name to corrupt a so-called Christian land, or to blight a heathen people. So, above this great weight of woe, there is courage to hope for the better and the best to come into dominion, as we "behold the Lamb of God, who taketh away the sin of the world."

Had Christianity been inculcated throughout Christendom as a life,—as the practice of the spirit of Christ—then "Churchianity" need not have been mistaken for Christianity, and a host of subterfuge performances short of the true experience of his spiritual life would not have succeeded so generally in bewildering churches and members with the letter and the surface. So only that the immediate operation and witness of Christ's Spirit in the individual's heart be left ignored, all pious diversions from that in every mentionable religious observance, entertainment and form of expression, suit the Adversary well enough. He has gotten his victims away from Christ's spirit. What matter to him how ecclesiastically in one country, how superstitiously in another, how intellectually, artistically, ethically, civilizedly, or theologically in any country the natural man is kept so, Satan gets his synagogue supplied under all names and professions. The burning of a man at the stake the other day in Kansas, before thousands who preferred witnessing rather than preventing it; the systematic and sometimes mortal injury of the bodies of fellow students for sport, not only in military institutions, the expectation of whose training is human maiming and slaughter, but also too often in institutions established for the culture of a

Christian civilization; the advocacy of carnal warfare even by evangelists who nevertheless are preaching "perfect love," a "second blessing," and holiness of heart; and many other developments, show how inadequately the nation has been taught Christ, and what a teaching, as a nation, we are giving.

As a nation, said ex-governor Boutwell recently, we are teaching brutality to children. To the young, to the innocent we are teaching brutality in South Africa, in the Philippines, and wherever else we raise the flag and demand submission without using due process of law and securing first human rights. The time will come when war will be against property; now it is against humanity.

And whereas Sir Robert Hart, of the Chinese customs, has said that "only the conversion of China to Christianity could save United China from being a menace to the world," we can say the same for the United States or any nation which, though containing so many Christians that are of Christ's immediate life, is not yet nationally Christian; and what could do more to frustrate the conversion of China, than those nations who are confirming her in her conviction of the diabolical nature of Christianity, as some of the Powers have been advertising it before her people?

Our purpose in bringing such exposures a little into view, is to assist the signs of the times in unmasking the delusion of Christendom as to its claim to the name, that we may take alarm to turn, each for himself and herself, to the true condition of Christian life—repentance toward God, faith towards our Lord Jesus Christ, not only as once offered to bear the sin of many, but as coming now again by his Spirit to teach his people himself, that as his sheep they may hear his voice and follow Him in spirit and in deed. Nothing short of being actuated by his spirit will turn the members of Christendom into Christians, so as to make arguments against war and kindred iniquities unnecessary.

Least of all can members of the Society of Friends afford to lower the standard of the law of the spirit of life in Christ Jesus. Had the leaven of Truth for which Friends were raised up to testify, been permitted to leaven the whole body politic, the title of this article would have been uncalled for. And had it leavened all our own membership from the beginning to this day, it would not have been the fault of us as a Society of Prophets, that genuine Christianity is not now the plain characteristic of Christendom.

It is no vain parody of our text to say, that what Quakerdom needs is Quakerism; namely, to live by Christ's Spirit, and by the Spirit to walk and to serve. Its mission is still to inculcate that fundamental Christianity which would have saved national life from the corruption that is in the world through lust; that spiritual life which would have saved churches from ecclesiasticism unto Christ as the immediate Head over all things to his church; a hearkening unto that holy and true Witness on whom our fathers waiting became a society strong in the Lord and of authority among men. Let Quakerdom return to its native Quakerism, as a factor in Christendom returning to its true Christianity, and the Peter-like profession and people now following Christ so far off as, in a time of testing, to deny Him, may yet know the impulse of a forward movement into fellowship with Christ, and such partaking of his Presence as will make them his, in the likeness of that worthy Name by which they are called.

### Praying for the "Success of our Arms."

The re-enforcement of war by the Christian ministry seems to be largely due to the lighter hold which is retained by ministers on their congregations, at least in countries where the voluntary system prevails. The old reverence for the minister no longer exists. In a large number of the country towns he is simply a hired man, whose retention of his place depends largely on his preaching in a way to please the deacons. Consequently, every means has to be resorted to to satisfy the congregation, including agreement with the majority concerning the political questions of the day, such as war. There is no better way of pleasing it, if it be warlike, than praying for "the success of our arms." "The success of our arms," "the protection of our soldiers," are among the numerous phrases by which the preacher seeks to veil from the Almighty the real object of his petition. If preachers would resolutely state with particulars what it is they are asking for, the cause of peace would receive a great impetus; wars would greatly diminish in number, particularly now that the masses have begun to climb up and jostle each other on "the glory-crowned heights."

The attempt usually made to bamboozle the Creator of the universe about the nature and object of war is the grossest attempt of humanity at deception. If preachers were honest, they would, on the outbreak of a war, pray for what actually occurs in every war, successful or unsuccessful. They would approach the throne of Grace with a petition that the enemy might have his optic nerve cut out by a ball; that he might have his pelvis smashed; that he might be disemboweled; that he might lose one or two legs; that he might lie on the field thirty-six hours, mortally wounded; that he might die of enteric fever; that his provision and water might give out; that his house might be burned, and his family left roofless and starving. In this way the real nature of the war would be laid before the public carrying it on, and something would be done to disabuse the minds of the young men and their parents of the idea that war is simply a kind of diver-

sion, in the nature of a football game, which will elevate their character and improve their health and increase their business.—*E. L. Godkin, in the New York Nation.*

FOR "THE FRIEND."

### An Edifying Spirit.

The following letter written to the Abbess of the nunnery at Port Royal, by their pastor, about the year 1664 is to be admired for the candor and humility of the writer, as well as the spirituality of his views, and is offered for publication in THE FRIEND, as the counsel it contains, and the sentiments held forth, seem fitted to this, or any other age.

T. H. W.

WEST CHESTER, First Month, 1901.

LETTER FROM M. de ST. MARTHA TO THE ABBESS OF L.

*My Dear Mother:*—If I have not hitherto spoken particularly to you of your own spiritual state, it has not arisen from any wish to dissemble painful truths, but solely from not being aware that I had anything to communicate on the subject; and I think it against the order of God to make an effort in our own will and understanding, officiously to execute as his minister a commission with which He has not truly charged us; or to deliver in his name, that which is not really his message. But the office I at present hold in relation to your house, having latterly laid your spiritual state upon my conscience, I will now simply note down a few observations, which have arisen in my mind, whilst bearing you on my heart before God, in prayer; leaving them with you to accept or to reject, as his Spirit, the alone effectual guide into all truth, shall direct you.

Let me, however, previously offer a few remarks on the mode of receiving spiritual advice. It often pleases God, not only immediately to enlighten us by the teaching of his Spirit, without any outward instrumentality, but likewise often mediately to instruct us, through the instrumentality of his servants.

When He, who is the truth itself, vouchsafes to become our immediate instructor, it is obvious that the instruction must be perfect; and that it needs no consideration on the part of his fallible creatures, to know whether it is to be adopted, or with what limitation. But the case is far different when that teaching is conveyed through the medium of men. When spiritual advice is conveyed even through the most eminent of his servants, though the treasure is of God, it has passed through the channels of an earthen vessel; and therefore acquires always more or less tincture therefrom. Hence, whenever we receive instruction from our fellow creatures, we should carefully weigh it in the balance of the sanctuary; lest on the one hand, we reject the message of God, because of the unsuitable form in which it may be conveyed, or lest on the other we prove guilty of leaning on an arm of flesh, by hastily adopting, unexamined, advice, a large portion of which may not be intended for us. God reserves to himself the thorough knowledge of every heart. He alone can provide every one his meat in due season; and that which is offered by the best of men, must after all be weighed and selected by him who receives it; lest he should on the one hand rashly reject much that may be valuable; and on the other,

as rashly adopt a great deal that may be irrelevant or unsuitable. Before, then, I proceed to give advice, I beseech you to weigh it in the spirit of prayer.

Having thus said how it appears to me, that the advice of Christian brethren should be received, I will freely say, that it seems to me that your principal error consists in bearing yourself towards the sisters with less condescension and kindness than you ought. You are apt to feel impatient when they do not once enter into your reasons, or readily add your superior lights; and you sometimes remain too much surprised, may be perhaps a little grieved at the occasionally reluctant submission you find in them.

May I not say to you freely, that this defect arises from a root of that very pride which caused the heresy of Pelagius, and which so difficult to eradicate from the human heart. Although we possess a full internal spiritual conviction that the grace of Jesus Christ alone can effect the conversion of the human soul, yet the self-love of falling nature makes us feel as if our words were sufficient to convert hearts, and to eradicate the besetting sins and evil habits of those over whom we are placed. How is it, that when it needed an operation of grace from above to change our heart, that we should so easily flatter ourselves, that it is enough that we speak to correct the faults of those who are under our guidance? And how can we so soon forget the superhuman power, and the long-suffering necessary to influence us, as to be surprised whenever we have something to enlighten them, to find them still wandering in darkness? When it required the beam of the Sun of righteousness to enlighten us; ought we to wonder that they should require more than the dim taper of human illumination, to enlighten them? This secret sentiment of pride and self-love which imperceptibly lurks at the bottom of our hearts, is the cause that we occupy ourselves too much in condemning the weakness of others, and we forget those means by which we really ought to co-operate with God in their salvation. We talk and exhort and reprove beyond measure; but do we pray and mourn for them in secret? We do not sufficiently wait on God, and seek not to go before his hour. We do not feel a charitable patience for the weakness of feeble souls; and we do not take a sufficiently maternal care, not to impose on them burthens which they cannot yet bear, and which only serve to overwhelm them.

Sometimes again, through the same want of watchfulness, we leave them in their infirmities through our negligence; and omit telling them truths, when God has really opened their ears to hear, and when they are truly hungry, we do not mind to present them with solid bread to make them grow. It follows from thence, that not considering the faults of others, with the charity we owe them, we easily slide into a pharisaic spirit. We are so much impatient at the faults of our sisters, only because we flatter ourselves we have similar ones; whereas, perhaps, it is our self-love only which prevents our seeing and condemning them in ourselves in a still greater degree.

If it be true, that we have a solid and sincere desire to serve souls, the first thing which that desire will appear, will be to aid

all faults or weaknesses in ourselves which may place a stumbling-block in the way of those we lead; and which might render our corrections useless, because we do not give them in the right manner; because they are not given in wisdom and love; and because we rather follow our own natural inclination and spirit, in administering them, than the teachings of the spirit of God. Do not fear gentleness if you are truly faithful. Whatever may be our gentleness, if it proceeds from a true Christian charity, we shall not have the less force in mortifying those who need it, but we shall have more light to do so in the manner and according to the mind of Jesus Christ.

And now, my dear sister, that we may have a perfect pattern of the line of conduct to pursue towards them, let us observe that of God, the Holy Spirit, the true teacher of his church, in reproofing, in consoling, and in admonishing us.

I have no doubt, my dear mother, but that you have charity enough to receive well what I propose to you so freely; and even though I could be mistaken in many points, I doubt not that your humility will receive that which may be suitable in what I have said, and that you will kindly do me the same good office; that we both may be followers of that Lord, who not only washed his disciples every whit, but commands them daily to wash each other's feet as they pursue their pilgrimage here below.

### The Story of Eleven Poor Boys.

John Adams, second president, was the son of a grocer of very moderate means. The only start he had was a good education.

Andrew Jackson was born in a log hut in North Carolina, and was reared in the pine woods for which the State is famous.

James K. Polk spent the earlier years of his life helping to dig a living out of a new farm in North Carolina. He was afterward a clerk in a country store.

Millard Fillmore was a son of a New York farmer, and his home was an humble one. He learned the business of a clothier.

James Buchanan was born in a small town in the Allegheny Mountains. His father cut the logs and built the house in what was then wilderness.

Abraham Lincoln was the son of a wretchedly poor farmer in Kentucky, and lived in a log cabin until he was twenty-one years old.

Andrew Johnson was apprenticed to a tailor at the age of ten years by his widowed mother. He was never able to attend school, and picked up all the education he ever had.

Ulysses S. Grant lived the life of a village boy, in a plain house on the banks of the Ohio river until he was seventeen years of age.

James A. Garfield was born in a log cabin. He worked on the farm until he was strong enough to use carpenter's tools, when he learned the trade. He afterwards worked on a canal.

Grover Cleveland's father was a Presbyterian minister with a small salary and a large family. The boys had to earn their living.

William McKinley's early home was plain and comfortable, and his father was able to keep him at school.—*Rocky Mountain Advocate.*

SPIRITUAL growth consists most in the growth of the root which is out of sight.

### Some Account of the Early Experience and Subsequent Travels of Ruth Newlin.

(Continued from page 219.)

16th.—Attended the meeting for ministers and elders. After having relieved my mind feel peaceful.

"17th.—Attended the Quarterly Meeting at large.

"18th.—Attended the same. Before coming to Emporia I thought perhaps we would not stay many days, but for some cause I could not see my way clear to leave. Although I could not see that we should stay until the Quarterly Meeting. But when I was brought into entire subjection to the Divine will, I felt great peace, and could say, 'Not my will, but thine, O, Lord, be done.' I can now leave with great quietness of mind.

"19th.—At the depot at Burlingame. I now see great wisdom in the way we have been led in this visit. Could I have seen all before me at once, I should have been ready to shrink back. Oh! heavenly Father, wilt thou still continue to be with us in all coming days! I do afresh feel that without thee I can do nothing. Of an assured truth, I have no other to flee to in time of trouble or to find strength to help in time of need.

"20th.—Had an appointed meeting at Concord. The roads very bad, but had a comfortable meeting. We had a hurrying time to get to the train at Harveysville.

"21st.—Through the carelessness of the conductor, we were carried on to White City, where we had to stay until three o'clock. Slept a little at a tavern, then returned. Then our kind Friend — took us to his house and to breakfast. It was their meeting day, but I was not able to attend. Word was given out for meeting to-morrow at ten A. M.

"22nd.—There were more Friends at meeting than I expected. After dinner we went to the train for Solomon City, then on the 'bus for Beloit.

"23rd.—Here we are and can not go on until the morning; so we hired a livery team to take us twelve miles to ———s, at Glen Elder, Mitchel Co., Kan., who treated us very kindly, and went with us to the depot before sunrise.

"24th.—Stockton. The farthest end of our journey in Rooks Co. I can not describe my feelings at the prospect of what is before us. Away out here and so far to ride in a hack, in a strange land, not knowing where to find those we wish to see.

"29th.—We hired a man to take us twenty miles. I felt very much for the poor team, so thin in flesh. We arrived at B. Barnett's, near sundown, after calling at many places; but they proved to be vacated on account of the great drouth in the land. Some had nothing to live on or feed their stock on. And many had previously mortgaged their farms for something to subsist on.

We had a favored opportunity at Benjamin Barnett's on First-day. Joshua Craven took us to his house that evening, fourteen miles.

Then from there to Reece Mendenhall's, where we had a meeting at his house for the neighborhood. After meeting I felt a great load had rolled off. And my heart was humbled at the merciful kindness of my heavenly Father to me, a poor worm of the dust. Oh! thou who sees me just as I am, be pleased to

let me see myself. I feel very sensible I cannot keep myself, or stay my mind on thee only in and through thy Grace Divine.

"27th.—Came to Stockton, fourteen miles. Took train at dark for Glen Elder. I almost tremble to think of what a wicked company we had on the train. Reached — at ten o'clock; very tired and worn-out, after traveling so much with a team and walking from the depot. At Lydia Pickering's. Came yesterday. The man drove so fast I feel the effects of it very much. We hear of sickness wherever we are.

"29th.—Back to Glen Elder.

"30th.—Took train for Jamestown, there changed cars for Burr Oak, Jewell Co., I feel as if my labors of gospel love are drawing to a close in this State; considerable of the burden has been lifted, as we leave the settlements behind. Oh! how pleasant to feel that I have followed the line of my duty. We arrived at Burr Oak near noon and found some of our Friends here on business. We are glad to meet dear ones again.

"Seventh-day the 12th.—This is Monthly Meeting here at Walnut Creek. Thou, O, Lord, alone knows my heart and how full of love it is to Friends here. I do crave to be led aright in all things I have to do, and do all to thy honor and glory. O, suffer me not to hurt 'the oil and the wine.'

Evening.—O, the sweet peace of mind I enjoy.

"2nd.—First-day morning. A secret dread is on my mind fearing I may not be obedient in all things, and I am so hoarse I can scarcely speak so as to be heard, and if I should feel it my duty to speak in meeting, it seems as if it would be in vain to attempt it.

Evening.—My peace flows as a river. This morning when we came in sight of the meeting-house, I saw so many people gathering both members and outsiders (and from the other body), apparently to hear what I had to say, I cried in secret to Him I most desire to serve for help and strength. Oh! I am so poor and unable to do anything of myself, to promote thy holy cause. After a long silence way opened for me to relieve my mind of a great burden that rested so heavily upon me.

"6th.—Attended meeting again. I had thought I might not have anything to say. But I found my dear Master must be obeyed in fear and love. Oh! the sweet peace that did follow. After meeting I went to see the dear afflicted Friend, M. J. M. There was a sweet and serene feeling in sitting by her. I believed the Lord was with her when none else was near. I was acquainted with her in her youth. I have often thought if she had been more obedient to her Divine Master, who I believe visited her in very early life, and often called her to a closer walk with Him, and to let her light shine to her surrounding and youthful associates, it would have been a great blessing to her and to them.

"Seventh of Twelfth Month.—At my son-in-law's. I am very poorly. Not much rest all night. Their children are all here except one. Oh! how my spirit yearns for the dear children. They have many temptations and besetting sins to war with on every side. Thou, O, holy Father, thou canst give them ability to withstand the evil of each day. Be pleased to help them in times of great weakness, for surely

the enemy is very busy in this our day, drawing the youth away from thee.

"8th.—Spent in social visiting.

"9th.—I was not as faithful as I should have been this morning, so felt deserted before meeting and in it until near the close, before I could feel the life and see the light on the side of Truth to relieve my mind."

No further account is found of this visit. She reached home on the sixteenth of Twelfth Month, seeming well and very cheerful.

(To be concluded.)

### That Unpopular Question Again.

The late Francis E. Willard found in her early religious history that the wearing of certain articles of jewelry was an obstacle to obtaining the blessing of growth in grace. Referring to the occasion, she says: "Kneeling in utter self-abandonment I consecrated myself anew to God. But I felt humiliated to find that the simple bits of jewelry I wore, gold buttons, rings and pin, all of them plain in their style, came up to me as the separating causes between my spirit and my Saviour. All this seemed so unworthy of that sacred hour that I thought at first it was mere temptation. But the sense of it remained so strong that I unconditionally yielded my pretty little jewels, and great peace came to my soul. All my friends knew and noticed the change."

With how many the giving up of their long-cherished idols is as the severing of their very heart-strings! And how many, on account of their deep-seated love for jewelry and fineries, forfeit the real joys of salvation and the higher altitudes of the Divine life! I once heard Moody speak of a lady who told him that she lacked the assurance of salvation, and that she earnestly desired to have it. At a glance he saw, as he thought, the real cause. Her hands were full of costly rings and her person otherwise adorned with jewelry. He said, "Poor woman, I should think you would lack assurance." But was he not only a representative of many others in the Church? Oh, why should a professed child of God be in such abject bondage to the world? Why permit the unholy goddess of fashion to dictate to us and control us in the matter of our apparel? Let us now carefully, candidly and prayerfully look at a few passages of Scripture which have either direct or indirect bearing upon the subject in question. In Romans xii: 1, we are exhorted thus: "Present your bodies a living sacrifice, holy, acceptable unto God," etc. Yes, even our "bodies" are to be consecrated to God. They are to be a "holy" and an "acceptable" offering unto Him. But how can they be such when decked with the superfluous and showy trappings of the world? How can God be well pleased with us if we adorn ourselves with gay and unnecessarily costly clothing, with flashy gold, ribbons, feathers, pearls and diamonds? And yet this is just the way some professed Christians decorate themselves. And is not this a glaring violation of the Scripture injunction, "Be not conformed to this world?" (Rom. xii: 2).

Again the Scripture says, 1 John ii: 15: "Love not the world, neither the things that are in the world," etc. That is, the things which excite vanity, or minister to pride, or that jeopardize our spiritual interests in any degree. Among the things belonging to the

world, as mentioned in the sixteenth verse of the above named chapter, are "the lust of the eyes, and the pride of life." Ah, how many things are worn simply to gratify the eyes of the wearer, and to excite the admiration of the looker-on, and which foster vanity in both parties!

A conductor on a train sat down opposite a young Christian lady, and politely asked why she dressed so plainly. She in turn asked him, "Why do you wear that special uniform?" To this he replied, "Because the railroad company requires it of me, and I simply comply with its orders." The young lady quickly answered, "And so do I comply with orders. I am in the service of Jesus Christ, and his orders are, according to 1 Timothy ii: 9, that women shall adorn themselves in modest apparel." What a blessed thing for both the church and the world if all Christians possessed this spirit of obedience in reference to the subject of dress.—*Herald of Truth.*

#### CALLED ASIDE.\*

"I have somewhat to say unto thee" (Luke vii: 40.)

Called aside

From the glad working of thy busy life,  
From the world's ceaseless stir of care and strife,  
Into the shade and stillness, by thy Heavenly Guide,  
For a brief space, thou hast been called aside.

Lonely hours

Thou hast spent, weary on a couch of pain,  
Watching the golden sunshine and the falling rain,  
Hours whose sad length only to Him was known  
Who trod a sadder pathway, dark and lone.

Laid aside—

May not this cup of suffering be  
A loving one of blessing given to thee!  
The cross of chastening sent thee from above,  
By Him who bore the cross, whose name is Love.

Called aside—

Hast thou no memories of that "little while,"  
No sweet remembrance of thy Father's smile,  
No hidden thoughts that wrap thee in their hold  
Of Him who did such light and grace unfold?

Called aside—

Perhaps into the desert garden dim.  
Yet not alone, when thou hast been with Him,  
And heard his voice in sweetest accents say,  
"Child, wilt thou not with me this still hour stay?"

Called aside—

In hidden paths, with Christ thy Lord to tread,  
Deeper to drink at the sweet Fountain Head,  
Closer in fellowship with Him to roam,  
Nearer, perchance, to feel thy heavenly home.

Called aside—

Oh! knowledge deeper grows with Him alone  
In secret, if his deeper love is shown  
And learns, in many an hour of deep distress  
Some rare, sweet lesson of his tenderness.

Called aside—

We thank thee for the stillness and the shade;  
We thank thee for the hidden paths thy love hath made,  
And, so that we have wept and watched with Thee,  
We thank thee for our dark Gethsemane.

Called aside—

Oh, restful thought, He doeth all things well—  
Oh blessed sense, with Christ alone to dwell.  
So in the shadow of thy cross to hide,  
We thank thee, Lord, to have been "called aside."

GOD resisteth the proud but giveth grace  
to the humble (1 Peter v: 5).

\*A poem sent two days before her death to Martha G. Dewees, whose obituary is given in the present number.

### A Stundist Exile.

An article from the *Herald of Truth* of unknown, though fairly recent date, has been forwarded to us, speaking of Pastor Vasile Pawloff's visit to this country on behalf of the Stundists of Russia.

This sect has been attracting public attention in Russia since 1861, although some authorities claim that it had its origin in 1817, among some Wuerttemberg immigrants who settled in the Kherson District. They have a written creed, but take the Bible for their guide. The name Stundists is derived from the fact that they, as Germans do, called their meetings "Stunden," *e. g.*, "Biblestunde" (Bible-meeting), "Betstunde" (prayer-meeting). The Russians among whom these pious Germans settled, not knowing the meaning of the word, thought it was the name of their sect, and called them "Stunda." The sect is characterized by strict adherence to what they believe to be gospel teaching. Smoking, the use of intoxicants, profanity, and the use of the judicial oath are not countenanced, and they are strictly non-resistant. So long as they promulgated these doctrines among themselves they were left in peace, but when the adherents of the orthodox Greek Catholic Church began to unite with them the government interfered, and as they did not desire they were punished in various ways many of them being exiled. Among the latter is Pawloff. His great activity made him a special object of governmental scrutiny, for through his labors hundreds of Russians left the "orthodox" church and joined the Stundists. He himself was converted and baptized at the age of sixteen. His parents protested, then persecuted and lastly disowned him. He had been ordained to the ministry by Pastor Oucken Hamburg, Germany, whither he went when his parents refused him shelter, and as a minister he traveled far eastward, even to the border of Persia. In 1887 he was exiled to Siberia for the crime of proselyting; for although nominally there is religious liberty in Russia it is only so in a restricted sense, hence he was caused a member of the orthodox church to change his faith or transfer his membership any other sect, is an offender in the eyes of the law. But in Siberia, Pawloff continued his labors, and at the end of four years returned to his home in Tiflis. Shortly after this upon refusing to sign an agreement not to preach any more, he was thrown into prison. It was some time before his family and friends knew what had become of him, but when the officials were going to take him secretly to the station to start him toward Siberia, for the second term of four years, they were chagrined to see a great multitude of his friends at the depot to see him depart. At the end of this term, during which he lost one daughter by drowning and his wife and three other children by cholera the same year, with only one left him, he again returned. But his movements were so carefully watched by the secret police that he found it impossible to continue his work in Russia, so he went across the Roumanian border, settling in Tultscha, where he is laboring earnestly for the Master. This much-persecuted man of God is so humble and unassuming that a brother in Missouri, in writing us of Pawloff's visit here, said that they could not at first decide whether they should

ke him for a tramp or receive him as a other. After awhile however, it became evint that he was a man of large experience and cellent education, for he is obliged to preach four different languages to his various conegations. His sermons, though clothed in ch simple language that a child could easily derstand them, are profoundly impressive. delegation of his fellow-believers is being oked for whose object it is to interest our ople in their work and also to see the couny with the prospect of planting a colony of eir people in this country.

### Curious Trees.

The "whistling tree," or acacia fistula, is ind in Nubia, and the Soudan. The Arabs ll it "soffar," or pipe, because of the whistg sound that it produces, and the specific name "fistula," a word also meaning pipe or flute, s been given it for the same reason. Insects est the tree and deposit their eggs in its pots. A gall-like excrescence about an inch l a half in diameter is produced at the base the shoots, and when the larvæ have emerged m circular holes in the sides of the shoots e holes, played upon by the wind, produce a istling sound equal to that produced by a eet toned flute. The "cow tree" is so led because it yields an abundant supply of k. To obtain the milk deep incisions are de in the tree, from which the fluid flows o vessels placed ready to receive it. This etable milk is white, somewhat viscid, and an agreeable flavor, and an analysis of it ws that it is very much like the milk of a y in its composition. The cow tree grows the slope of the mountain chain bordering on ezuela.

The "cloth tree" is found at Othahcite, in outh sea. The bark is taken off in long ps and put to soak over night in running er. The soaking softens it, so that the in-fibre may be easily separated from the rest e bark. The fibers are put together in gths of about eleven or twelve yards, and lengths are placed side by side until they at least twelve inches in width, and two or e layers of fiber are put one upon another. e fibers adhere together in one piece, and e material thus formed is beaten upon a oth piece of wood until it becomes as thin uslin. It is then bleached in the air for a ie, when it is ready to be made up into l-thing.

The "stinging tree" of Queensland is pleas- to the eye, but dangerous to the touch. e effects are curious. It causes great pain e person or animal that has the misfortune oet stung by it, but it leaves no wound, no ck of any kind. And for months afterward h part stung is painful in rainy weather or n in any way it gets wet. Frequently it is ssary to shoot horses and dogs that have en stung by the tree, so maddening are its efts upon them.

The "angry tree" grows in Nevada, eastern aornia and Arizona. When in the least rbed, this highly sensitive tree shows its r by ruffling up its leaves and emitting a agreeable odor.—*Svoboda.*

muel Wesley said, on his death bed, "The rd witness,—that is the proof, the strong- roof of Christianity."

### Recollections by James Kite.

Joshua Thomas was a Methodist minister living near the Chesapeake Bay, in the southern part of Maryland. During the war of 1812, a British squadron was anchored near his residence, intending soon to proceed to the attack of Baltimore. The commander requesting Joshua to hold religious service with his men, they were drawn up for that purpose. Joshua addressed them, saying among other things, "You cannot capture Baltimore; you will not be permitted to take it;" and then he spoke to the men as being many of them those whom he should never meet again in mutability. The commander said to him, after the service was over, "We are obliged to you, Mr. Thomas, for your sermon, but you are mistaken in one thing, for we are going to take Baltimore." They sailed away to the attack and in about two weeks returned to their former anchorage, unsuccessful. The captain observing, "Well, Mr. Thomas, we found everything to turn out just as you foretold. We have not taken Baltimore; indeed we seemed, during all the engagement, to see you standing before us and saying, "You cannot capture Baltimore."

Joshua had a feeling impressed upon his mind that he ought to cross the bay on a certain day, and the weather being stormy, passage was dangerous, and there was but one boat competent to cross, the captain of which had been confined to his bed with rheumatism. Joshua, however, went to see the man, and asked if he would take him over next morning. "Why, that is perfectly impossible, you see how helpless I am." "Will you take me if you are well and strong enough?" "I can safely promise you that." Whereupon, J. T. knelt by the bed and asked that the man might be strengthened to take him over. Rising he remarked, "Well, brother, I think you will take me; the Lord has promised it, and He always keeps his word. I will be there at (a time named) and shall expect you." Now all this seemed very strange to the sick man, knowing his weakness. However, on waking next morning he stretched out one arm, why, there was no pain in it; then the other, still no pain. Now he began to move his feet. Yes, he could do so. Finally he got out of bed and dressed. Here he thought of his promise to the preacher. There was evidently nothing to prevent its fulfilment, and so at the appointed time he proceeded to his boat, and in it he found Joshua Thomas, patiently waiting for him. "I knew you would come," was the greeting, "and now we must be careful. I saw in the night two men struggling in the water, I don't think it was we, but they were connected with us. But it is best to be careful." They landed safely and found a suit was in court that day by which my informant's maternal grandfather, except for the testimony J. T. alone was able to give, would lose his case; knowing which, they had sent two young men (her grandmother's brothers), in a boat for him. This had been upset and they both drowned, being those Joshua saw struggling in the water. My informant said I might depend absolutely on the truth of this.

### CURIOUS DREAM.

John Adams was a ministering Friend living in England. Being of an anxious disposition, it was a great trial for him to leave his home

concerns to go on distant journeying, and thus it happened that having a prospect of religious service in Germany, he long delayed setting out; until at length he had in a dream a representation as of the Saviour of the world appearing to him and quering why he had not gone. To which he answered, "If I might but have thy presence to go with me, as I feel it now, I would be glad to go." The answer was, "Thy request is granted. My presence shall go with thee."

Soon after this John started on his mission, but while away, being as usual much concerned and uneasy on account of his home affairs, he had this dream: He says, "I found myself standing on a large plain, where for some time no living thing appeared. At length I saw something approaching, when a living sense arose in my heart with a warning to prepare, for it was the devil. He came and stood about six feet in front of me, in appearance a mighty giant, perfectly black and with a crown of moving flames on his head. After a time he addressed me, "So, John, you have come, have you?" I asked why he questioned the propriety of my coming. "Because thou art deceived, and follows a false light; and I may tell thee that thou hast become a great and open reproach in the neighborhood where thou lives. The more sober part are much grieved, while the looser sort take occasion to profane, saying, 'Lo, this is the man who pretends to inspirations, but now we see the bottom of him.' I replied that I saw the bottom of him, for he was a deceiver. The adversary rejoined 'The cause of thy becoming such a reproach is that thy business has gone to wreck, and thy monetary affairs are all in disorder; this is not the first time thou hast been deceived, and gone on a false motive, but the Lord who is long-suffering, has borne with thee until now.' I told him that he was a liar and the father of lies, that I was there on my Master's service and his presence was with me. So I regarded not what he said to the contrary. 'I see,' said he, 'that thou art hard of belief, but will convince thee before I am done, for thou readeest that in the mouth of two or three witnesses every word shall be established.' 'I grant it, provided they are creditable witnesses, but if thou shouldst bring two or three hundred like thyself, they are not to be credited.' 'The reason,' rejoined he, 'that thy affairs are in such a shape, is that thy wife, who used to be at the helm in thy absence, is now dead, and also there was no one to care for them, and of this I will now convince thee.' Being silent for awhile, I observed something like a box sliding along the ground, and again the living sense arose, with the words, 'Touch not the dead, neither believe the living.' It came and settled down just between the adversary and me, and then the lid slid back and I saw perfectly as if it had been my wife's corpse. Remembering the injunction, 'touch not the dead.' I said 'This looks like another of thy tricks. Who I pray thee, was master of the magicians in Egypt? Was it not thyself? and I suppose thou art not less cunning now. Therefore I believe no more than I did before.' Turning, I saw a man approaching named Thomas, one who had formerly been a servant of mine, and had always been faithful, and so, not regarding the admonitions not to believe the living, I said, 'Here comes Thomas, he is

just from home, he knows how things are, and he will speak the truth.' Thomas answered, confirming with the greatest solemnity all that the enemy had averred, and said that his wife was indeed dead, and his affairs in much disorder, greatly to the grief of his friends, and added, 'I have to believe that if thou wilt return immediately with the help I and some others can give, we may be able to get matters arranged satisfactorily; but if thou dost not, irretrievable ruin must ensue.'

Upon this, John awoke in much distress of mind, and nothing would serve but to go for England directly. Howbeit, as Providence would have it, ere he reached the ship, a letter came from his wife, stating that all was well, and thus proving that the enemy is indeed "a liar."

It being many years since I read this account it may not be verbatim, yet the substance is correct.

### Appreciation of Barclay and Other Spiritual Writings in the East.

The following extract of a letter from Dr. Naudi to Richard Phillips, dated Malta, fifteenth of Ninth Month, 1816, resembles in its valuation of Barclay's Apology, the works of Penn and others of the kind, the recent letters which we have published from Syria.

"I mean in this to give thee and thy worthy Christian Society of Friends, some account of the box full of books (published at various times by the different members of the same Society) as to the distribution of them in these parts. The first which I gave was a copy of the "*Apologia Religionis vere Christianae, auctore Barclay,*" to an elderly man in the Greek Church, Bishop of Janina, who happened to be at the time with me in this place. He is a very pious, good character, fond of the Divine Scriptures and much concerned for the increase of Christianity. He was so pleased with the book of Barclay, whom he calls in his succeeding letters, the true Reformer, that he caused the book to be translated in Modern Greek, and made two or three copies of it, which he sent to his particular friends in his diocese. Besides, I gave him a copy of the Book of Extracts from the Minutes and Advices of the Yearly Meeting, William Penn's "No Cross, No Crown," in French, and a copy of all the others I had. Now this man lives far from us, but I am often favored with his correspondence. I think proper to translate for thee a part of one of his letters, dated at Janina, tenth of last First Month: "Amice in Domino semper. As soon as I arrived in this place from Cyprus, I undertook with renewed courage to distribute the Modern Greek New Testament among my beloved people. It will do well also to have printed in Modern Greek, the 'Apologia Barclay,' and that other book which we have had translated into Italian when together, the Selection of Advices.

"Send me when thou canst other good tidings and other publications if thou gets any more from England, particularly if there is something of that worthy divine, 'Barclay.'"

I sent another copy of the Apology to the Academy at Catania in Sicily, with Wm. Penn's works, the Selection of Advices, four French Summaries, Bevan's Essay, and the Yearly Meeting's Epistle 1813. They were received

with satisfaction, and read with peculiar edification.

I gave a Spanish Barclay to Signor Alberto de Linares, a Spanish merchant, who resided here; he did not much approve of the book, being a strict ceremonial Christian in the Church of Rome. But through him I sent the book to Spain to Valencia, and a pious gentleman there, Don Joseph Riaro de Mendoza, commended the book much, and applied to have some other copies of it, with copies of the Spanish New Testament, one French Barclay, "Point de Croix, point de Couronne," Turford's Grounds of a Holy Life, Penn's Primitive Christianity, and thy pamphlet on Regeneration.

There were sent to Alexandretta to John Manab, all Penn's works, the Book of Extracts, Colley, Brook and thine on Silent Waiting and on Regeneration, a few French Summaries, Beaven's Essay, Brief View, etc., and the only copy I had of Sewel's History of Friends.

This respected friend in answering my letter expressed himself so:

"The books thou sent us were of great edification to me, and comfort to my spirit. The perusal of Barclay's works was in fact of great use to me. It put an end to a good part of the difficulties I had about our blessed religion, particularly how to accord the various Scriptural passages, and what sense to give to them in matter of Christian belief, worship and Working. His principles are really constructed upon the Holy Oracles and upon the foundation of the original genuine Fathers of the Church. I am communicating these new opinions to my friends here, in these vast and populous countries of the Levant; where truly in these latter times the gospel is taking root, and the religion of Jesus is increasing, that it may be laid on a good foundation, and have a permanent growing. I translated and made several extracts of the things which I thought most important for us, as the article about Justification, Regeneration, Ecclesiastic Discipline, Works, etc. I sent part of them to Athanasius Capiniti, a Deacon in Tiflis, and another to Davios Spinocephalon, a worthy Christian of Challis of Armenia.

"I will make a fair copy of these articles in Arabic, with my observation and notes, as to adopt and to explain them according to our present state of religion and send it to thee, perhaps thou mayst advantageously succeed to get them printed in England; that is the place, the elected country, from whence we may expect to have good things; I recommend thee, my beloved friend, never to fail to keep up the most uninterrupted correspondence with your good friends of that country; they shall be our helpers, our comforters. I am reading and making some notes in the Book of Extracts, always with the assistance of our beloved Alexander, who understands a little better the English language. A few extracts from this book about church government and Christian Morality must go accompanied with that of the learned Dr. Barclay. Translate more for me; what thou did was very kind of thee."

To a particular friend of mine of Naples, Anthony Folia, were sent two copies of Penn's "Point de Croix, point de Couronne." A few Spanish Summaries, Woolman's Life and Works, Sarah Grubb's Life, Tuke's Principles, and his Select Passages from the Holy Scriptures, of

which the author gave me two copies when was with him at York, and the selection of Christian Advices. A. Polia wrote as follows:

"My companions and myself profess as usual great obligations to thee for the last parcel books thou sent us. Many things of them have been translating and communicating our friends, who live in other parts of the kingdom. I made a few copies in Italian the selection of Christian Advices. We are ready to publish in this place this little book when the present change began to take place which most likely shall not be for the better and therefore we thought it advisable to leave it for some other time. We must wait with patience rather than hurt the common cause when in time everything shall be done properly I send thee my manuscript. Perhaps thou mayst prevail and get it printed in England then we shall be able to circulate the good book here. The performance of the same author, the Select Passages from the Holy Scriptures was translated directly into Italian and published, and the edition is almost finished, that we are thinking to have another. A translation was taken from E. Martin's Bible. The Bishop Caraunto testified that the collection of the texts is very well selected, and much adapted to its end, and that H. T. must be an enlightened Catholic, and one of the defenders of the Roman Catholic religion in the United Kingdom. With Michel Molin, Guide, though I approve much of it I could not but very little in its favor with the Roman Catholics of these places, and I do not find the reason for it. I fear that the Jesuits in that time had done a great deal against that religion and prevailed to cause his ruin, so far as to imprison him, and destroy his body even among the cruel torments of the Inquisition, etc. This is the way in which I disposed of the books Francis our friend brought to us. Be so good as to forward for us such good tidings, as my friends and myself may be exercised in that love for enlightening our fellow-creatures in obedience to his holy will." A friend of mine G. A. Massini arrived at this place lately from Italy, told me that when he was at Zurich about the beginning of this year, he heard several persons talking about Barclay's Apology at one of the Universities there, and that some Friends to Christianity, particularly Protestants and French, were talking about sending the book to Venice, (which at the present time is the place in Italy most free from books, and make an edition of it there. If this should be the case the book will get much circulated in all Italy, and through all these parts.

### Infidel Honesty.

The following story concerning a learned British infidel is copied from an exchange and is said to be vouched for by Canon Courtenay Moore:

Some time ago, Mr. B—— went to lecture at Nottingham, where his thesis was—'The Bible is an immoral book, and God, its real author, is, consequently, an immoral being.' "I will prove this," said the lecturer, "the Bible itself—e. g., the Bible speaks 'David did that which was right in the eyes of the Lord, and turned not aside from any commandment that he commanded him all the days of his life.' Now," said Mr. B——, "you all know what sort of a man David was; that he was a

er and an adulterer, and yet this Bible of ours says, 'He did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life.' Now, what do you think of your Bible and its Author? Are you not ashamed of it and Him? What have you to say for yourself?

Mr. B—, having bantered his audience in this way, there was silence for a time, which was at last broken by a voice from the end of the hall, which said: "Finish the verse!"

"I have no Bible," replied Mr. B—; "finish yourself!"

"Nor have I one," said the speaker, "yet I will finish it; and the conclusion, which you have omitted, is this, 'save only in the matter of the Hittite'" (I Kings xv: 5).

The feeling against Mr. B—, in consequence of this exposure of his "handling the Word of God deceitfully," was so strong that he hurriedly left the hall and took himself out of Nottingham at his earliest convenience. The young man who replied to him so ably and readily was a native of County Kerry, in Ireland, where he had been brought up under the care of the Protestant Orphan Society. The Arch-deacon Orpen, rector of Tralee, Kerry, can certify to the truth of this incident.

*The Armory.*

### What of the Future?

As the nineteenth century expires and the twentieth is born, many and varied will be the fates of men as to where the world stands and what it may hope for in the time to come.

We see a tremendous contest going on in every range of civilized life, a battle seemingly doubtful when viewed in some quarters of the world, but apparently most discouraging. In religion, government, business and society the contrasts are sharp. It is the struggle of self-interest against an enlightened desire for the welfare of the whole. It is full of varied and picturesque incidents. It bears witness at least to abundant life, even if men are hopelessly divided in their judgment as to the drift and probable ultimate outcome of the conflict. There is, of course, the greatest danger of forming a partial judgment, based on too limited a supply of facts, or on too meager an experience of man's intellectual and spiritual forces, upon too fragmentary or ill related a reading of history. We must climb high beyond the timber-line on the mountain-side of human life, beyond all the common obstructions of vision, if we would successfully sweep a great horizon and descry the extended verge the full movement of the world.

Whether through moral or intellectual fault in the working of a man's mind it is easy enough to drift in contrary directions toward optimism or toward pessimism. The confusion of noise, the garments rolled in blood" with which the nineteenth century goes out, may lead us to a hasty and unwise despair; or the vast material achievements of the age may lead us, if we are materialistically inclined, to an equally false hope. We must beware of either mistake. In our judgment, the time is one of great spiritual and intellectual struggle in which hope should predominate over doubt and fear, not because we seek it near at hand, but because our course lies along the king's highway

of eternal moral law. The nature of that country into which our road leads us is well known, and it is a fair and pleasant land.

The spiritual force which Christianity brought into the world, the power of love, the respect for humanity, the belief that man has greater possibilities than eye hath yet seen or ear heard;—this faith is stronger in the world than it ever has been. The demand that justice and love shall be enthroned in the earth was never so imperative as at present. Those who believe in these forces as coming from God himself, as being part of his very nature, or rather who know these forces as a man knows weapons which he has tested before entering battle, may still be a minority, possibly a very small minority of mankind, but never before in the history of the world were folk of this way of thinking so many in number or so resolute in spirit as now. While truly the age is materialistic, never before did any age have born into it so many who knew and trusted spiritual and moral truth as to-day. It is true that just as the new century begins, the clamor of war, of industrial competition, through many nations and in many parts of the world, is loud and appalling—that thousands seem to have lost faith in any power but force and are skeptical of controlling men by reason and love; it is true, saddest of all, that our own America, which seemed to be the torch-bearer for the rest of mankind, guiding them out of the night of absolutism and oppression into the ways of peace, justice and friendly co-operation, has for the moment extinguished the sacred flame, to the confusion of her lovers, and amid the delight of those who hate and fear her. It is only an aberration—distressing, but temporary. It is true that the great majority of the professed ministers of Jesus Christ have been swept by that gust of passion and illusion which has wrought such mischief; that they have forgotten the teaching of their Master and have run with the rest of the world after false leaders. But it is also true that the stones have cried out at their silence; that thousands upon thousands—no thanks to them—have heard the voice of Christ himself and have followed, though not sheep of [an ecclesiastical] fold. Better that they though alien sheep had followed Him, than that they should have been sheep of the fold and have gone astray.

And so as the twentieth century dawns there is slowly, painfully forming a mighty army from all nations, climates, and tongues, professing faith and not possessing it, but at least reaching after its substance, who, though expressing themselves through jarring and apparently contradictory creeds, yet believe in God—not as a far-distant enthronement or careless cruel force, but as the great Creator of all the visible world, with its glorious beauty and majesty, its harmony of law; but better, higher still, as the Creator of the moral universe of which man is a part, the noblest and highest; man with a grand though chaotic past, and destined to a far more glorious future. They believe that the law of God and the love of God have been but faintly and imperfectly understood in past ages, even by the best of men, and that the future promises an infinitely greater acquisition in this illimitable field of discovery. In this new grouping of men, great as must be differences about dogma,

there is a general concurrence of honor and reverence to Jesus Christ for the extraordinary explanation which fell from his lips during his brief teaching time, and for the extraordinary practicality with which his life exemplified his teaching. And even among those who may not mention his name, or who dispute as to his authority, there will be agreement with the rest in this: that his wise and perfect love toward God and man is the great force which must control the future of the world whenever it moves upward, not downward; wherever the animal is conquered by the spiritual, wherever men shall attain to that glorious vision which those prophets, poets and philosophers whose words have stood the test of time, have foretold, or sung, or reasoned.

This new army of men and women, knowing what this regenerative force has wrought in their own lives, and knowing that they are of the same flesh and blood as other men, are confident of what it will some day accomplish in the lives of others. Reading in history how great have been its victories in individual lives in banishing fixed customs of cruelty and wrong, they know that it will not rest until it has wrought the same glorious work for nations. It has banished blood feuds and the duello in private and social life; it will banish them in national life. It was the better spirit that won success in the one case; it must be equally potent in the other. Suitable methods will be found when men, moved by this spirit, demand them. Not because of cost or for utilitarian reasons will the change come, but because mightier is the spirit of love than hate, of kindness than cruelty, of knowledge than ignorance. In every case the victory will be a spiritual and an intellectual one. The same forward movement, with its ebb and flow, of course, but still forward, will be witnessed in society, in business, and in personal life. Horrible vices, which now scourge society, growing out of the rich preying upon the poor and weak, will be greatly controlled, for this spirit of love and wisdom, acting partly through man's soul and mind, will teach him that vice is insanity and misery; restraint of passion, lifting of desire up into the calm clear air of spiritual and intellectual intercourse, against which there is "no law,"—that in this course and in it alone man may find pure and immortal delight. He will learn that in obeying the highest law of his being there is peace; in its violation there is only the company of demons and despair. And while all this for those who disobey will be but an incredible vision, never to be realized, an iridescent dream from which we wake to a morning all the more chilling and gray for having had the rainbow dream, it is a reality, tangible, certain to be had now with the coming of the new century upon a single condition; obedience to the higher law—forgetfulness of self; a consecration of every faculty to its true use: the service of others, and a faith in the possibilities of others. This change in man's motive starts at a single point—his will: it ends in boundaries that no man can set.

The battle is set in array. It is one of those "good wars," of which, as Sir Phillip Sidney quaintly and truly said, a man having heard of, should "go to it."—*City and State.*

HUMILITY is of Divine planting.

### Items Concerning the Society.

Persis Halleck, Martha Otis and Jesse McKeel, Friends from the State of N. Y., arrived at Woodland, N. C., on the 11th of this month, and were kindly entertained at the homes of Benjamin P. and Walter J. Brown. Since coming into this locality, they have spent most of their time in visiting families. On First-day 13th, they attended Cedar Grove Meeting, in the town of Woodland, which was large and proved to be a favored season. On the 19th they were at the Monthly Meeting held at the same place, which, I believe, was held to the honor of Truth. They produced minutes from their meetings at home, which were read in both men's and women's meetings and their acceptance recorded, and the clerks were directed to give them returning minutes on behalf of the meetings. These dear Friends have been kindly received by the members of Rich Square Monthly Meeting; the tender youth, as well as the older members. It is their prospect now to remain in the limits of this Quarterly Meeting until near spring. The members of Rich Square Monthly Meeting have endeavored to maintain the principles and testimonies of the early Friends through all these deep proving seasons in which we have had to pass through. As such we welcome all real Friends coming amongst us. B. P. E.

### SUMMARY OF EVENTS.

UNITED STATES.—The Senate has ratified the treaty with Spain for the acquisition of the islands of Sibutu and Cagayaa, of the Philippine group, at a cost of \$100,000.

The annual Pension Appropriation bill, now before Congress, carries \$145,245,230. This is the largest appropriation on record. The total number of pensioners now on the roll is 993,529. Ten years ago there were 537,944. Twenty years ago there were 250,802.

A bill has been reported favorably by the House Committee on Public Lands providing for the establishment of the Cliff Dwellers' National Park in New Mexico. The object of this bill is to preserve the prehistoric caves and ruins of the cliff dwellers, and about 155,000 acres of land is dedicated to the use of the Park. The prehistoric remains include picture writings, carved stone lions, cliff houses, cave dwellings and community houses. The land lies in an altitude of from 6000 to 9000 feet above the sea, and the climate is delightful. There are many of these ruins elsewhere in New Mexico, Arizona and Colorado, but probably in no other locality are such extensive remains found in so small a space. It is estimated that there are tens of thousands of the cliff dwellings, and that from one eminence 2000 of them may be seen. Some of these communal residences are two and three-stories in height, and contain from 1000 to 2000 rooms each, with underground council chambers.

The Philippine Commission has made a lengthy report to the President. In it they say: "From all the information we can get, it seems clear that a great majority of the people long for peace, and are entirely willing to accept the establishment of a government under the supremacy of the United States. They are, however, restrained by fear from taking any action to assist the suppression of the insurrection. Any one suspected of giving information to the Americans concerning the insurgents is immediately marked for assassination. The ramifications of the conspiracy are so wide that it has effected the terrorism of an entire people." The President has sent this report to Congress with an earnest recommendation for additional legislation "to assist in their peaceful industrial development."

President Schurman, of the former Philippine Commission, is reported as saying that the natives "seem more hostile to the white race, and more united against the United States, than they were in the beginning of 1899."

In a recent speech in Congress, Senator Towne, of Minnesota, declared and urged "that justice, the public welfare and the national honor demand the immediate cessation of hostilities in the Philippine Islands upon terms recognizing the independence of the Philippine people and conserving and guaranteeing the interests of the United States."

The imports into the United States during the year 1900 amounted to \$829,019,337, as compared with \$798,967,410 in 1899. During 1900 the total exports were \$1,477,949,666, as against \$1,275,467,971 in the previous year.

Washington authorities have been requested to send Federal troops into the Creek country, in the Indian Ter-

ritory, to quell the uprising of fullbloods known as the Snake Bands, who are creating depredations west of Eufala and threatening the lives of both whites and the neutral Indians. The opposition of these Indians to the allotment of their lands appears to be one of the chief reasons for their action. Troops have been ordered to go to Muscogee. A band of Choctaw Indians has joined in this uprising. They include all those Indians who are opposed to allotment, and the conflict is between them and the treaty Indians. These Indians claim that they are the original treaty Indians, who desire to stand by the treaty rights guaranteed by the United States long ago, which they would never voluntarily surrender. Crazy Snake, the leader of the Creeks, was taken prisoner on the 27th, near Eufala, I. T.

It is said that a large factory will soon be established in Atlanta, Ga., to make printing paper out of cotton. It is claimed by those who have made it a study that the fibre of cotton makes a most excellent and durable quality of printing paper, and that it can be made very cheaply.

The Navy Department at Washington has practically completed arrangements for sending a party of scientists to the island of Sumatra to observe the total eclipse of the sun on the seventeenth of Fifth Month next.

Six hundred thousand persons are said to be employed in the electrical industries of the United States.

There were 536 deaths in this city last week, reported to the Board of Health. This is 59 more than the previous week and 38 more than the corresponding week of 1900. Of the foregoing, 276 were males and 260 females; 53 died of consumption of the lungs; 69 of inflammation of the lungs and surrounding membranes; 15 of diphtheria; 17 of cancer; 25 of apoplexy, and 16 of typhoid fever.

COTTON closed on a basis of 10¢c. per pound for middling uplands.

FLOUR.—Winter, super., \$2.25 to \$2.50; Pennsylvania roller, straight, \$3.30 to \$3.45; Western winter, straight, \$3.45 to \$3.60; spring, straight, \$3.65 to \$3.90; city mills, straight, \$3.50 to \$3.65.

GRAIN.—No. 2 red wheat, 77½ to 77½c.

No. 2 mixed corn, 43½ to 43½c.

No. 2 white oats, clipped, 32½c.

BEEF CATTLE.—Best, 5½ to 5½c.; good, 4½ to 5c.; medium, 4½ to 4½c.

SHEEP AND LAMBS.—Choice, 4½ to 4½c.; good, 4½ to 4½c.; common, 3 to 3½c.; spring lambs, 5½ to 6½c.

HOGS.—Best Western, 7½ to 7½c.

FOREIGN.—Queen Victoria, it is said, died of senile decay, but it is believed that her death was hastened by her anxiety in regard to the war in South Africa, and her sympathy with the sufferings caused by it. Her eldest grandson, Emperor William of Germany was present at her death, and remains in England to take part in the public obsequies, which are to be of a very elaborate and imposing character. The interment is to be on the 4th of Second Month. The death of the Queen has made a deep impression throughout Europe and the civilized world, and her funeral will probably be attended by representatives from many nations, including the United States.

Edward VII of England in a speech before the Privy Council said: "I have resolved to be known by the name of Edward, which has been borne by six of my ancestors. In doing so I do not undervalue the name of Albert, which I inherit from my ever-to-be-lamented, great and wise father, who by universal consent, is, I think deservedly known by the name of Albert the Good, and I desire that his name should stand alone. In conclusion, I trust to Parliament and the nation to support me in the arduous duties which now devolve upon me by inheritance, and to which I am determined to devote my whole strength during the remainder of my life." In taking the oath the new monarch assumed the title of Edward VII, King of the United Kingdom of Great Britain and Ireland and Emperor of India. In wealth, territory and population this is probably the greatest realm ever ruled by a sovereign in ancient or modern times. The total area, including the colonies and dependencies of his vast domain is over 11,000,000 square miles, containing a total population of 366,000,000.

In a speech in the British Parliament Lord Salisbury said in reference to the influence of the late Queen over public affairs: "Her wonderful powers of observing with absolute strictness the limits of her powers as a constitutional sovereign, and at the same time maintaining steady and persistent influence over the actions of her ministers inspired the greatest admiration. She always maintained a rigorous supervision over public affairs, giving her Ministers the benefit of her advice and warning them of dangers. No minister could disregard her views or press her to disregard them without feeling he had incurred a great danger. She had brought the country peacefully through a great change from old to new England. She possessed extraordinary knowledge of what people would think. He had always said that when he

knew what the Queen thought, he knew for a certainty what her subjects would think, especially the middle classes."

A despatch from Pekin says: "The Ministers have decided not to reply to the request for explanations of the joint note until the Chinese shall have proved by their acts that they intend to give satisfaction, and the conditions shall have been accepted as to the primary question of punishments."

Li Hung Chang is reported to have said: "The gradual evacuation which the American Government so opportunely proposes is a solution of all our troubles. When it begins the commercial and all the usual relations will be resumed, and the anxieties which have oppressed will vanish. There is not the slightest design on the part of China to do less than her agreement, but we ask the Powers not to insist on the impossible, but to help us, in consideration of our intelligent appreciation of the situation, to execute the demands to which, to avoid war, we have acceded."

Some of the American missionaries are preparing to return to China at an early date. Acts of violence appear to have nearly ceased, and negotiations are proceeding slowly. A despatch from Pekin says: "There has been great distress in the province of Shan Si, owing to the famine, and thousands have died. The Court has ordered rice relief to be issued in large quantities." On the representation of the foreign ministers, the court has ordered that no discrimination should be made against professing native Christians under penalty of death.

In Belgium there are more than 50,000 dogs used for draft purposes. They are mostly employed by milk peddlers and small farmers.

An offer has been accepted by the British Government for laying a submarine cable from Vancouver, in British Columbia, to Queensland, in Australia. The length of the cable would be, allowing 10 per cent for "slack" actually used, 7986 nautical miles, as follows: Vancouver to Fanning Island, 3561 miles; Fanning Island to Fiji, 20 miles; Fiji to Norfolk Island, 961 miles; Norfolk Island to Auckland, 537 miles; and Norfolk Island to Queensland, 834 miles. The total cost, including some branches New Zealand, etc., will be nearly \$10,000,000, and is to be finished by Seventh Month 1st, 1902.

A despatch from Cape Town says: General Kitchener is disposing great forces semi-circularly, and his extreme left is resting on the sea to circumvent the Beers. Columns move simultaneously, in touch with each other. A number of conflicts between small bodies of Beers and British troops have taken place.

A large Dublin manufacturer has a room entirely finished with Irish peat. The carpets on the floor, the curtains at the windows and the paper on the wall are made from this substance. For years he has experimented with the material, which is now very largely exported as fuel, and he has discovered that from it it is possible to procure almost any kind of fabric.

PASSAGES FROM HOLY WRIT, Chosen and Arranged for Family Reading, the Private Reading of Children, and Use in Schools.—The late Thomas P. Cope left on his decease a number of copies of the Compilation made by him from the Scriptures, with the above title. His executors and family desiring to give to this publication a wide circulation as possible, copies will be supplied without cost except for freight, in packages of not less than one hundred copies to one address, to those who are willing to distribute them gratuitously among interested persons. The "Passages" are from the text of the revised version, the type is clear and the size convenient. Applications should be sent to DAVID J. BROWN, Executor, or to THOMAS P. COPE, Jr., No. 1 Walnut St., Philadelphia, Pa.

NOTICE.—A public meeting for Divine worship is appointed to be held in Friends' Meeting-house, on Twelfth Street, below Market, at five o'clock, on Fourth-day afternoon, Second Month 6th.

DIED, at Lakeside Hospital, Cleveland, Ohio, on morning of First Month 18th, 1901, MARTHA G. DEWEES, beloved wife of Joshua Dewees, Barnesville, O. She was a member of Somerset Monthly Meeting of Friends. Present in the attendance of religious meetings when she was to do so; often sitting in much bodily suffering and therein. It was her increasing concern day by day to be nearer and nearer the Master, not trusting in her own works, but in the mercy of the Lord Jesus Christ. We believe her life here was not in vain. Much might be said of the peculiarly sad taking away of this dear friend of her bright and cheerful disposition, of her careful not to offend her Lord and Master in word, thought or deed. "Blessed are the dead that die in the Lord henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them."



# THE FRIEND.

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Some are waiting in order to be idle; others waiting in order to hearken and obey.

For the Christian under trial the question is, "How much can I bear?" but "How much my Saviour and I together bear?"

Christ's coming a second time, as promised them who should look for Him, and therefore a coming that has been and is fulfilled in such, is largely overlooked throughout the professing Church.

It requires a large broad-mindedness to comprehend principles in their true spirit, and a single-heartedness to adhere to them in practice because of that spirit. But nothing else becomes so easily derided by minds too narrow to receive the principles.

REDEEMING THE TIME.—A reason put before the apostle for "redeeming the time," because the days are evil." So our concern of heart should be to make them good. What a strength is inspired in a right-minded man by a redeemer who knows that his Redeemer will.

FOR "THE FRIEND."

The Peace Conference at the Hague.

In the dark shadow which now rests upon the continent of the great English-speaking nations on account of the wars in which they are severally engaged, the beneficent labors of the recent Peace Conference at The Hague do not seem to have been as clearly seen and practically appreciated, as we believe they must be in the future. It is well to recall the firm and the honest character of the effort for the good of mankind of this memorable gathering of representative men from the different quarters of the globe; and not to lose sight in the belief that such an important effort in the world's history will not have been in vain. We have been the more deeply impressed with these sentiments by the perusal

of a work describing its inception, progress and end.

Frederick W. Holls, one of the American members of the Conference has lately presented to the public an account of this remarkable gathering, and the valuable results which it has accomplished, especially "in the promulgation of the Magna Charta of International Law, the binding together of the civilized power in a federation of justice, and the establishment of a permanent International Court of Arbitration."

One hundred delegates met on the eighteenth of Fifth Month, 1899, in the "House in the Wood," or summer palace of the Dutch royal family, about one mile from The Hague, the capital of the Netherlands. These delegates were accredited to this important assembly by twenty of the different governments of Europe, by the Government of the United States, that of Mexico, (the only ones from the Western Hemisphere,) and by China, Japan, Persia and Siam. The Pope of Rome and the various Republics and countries of Central and South America, and of North and South Africa had not been invited by the Czar of Russia, at whose instance this Conference had been called together, and these countries were consequently not directly represented.

As an aid to its preliminary work, a number of suggestions had been formulated by the Russian Government and its delegates, one of whom, Baron de Staal, its Ambassador to England, was elected President of the Conference. These suggestions formed the basis upon which its deliberations proceeded.

The work of the conference was chiefly in two distinct directions, first in lessening the horrors of war, and secondly in its prevention. The subjects included in the first subdivision were referred to two different committees, whose efforts may or may not have a permanently beneficial effect; those in the second subdivision to a third Committee, in reference to which the author says, "No proposition before the Conference was received with more sympathy and favor than the plan for the establishment of a permanent Court of Arbitration. It formed from the first a keystone of the proposals formulated and presented on behalf of the United States, and almost from the moment of their arrival at The Hague, the American representatives declared that the realization of this idea was their chief object at the Conference. The Government of Great Britain shared this view most cordially, and the honor of taking the lead in the practical effort of securing its adoption belong to the eminent first delegate from that country." It is the consummation of these plans, reduced to a practical system, that gives the chief interest, and we believe, permanent value to the labors of this body.

The author continues, "There can be no doubt

that the establishment of a permanent Court of Arbitration satisfies one of the most profound aspirations of civilized peoples. In view of the progress hitherto attained in the mutual relations of States, this great institution can and ought to be a mighty power, making for the cause of right and justice throughout the world. The organization of such a court was soon found to present no insurmountable obstacles, upon the one condition, however, that it must be founded upon the principle that the community of nations is one of co-ordination, and not of subordination, and that this new organ of international justice must always retain, as M. Descamps expressed it, the character of 'a free tribunal in the midst of independent States.'

"In the elaboration of the plans for the court by the 'Comite d' Examen' the project submitted by Lord Pauncefoot, on behalf of Great Britain, was, by common consent, accepted as the basis of the discussion. Besides this the delegations from Russia and from the United States presented plans of which the more valuable features were incorporated in the final report of the committee." In the discussion of the various features of this plan, as they were developed from time to time, an earnest desire became manifested by almost, if not all, the delegates to establish a tribunal and mode of procedure which would command the respect of the nations of the world, both those who were represented in the Conference and those who were not, and one which would be practicable in its operation. This earnest desire coupled with a mutual conciliatory spirit, achieved much in the deliberations of the thoughtful and capable men entrusted with this momentous subject; and helped to surmount obstacles which at times appeared likely to prevent harmonious action. Perhaps the greatest of these difficulties arose from the character of the instructions given by the German Government to its representatives, from which it appeared at one time that this warlike Power might discontinue its co-operation in the establishment of the permanent Court of Arbitration. In order to remove this obstacle, the sessions of the committee were suspended by common consent, that an opportunity might be given to the German Representative to return to Berlin to discuss the objections which had been raised with his superiors there, in which visit he was accompanied, with the cordial assent of the other members of the committee, by Frederick W. Holls, of the United States, the author of the book under consideration. The joint efforts of these two delegates were entirely successful. Other crises in the deliberations, he remarks, "were also averted without friction or publicity."

The earnest and sincere feeling which prevailed is exemplified in a discussion which arose upon article 27, of the agreement, which, as

finally agreed upon, is as follows: "The Signatory Powers consider it their duty, in case a serious dispute threatens to break out between two or more of them, to remind these latter that the permanent Court of Arbitration is open to them. Consequently they declare that the fact of reminding the parties in controversy of the provisions of the present convention, and the advice given to them, in the higher interests of peace, to have recourse to the permanent court, can only be considered as an exercise of good offices."

In reference to this, Frederick W. Holls writes, "According to this Article, every Signatory Power recognizes a new international obligation, as a duty toward itself and every other Signatory Power. Next to the establishment of the permanent Court of Arbitration, this Article undoubtedly marks the highest achievement of the Conference, for no doubt the establishment of the Court would have been incomplete, if not nugatory, without this solemn declaration, which is undoubtedly 'the crown of the whole work,' as it was declared to be by one of the American representatives in the Committee on Arbitration.

After some discussion on other points involved in this Article "The representatives of the Balkan States, notably of Servia and Roumania, made strenuous efforts to omit the word 'duty,' and their repeated reference to the distinctions between great and small Powers gave occasion for a spirited reply from Professor Zorn, of Germany, in which the cordial adherence of the German Empire to the Convention as reported by the Committee was most forcibly and unreservedly declared and later on for a speech from M. Bourgeois, [delegate from France], which ended with an outburst of eloquence which electrified the Conference and led to a withdrawal of all hostile motions:

"The moral duty," said M. Bourgeois, "of the provisions of Article 27, is to be found entirely in the fact that a common duty for the maintenance of peace among men is recognized and affirmed among nations. Do you believe that it is a small matter that in this Conference, not in an assembly of theorists and philosophers, debating freely and entirely upon their own responsibility, but in an assembly where the Governments of nearly all the civilized nations are officially represented, the existence of this international duty has been proclaimed, and that the idea of this duty, henceforth introduced forever into the conscience of the people, is imposed for the future upon the acts of the Governments and of the nations? My colleagues who oppose this Article will, I hope, permit me to say this: I fear their eyes are not fixed on what should be their real purpose. In this question of arbitration they appeared to be concerned with the conflicting interests of the great and small Powers. I say, with Count Nigra [delegate from Italy], here there are no great, no small Powers; all are equal in view of the task to be accomplished. But should our work give greater advantage to any Powers, would it not assuredly be to the weakest?"

"Is not every establishment of a tribunal, every triumph of an impartial and well considered decision over warring interests and passions, one more safeguard for the weak against the abuses of power?"

"Gentlemen, what is now the rule among

individual men will hereafter obtain among nations. Such international institutions as these will be the protection of the weak against the powerful. In the conflicts of brute force, where fighters of flesh and with steel are in line, we may speak of great Powers and small, of weak and mighty. When swords are thrown in the balance, one side may easily outweigh the other. But in the weighing of rights and ideas, disparity ceases, and the rights of the smallest and the weakest Powers count as much in the scales as those of the mightiest.

"This conviction has guided our work, and throughout its pursuit our constant thought has been for the weak. May they at least understand our idea, and justify our hopes, by joining in the effort to bring the future of Humanity under the majesty of the Law."

This Committee held eighteen sessions, usually three in a week, from two o'clock until six o'clock in the afternoon, and the discussions which were often of the greatest interest were conducted in privacy—the exclusion of reporters who might communicate prematurely to the public the sentiments expressed, having been early agreed upon. "While the ordinary language used," says F. W. Holls, "was of course French, the familiarity of nearly all the members with English and German led to the occasional use of these languages; the Secretary, Baron d'Estournelles, [delegate from France], giving notable assistance in the way of immediate, accurate and graceful translation."

He also writes, "It may be added that the American Commission received a very large number of telegrams and letters expressing sympathy and good wishes, and emanating from the most diverse sources. Every one of these messages was gratefully acknowledged, and their reception not only upheld the hands of the American Commission, but also made a more or less profound impression upon the members of the Conference from other countries, who regarded the interest of the great New World Power of the West in the cause of peace and arbitration, as a most significant and important sign of the times."

The "treaty" as it has been called was signed Seventh Month 29th, 1899, by the representatives of sixteen Powers. It has since been signed and ratified by all the Powers represented at the Peace Conference. It was ratified unanimously by the Senate of the United States, Second Month 5th, 1900.

In concluding his review of the results accomplished by this Conference, the author remarks, Any one who would have predicted, even as late as Seventh Month, 1898, "that a Conference would meet and accomplish even a fraction of the results attained at The Hague, that the subject of a Federation of the civilized world for justice would even be discussed not by enthusiasts and private individuals, but by leading diplomats of all civilized nations, called together for that purpose by the most powerful autocrat in the world, would have been regarded as a dreamer, if not as demented. At the beginning of the Conference the members themselves were affected by the prevalent skepticism, suspicion and discouragement. It was, however, most interesting to observe how, from week to week, and almost from day to day, this feeling gave way to a spirit of hope, of mutual confidence, and of pride at partici-

pating in what was at once a grand consummation and an auspicious beginning. It is not too much to hope that this spirit foreshadowed the ultimate judgment of history.

"No one can be more conscious of the incompleteness and imperfections of the work of the Peace Conference than the members of that body, who can at least claim that they have labored faithfully to approach a high ideal. No temporary disappointment, misunderstanding, or discouragement can obscure the fundamental truth which the Peace Conference and its results as indeed all human history, tend to illustrate, a truth upon which all human institution and endeavors and the nations themselves must forever rest:

JUSTITIA ELEVAT GENTEM."

PHILA., First Month, 1901.

G. J. S.

A MINISTERING CHILD.—There is a family in this city (Detroit) said E. Payson Hammon who are dependent at this moment upon a little child for the present sunshine of their lives. A few weeks the young wife and mother was stricken down to die. When the family physician called them together and in his solemn way intimated to them the truth—there was no hope, then the question arose among them: Who would tell her? Not the aged mother who was to be left childless. Nor the young husband, who was walking the floor with clenched hands and rebellious heart. The father was only one other, and at this moment looked up from the book he had been playing with unnoticed by them, and asked gravely: "Is mamma doin' to die?"

Then, without waiting for an answer, he sped up stairs as fast as his little feet would carry him. Friends and neighbors were waiting by the sick woman. They wondering noticed the pale face of the child as he climbed on the bed and laid his small hand on his mother's pillow.

"Mamma," he asked, in sweet, caressing tones, "is you 'fraid to die?" The mother looked at him with swift intelligence. Perhaps she had been thinking of this.

"Who—told—you—Charlie?" she asked faintly.

"Doctor, an' papa, an' gamma—everybody," he whispered. "Mamma, dear, do be 'fraid to die, will you?"

"No, Charlie," said the young mother, all one supreme pang of grief; "no, mamma would be afraid."

"Jus' shut your eyes in 'e dark, mamma, teep hold my hand—an' when you open 'em, mamma, it 'ill be all light there."

When the family gathered awe-stricken at the bedside, Charlie held up his little hand and said: "H-u-s-h! My mamma doin' to sleep. won't wake up here any more!"

And so it proved. There was no heart-rending farewell, no agony of parting; for when the young mother woke she had passed beyond, and as baby Charlie said: "It was all light there."

"PRAYER is the defensive means which soldiers and his hosts dread while they cannot emulate. They can blaspheme, they can argue, they can fight, they can write books, and if need be quote Scripture for their purposes, but they cannot."

Winged Weavers.

A few months ago some friends of mine came to possession of a pair of South African weaver-birds, writes Agnes M. Watson in *The Churchman*. Anything from that country just present can scarcely fail to be interesting, but these birds need no such recommendation. When I first saw them they were in a large gilt cage that was almost hidden in a tangle of light colored twine which the birds had woven around the bars. They have no need to work for themselves, every want is supplied, yet they are constantly busy. Their owners throw into the cage from time to time short pieces of string, red, blue, pink, green and yellow. These they seize in their bills and wrap them around the bars, cunningly twisting and pulling until the sides of their houses are covered and the world is shut out.

Smith and Ladysmith they are called. Smith is cross. He teases his wife and scolds her, but for all that they work away together, and presently a ball-like nest hangs from the ceiling of the cage, or a curtain is made dividing the cage into rooms. The birds hop briskly about, catch a loose end of twine here and there and give it a finishing pull, occasionally uttering a shrill whistle, followed by a few strange, yet notes.

In their own country they put this weaving to making nests of grass, which they depend from slender branches of trees, often hanging out over the water, or they select a tree, and are told, with a straight, smooth trunk, and around this they construct an umbrella-like roof of grasses. Under this roof they make their nest often, building them close together, unlike the cells of a honeycomb. Each one has its own nest, and recognizes its own eggs, which among so many seems to us quite remarkable.

Now in the cage appears something new; nothing more nor less than a row of honeycomb cells, in memory, I suppose, of the days when they lived in their South African "tenement house" under the umbrella-like roof.

These birds are not peculiar looking, though their ways are so strange. In color they resemble somewhat the ordinary English sparrow, but are about the size and shape of a canary. The most notable thing about them is their bills, which are blood red. Smith's face and feet are black, his eyes are red, that is, a band of red encircles the pupil, and his legs are red, too. Ladysmith has no marked color, except that her eyebrows are dark and extend rather far back. Her bill is red, and, like Smith, her eyes and legs are red, also. When in the cage is nearly smothered in twine, and the birds consequently hidden from sight, a pair of scissors does good service in bringing them again into view. The walls are cut away, the curtain taken down, more twine is thrown in, and Smith and Ladysmith, nothing daunted, resume weaving as busily as ever. Full of their ideas, never weaving twice alike, they always give us something new to look at.

They wholly mistake the matter, who suppose we have nothing to do, because all is done that saves the soul; on the contrary, he who is born of God, is enlisted to be a warrior against himself as well as Satan.—*Henry Venn*.

PRAYER is a gift.

Give While You Can.

A minister of the gospel once called upon a merchant, — Thornton, afterwards the first treasurer of the church missionary society, and solicited his aid for some benevolent object. The merchant, in response to his application, gave him a check for ten pounds. Before the clergyman left there came a letter with the news that one of the merchant's large vessels had gone to the bottom of the sea. The merchant read the letter, and told the poor minister of his loss, and then said:

"I must ask you for that check back."

The poor man returned the check with a sad countenance, and then the merchant wrote another check for fifty pounds, and handed it to him, saying:

"I must give while I can, for the Lord is warning me that sometime I may not have anything to give."

There are multitudes of Christian men who might profitably come to the same conclusion. They have been warned in various ways, by numerous losses and misfortunes, that this world is no safe place in which to lay up treasures, and that riches perish with the using, and take to themselves wings and fly away; but they too often neglect the warning; they seem to think that a steward's duty is to keep and take care of his Master's money, rather than to use it as he directs, and for his glory.

The natural tendency is for persons to grow covetous as they increase in wealth. The daily economy involved in the acquisition of wealth, becomes a settled habit increasing with years. That which was at first a necessity, becomes a matter of choice and habit in the later years; and sometimes nothing but the sharp stroke of misfortune and calamity will loosen the covetous grasp of a heart which has its portion in this world.

In connection with every loss and every misfortune, Christians should consider, What is the lesson which God would teach me by this providence? If we are ready to learn the lesson, God is ready to teach us. If we refuse to heed his voice, then we may expect that calamities will increase and that strokes of the chastening hand will come yet more heavily.

It is quite usual for persons when they have met with losses and misfortunes immediately to begin to circumscribe their charities, and hold on to what they have. This is not the part of wisdom nor of righteousness. The lesson of loss and misfortune simply emphasizes the words of Him who said, "Lay not up for yourselves on earth, . . . but lay up for yourselves treasures in heaven, where neither moth nor rust can corrupt, or thieves break through and steal."

Dr. J. Holland relates that "After the Chicago fire, three friends met, two of whom had been burnt out of house and home, and the immense accumulations of successful lives. One of the unfortunates said to the other two: 'Well, thank God, there was some of my money placed where it could not burn;' saying which he turned upon his heel cheerful and went to work at his new life. His brother in misfortune turned to his companion and said, 'That man gave away last year nearly a million of dollars, and if I had not been a fool I should have done the same thing.'"

That man called himself a fool for hoarding up wealth that might have been devoted to the

service of the Lord. A higher authority confirms the justice of the title, for the man who had much goods laid up for many years, God said, "Thou fool, this night thy soul shall be required of thee, then whose shall those things be which thou hast provided?" Luke xii: 20.

Give while you can.—*The Christian*.

The Discipline of Life.

Sooner or later we find out that life is not a holiday but a discipline. Earlier or later we all discover that the world is not a playground, it is quite clear God means it for a school. The moment we forget that, the puzzle of life begins. We try to play in school; the Master does not mind that so much for its own sake, for He likes to see his children happy, but in our playing we neglect our lessons. We do not see how much there is to learn and we do not care; but our Master cares. He has a perfectly overpowering and inexplicable solicitude for our education, and because He loves us He comes into the school sometimes and speaks to us. He may speak very softly and gently, or very loudly. Sometimes a look is enough and we understand it, like Peter, and go out at once, and weep bitterly. Sometimes the voice is like a thunder-clap startling a summer night. But one thing we may be sure of—the task He sets us to is never measured by our delinquency. The discipline may seem far less than our desert, or even to our eye ten times more. But it is not measured by these; it is measured by God's solicitude for our progress; measured solely by God's love; measured solely that the scholar may be better educated when he arrives at his Father. The discipline of life is a preparation for meeting the Father. When we arrive there "to behold his beauty," we must have the educated eye; and that must be trained here. We must become so pure in heart—and it needs much practice—that we shall "see God." That explains life—why God puts man in the crucible, and makes him pure by fire.—*Henry Drummond*.

LEARN TO LOVE THE BIBLE.—Does it not follow unquestionably that you cannot inspire love for the Bible in your class if you yourself read it only when scourged by duty, or if you prefer a newspaper or any kind of a story book to it?

How can we really learn to love the Bible? By getting acquainted with it, for it wonderfully improves upon closer acquaintance. By becoming intimate with it, for its most thoroughly informed friends are enthusiastic for it.

You do not love it because you do not even know the names of its books; because you cannot relate its chief historical events with any fulness of detail or accuracy; because even in the gospels you cannot tell where to find the most important facts of Christ's life.

Read the Bible. Do not read any more about it—read the Book itself. Do not fill yourself with comments and helps; the Bible for the most part is very plain. Read in every part of it. Read it without helps first, letting the Lord himself speak directly to you.—*The Christian Standard*.

It is well said that the only sure way to destroy the power of any temptation is to make the young superior to the pleasures that tempt.

## Some Account of the Early Experience and Subsequent Travels of Ruth Newlin.

(Concluded from page 228.)

In the Eighth Month of 1893, though frail and weak of body, she attended her own Quarterly Meeting, held at Earlham, Madison Co., Iowa, and delivered a clear and searching testimony to the Truth she had so long labored to support. The following week she stopped with her daughter and family, and went with them to the mid-week meeting held at the same place, where again it was said she was much favored. Some of her old friends remarked that it reminded them so much of her speaking long years ago. On their way home the team took fright and she was thrown from the buggy and received an injury from which she never recovered. Her hands and arms were so badly bruised that although she lived near five years afterward she never regained the use of them sufficiently to even feed or dress herself to any amount.

Her strength recruited a little the following summer and she attended her own little meeting at Bear Creek a few times.

She entertained a hope sometimes that she might recover; but grew weaker instead, and was finally stricken with slow paralysis. For near two years and a-half previous to her death, she was almost entirely helpless. Prostrated upon a bed of languishing while lingering disease preyed upon her vitals; bereft of power to change her position in any way without assistance, or to relieve the smallest wants; wearisome days and nights of pain and restlessness, were a thorough test of her faith and patience. She sometimes expressed fears that she would not hold out to the end. But to our knowledge a murmur never escaped her lips at the dispensation of suffering dealt out to her, and if in times of weariness and weakness of the human part, she was impatient with her attendants, she would afterwards ask their forgiveness and shower blessings upon them, telling them they could never be paid in this world but their reward would be sure in the next. She said the trials and temptations she had endured on that bed of sickness had been many and deep. Some of them she believed were for her own trial of faith and for no human ear but her own. At one time she was so distressed and deserted that she burst into a flood of tears, saying she saw no chance for her to be saved. All seemed dark and impenetrable. She was reminded of the Saviour's desolation on the cross, and the lines were repeated —

"No more for thee the quiet habitation,  
The inward triumph and release from death,  
Than are the hour of utter desolation,  
The night of agony and deep distress."

The cloud was soon lifted, and she again rejoiced in the love of her Saviour. It was sometimes a query in the minds of those around her why she was thus permitted to suffer, both spiritually and bodily. But He that spared not his own Son but delivered Him up for us all has said, "If we suffer, we shall also reign with Him." "Many are the afflictions of the righteous, but the Lord delivereth them out of them all." Her sufferings were no doubt in part for others. They proved to the glory of God, what his power can do in preserving his faithful followers through all that is permitted to come upon them, showing us that

we have nothing of which to boast, and humbling us under a sense of our dependence.

There were times when she was in a measure released from pain, and her conversation was often cheerful and instructive, encouraging others to greater faithfulness or giving a word of caution or encouragement, or relating anecdotes of her past life's trials and peculiar leading. One we will insert here. She was once under a great temptation to believe that the Bible was a lie from beginning to the ending and nothing but a lie. She soon after attended a meeting where she had to take that for a text, and was able clearly to set forth that it is the Truth and no lie; but that the devil is a liar and the father of it. She afterward learned that there were some present who held such doctrine. She said she always tried to keep a strict watch over the door of her lips, and to be careful not to bring reproach upon the Truth in any way, when she was out on the Lord's errands. But when at home she had not always been so watchful, and hoped others would profit by her misses. A vision of heavenly beauty once appeared before her far surpassing anything of earth that she had ever beheld, and the language was addressed to her, "This is an emblem of the reward of the righteous. Wilt thou doubt any more?" Calling to remembrance her many broken vows, she hesitated to reply affirmatively, but said, "I hope I never will." Then the vision disappeared, leaving such sweetness that for a time all her afflictions and trials seemed to melt away into insignificance. But the enemy was afterward permitted to buffet her with the language, "That is the reward of the righteous, but thou art not one of them." She often repeated the lines —

"It is a point I long to know,  
It often causes anxious thought;  
Do I love the Lord, or no,  
Am I his or am I not?"

Deep humility and a sense of unworthiness seemed to be the clothing of her spirit. She said if she could only be permitted to slip inside the door and occupy one of the lowest seats in the kingdom, it was all she asked.

"Not by works of righteousness that we have done, but by his mercy He saveth us."

As the weeks and months went slowly by the flickering flame of life burned lower and lower. For several weeks before her death she could not enjoy conversation, except occasionally, and at short intervals. When she did, the same concern was evinced that she might be ready at any time. She remarked to a Friend that she never knew before what it was to stand at the gate and wait. All seemed to be done that could be done, save patiently to await the summons. She wanted a plain coffin and everything arranged in accordance with the simple manner of Friends, which she believed agree with the New Testament teaching. She did not want a hearse. She had very much desired to be in her right mind at the last, which was granted.

Near half-past one o'clock on the eighteenth of Eighth Month, 1898, a change came over her. She called her daughter-in-law by name in a very audible voice, and looked up with a strange expression and said, "Am I dying?" Again, in a short time, "If I am not mistaken, this is death." On being asked if there was

any sting in death, she replied, "No, none at all. Loose me and let me go." Twenty minutes before four she breathed her last peacefully as the closing of a calm summer day. "Let me die the death of the righteous and let my last end be like his."

We do not wish to eulogize the dead, or multiply words any farther than may be benefit to the living. She possessed infirmities and human weakness even as others; but by yielding obedience to the will of the Divine Master, she became an eminent instrument in his hands for the advancement of Truth and Righteousness in the earth. And many can say, "She being dead, yet speaketh." There is need for some to labor so earnestly to the end of the race, would it not be safe for all to make the inquiry, "What wilt thou have me to do? If the righteous scarcely be saved where shall the ungodly and the sinner appear? All are not called to work of a public character, but all have a place to fill in the church militant; it may be obscure, but none the less acceptable.

"Woe to them that are at ease in Zion, at rest in the mountain of Samaria. Ye that put far away the evil day; that lie upon beds of ivory and stretch themselves upon the couches." But "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." E. N.

EARLHAM, Ia.

A CENTURY AGO IN AMERICA. — Merchants wrote their letters with quill pens. Sand was used to dry the ink, as there was no blotting paper. There were no street letter-boxes; letters had to be carried to the post office. It cost eighteen and one-half cents to send a letter from Boston to New York and twenty-five from Boston to Philadelphia.

Less than a century ago rum was furnished at ministers' ordinations, also pipes and tobacco as Lyman Beecher tells.

Every gentleman — Washington, for example — wore a queue, many powdered their hair.

Imprisonment for debt was a common practice.

Virginia contained a fifth of the whole population of the country.

The Mississippi Valley was not so well known as the heart of Africa now is.

Two stage coaches carried all the passengers between Philadelphia and Boston. Six days were required for the journey.

There was not a public library in the United States. A day laborer received two shillings a day.

Stoves were unknown. All cooking was done at an open fire place.

Many of the streets were unnamed and houses were not numbered.

Three-fourths of the books in every library came from beyond the Atlantic.

"Who reads an American book?" was an Englishman's sneer in the early part of the century.

When a Virginian started on a journey to New York he made his will, and bade farewell to his friends, as if he never expected to see them again.

Beef, pork, salt fish, potatoes and honey were staple articles of diet all the year round. — *Presbyterian*.

FOR "THE FRIEND."

## Jewish Colonists in Philistia.

J. L. Hanauer, a minister, who is interested in the work of the Palestine Exploration Fund, has recently supplied some specific information concerning various colonies of Jews, who have settled on land purchased by the Montefiore, Rothschild and other Hebrew families, and directed by the Alliance Israelite Universelle, of Paris, or other agencies. The colonies reported on, lie near the east Mediterranean seaboard, and mostly in the territory now known as the land of the Philistines. Three hundred and thirty-six years have elapsed since Colbert, the successful and philanthropic finance minister of Louis XIV. of France, founded a farm at Beit-Dejan, on the plain of Sharon, near Jaffa, with the view of stimulating agricultural interests in a land that seemed to appeal loudly for such help. An old orange grove is still pointed out as the site of his planting. Nevertheless, in the interval, little has been accomplished until within the last quarter of a century, to be certain that the land has noticeably responded to the many efforts put forth for its improvement and for the betterment of a race "scattered and peeled." The course of prophecy cannot be anticipated or forced, "seeing times are not hidden from the Almighty."

In 1870, the Alliance secured two hundred and forty hectares of land (a hectare is two and a-half acres nearly), situated on the carriage road to Jerusalem, and just east of the Joppa orange groves, and established there a school for agriculture and horticulture. Great numbers of fruit and eucalyptus trees have been planted on the land of the institution, which boards, clothes and trains about two hundred and fifty pupils gratis for five years, and which sends the most promising to the Alliance College at Paris to prepare them to take the management of other settlements. This is certainly better than attempting the re-conquest of the "Holy Land" by the old, non-Christian way of the Crusades.

The wine product from the output of grapes of the school vineyard amounted in 1898 to 1,505 kilolitres—a kilolitre being equivalent to two hundred and twenty gallons.

On the road from Jaffa to Nablûs (Shechem), at a distance of about two miles from the site of the ancient Antipatris, whither Paul was brought by night by the Roman soldiers (Acts xiii: 31), a number of Jerusalem Jews, in 118, started a colony on high ground west of the castle and swamp. The place proving unhealthy, it was abandoned after three years' occupancy, but in 1882, following the anti-Semitic troubles in Russia and the Balkan States, Jewish refugees from that quarter re-occupied the above locality, which, by the planting of great groves of the eucalyptus, now numbering three-quarters of a million trees, has become quite healthy and habitable. There are now one hundred and seventy families resident, some supporting themselves by handicrafts and trade. A dispensary, a synagogue and schools for boys and girls are there.

There is a promising tea plantation, a geranium plantation for making scents, and vineyards in which over a million vines have been planted and are in bearing; while a large section of land, as much, it is said, as would make up the area of a hundred Jaffa orange gardens

of the average size, has been set aside for orange growing. The fact that water is found everywhere at the depth of from three to eight metres (about ten to twenty-five feet), and that many wells have been sunk and much good irrigating machinery introduced, seems to betoken a permanent and favorable future for Pathach Tikva, or Door of Hope, as the settlement is now called.

The refugee movement, above mentioned, led to the establishment of quite a number of agricultural settlements in various parts of Palestine. One of the earliest of these was that of Artuf, about one mile east of Zorah, Samson's birth-place, and near the Jaffa-Jerusalem railway, which was built in 1892. It was intended to be a refuge for Christian Jews as well as for Jewish refugees, but is now occupied by a few families of the latter from Bulgaria, who purchased the estate.

Two Jewish colonies were started in the Jaffa district in 1882. Rishon le Zion, the first of these, six miles southeast of Jaffa, on the road to Gaza, is important because the wine-making cellars are there. Most of the settlers receive help from one of the Rothschilds, and sell their grapes to his cellars. Unhappily the report cannot be made that they are marketed as is the great product of our Seneca Lake district. Nearly one million and three-quarters kilolitres of wine were made from the vintage of 1898, in addition to upwards of eighty thousand kilolitres of cognac. (These are very large figures, but I give them as printed in the report.) At the colony of Mahalath Reuben, a little south of Rishon le Zion, and established the same year, there are oranges and almonds in addition to the wines, while a large apiary is suggestive of a plentiful supply of nectar from the fruit tree blooms and from the roses of Sharon and other blossoms of flowers that in spring-time plentifully sprinkle the historic plain.

A little to the southeast of Yebnah, the ancient Jamniah, is a colony of Jewish students from Russian universities, who, alienated by the bad treatment received at home, had formed themselves into an association which they named "Bilow," a word framed from the initial letters of the Hebrew of Isaiah ii: 5: "O house of Jacob, come ye, let us walk in the light of the Lord," which they chose as their motto. Their land is used partly for cereals, as well as for orchards. Near ancient Ashdod is the colony of Tabghah, intended for Bessarabian Jews, where cereals are cultivated. Also, near ancient Ekron is a village of about two hundred and fifty souls, founded in 1893, where the chosen agricultural industries are the cultivation of cereals and almonds, and the growing of mulberry trees (of which there are three thousand), for rearing silk worms. The white cottages of Ekron, for the old name has been retained, embowered amongst groves and orchards, are seen from the railway as the modern traveler now journeys by that comfortable way to Jerusalem.

A society of wealthy Russian Jews, who called themselves the "Rest and Heritage Society," founded ten years ago the colony of Rehoboth, near the town of Ramleh, whose "tower" is usually referred to by travelers thereaway as being a conspicuous object in the scenery. Rehoboth had a population of some three hundred persons in 1898, up to which time upward of half a million vines and eleven thousand mulberry trees had been plant-

ed. Six or seven miles southeast of the port of Cesarea, near the road along which Paul must have been taken by his strong Roman escort guard of horsemen, spearmen and foot-soldiers, is the colony of Hunderah, founded about the same time as Rehoboth. There have been many deaths here from malignant fevers; though the soil is fertile, the climate is unhealthy, the marshes being close by. With the help of Egyptian workmen to drain the swamps, and the planting of two hundred and fifty thousand eucalyptus trees, and a million grape vines, the hygienic conditions are likely to improve.

The foregoing undertakings, it will be understood, are independent of the "Zionist" movement for the establishment of a Jewish state in Palestine, first broached by Dr. Herzl, in 1896, but which has failed as yet to receive the hearty support of the orthodox Jews, under the belief that it has a financial and material foundation rather than a religious one. When we consider that, even within our own time, there were but four cities in Syria where the Jews could legally locate under the Sultan's permission, it does seem as though the anti-Semitic barrier had greatly weakened in that particular. J. W. LEEDS.

DON'T MEDDLE WITH GOD'S PLANS.—Many men wreck their lives by determinedly carrying out their own plans without reference to the plans of God. In an army every part, every brigade and regiment, must wait the commander's orders. If any battalion moves independently, though ever so heroically, it not only confuses the whole plan of battle, but brings disaster to itself as well, in the end. So each individual must always wait for God's command to move. Keep your eye on the pillar of cloud and fire that leads. Rest when the pillar rests, move when it moves. Never lag behind, but be sure you never run ahead. You can make the clock strike before the hour by putting your own hands to it, but it will strike wrong. You can hurry the unfolding of God's providence, but you will only mar the divine plan unless you wait for Him.

You can tear the rose bud open before the time when it would naturally open, but you destroy the beauty of the rose. So we spoil many a gift or blessing which God is preparing for us by our own eager haste. He would weave all our lives into patterns of loveliness. He has a perfect plan for each. It is only when we refuse to work according to his plan that we mar the web. Stop meddling with the threads of your life as they come from the Lord's hands. Every time you interfere you make a flaw. Keep your hands off and let God weave as He pleases. Do you think you know better than He does what your life ought to be?—*The Presbyterian*.

ARTIFICIAL EYES.—Artificial eyes are supplied to all the world from Thuringia, Germany. Nearly all the grown inhabitants of some of the villages are engaged in their manufacture. Four men usually sit at a table, each with a gas jet in front of him, and the eyes are blown from gas plates and moulded into shape by hand. The colors are then traced in with small needles, no set rule being observed in the coloring, and as every man uses his own fancy no two artificial eyes therefore are exactly alike.

### Followed By His Mother's Love.

Down in Texas, several years ago, a middle-aged man was convicted in court of stealing, and sent to the penitentiary for a long term. He was duly sentenced, and the sheriff fixed a day upon which he should be taken to the State prison.

The day arrived, and the official, with a string of convicts handcuffed together, was at the station waiting for the train. While the crowd sat in the depot, a little old woman in black with a face in which the fingers of sorrow had pinched great furrows appeared at the door. She looked at the string of prisoners intently then a light of recognition came over her face. She stepped up to the group of unfortunates and laid her hand on the arm of a big coarse fellow with a heavy red mustache.

The man turned and looked at the little woman. "Mother," he exclaimed. That was all. Big tears came into his eyes. They did not stay there, but crowded one another out to chase down the rough face, red now with shame. They ran into the big mustache and off the end of it. Then he recovered himself. The little woman was not crying—people get sometimes beyond that. "What—are—you—doing—here?" the big man sobbed. "I came, my son," said the little woman with furrows in her face, "to see you off."

"To see me off?" The man was dazed. "Yes, Henry, when you was such a little boy that you had never been out of the home yard alone, I went to the gate with you the first day you ever went to the store by yourself. I watched you the three blocks of the distance until your chubby feet carried you into the little country store your father kept. Then when you were six, and started for school, I went to the gate with you again, and told you how to act in the school-room. You went away on a visit when you were ten, and I went to the depot with you and your uncle, then, and I kissed you good-bye before the cars started.

How the tears are flowing from the big man's eyes.

"Yes," and the little woman sighed a bit. "Then you got to be sixteen, and wanted to go to St. Louis. It was hard to part with you, but we did it—your father and I—and I went to the little depot with you and kissed you. You remember, don't you?"

The other prisoners were interested now, and the sheriff took in every word.

"Then you were married, Henry. I went to see you bound by law and God to that sweet, dear Mary, who is now"—

"Don't—don't!" almost shrieked the big man.

"Yes," the little woman went on, unheeding, "and now you are going away again and I must kiss you. The train is coming, Henry; kiss your old mother."

The sheriff had not moved. Ordinarily he would have told the man to move on. But he waited now. The big man bowed and tried to hide his manacled hands.

"Kiss me, Henry," the old lady repeated. The head moved lower, and the big red mustache almost covered the little face with the furrows on it.

Then the gang started to the train. As the cars began to move, the little woman stood on

the platform. She caught a glimpse of her big son through the car window. She waved a little black-bordered handkerchief at him. "Good-bye, Henry," she called out feebly, and then, through force of habit formed when she sent her little son to school, she murmured, "Be—be a good boy."

One of that gang of prisoners told afterward that the little scene in the depot was a greater punishment to each man there than his respective term of imprisonment.—*H. Wilson Lydick, in Brethren Evangelist.*

**THE PRICE OF BLOOD.**—Millions of dollars of revenue come every year into the treasuries of towns, cities, states, and the United States of America, for licenses to make and sell intoxicating drinks, which poison, madden, stupefy, impoverish and destroy men, women and children.

This money is the price of blood. It is wrung from the trembling hands of the sick and poor, who are diseased and beggared through strong drink. It is taken from weeping wives and hungry children, who are robbed of daily bread by strong drink. It is filched from the pockets of honest men, who are cheated out of their honest dues, that rumsellers may fatten on the toils of his slaves.

This money is the price of blood. The curse of God is on it. Whether it is in the treasury of nation, state, city or town, it is an accursed thing. Whether it is used to deck the rumseller's wife in satins, while its rightful owner is in rags; whether it is paid to politicians for offices, or to priests for prayers; whether it is used to bribe the officers of justice in this world, or to get rumsellers out of purgatory in the next; the curse of God is on it all the same. It may be taken to build grand cathedrals, while its owners starve in garrets or are sent to prisons and almshouses; it may be used to fatten sensual priests, while pale children who should have it cry for bread in dreary hovels, or are huddled into barrack-like asylums; it may be the stay of a holy church, whose priests doom heretics to perdition and say masses for money over dead rumsellers, but still the curse of God is on the ill-gotten gains of the rum traffic, and the Judge of all the earth will yet smite and blast the accursed thing and "When He maketh inquisition for blood, He forgetteth not the cry of the humble."

**HAPPINESS A HABIT.**—Every permanent state of mind is largely the effect of habit. Just as we can perform an action so continually that it comes to be habitual, so we can encourage conditions of mind till they, too, come to be habits of thinking and even of feeling. Every thoughtful parent or teacher recognizes this in the training of youth. The child constantly thwarted or scolded or ridiculed has constantly aroused within him feelings of resentment or discouragement or misery, and these grow to be habitual, and a character for ill temper or moroseness or despondency is formed. On the other hand, the child who is wisely treated, whose faculties are brought into action, who is encouraged to do well, who is surrounded with cheerful faces and orderly arrangements, becomes accustomed to corresponding habits of thought and feeling. The exercise of self-control, of truthfulness, of honesty, and other essential qualities, not only result in habitual

actions of the same nature, but in habitual feelings or states of mind that induce those actions.

So the condition which we call happiness likewise acquired to a considerable degree. It involves within it many things, but they are not impossible to secure, and when we have discovered them it rests with us to encourage or discourage them. Happiness is not only a privilege, but a duty, not a mere outward good that may perhaps come to us, but an inward possession which we are bound to attain. When we remember the contagious character of happiness, the strength, courage, and hope it excites by its very presence and the power of good it exerts in every direction, we cannot doubt our obligations to attain as much of it as possible.—*Philadelphia Ledger.*

### The Old Friends' Meeting-House at Catawissa, Pennsylvania.

A special communication to the *Philadelphia Inquirer*, dated Bloomsburg, Pa., First Morning, 31st, says:

"Situated upon a prominent knoll near the confluence of a small creek and the Susquehanna River, at Catawissa, there stands the old Qual Meeting House, the most historic building in this section of the State. While the exact date of its construction is not known, there is positive information that it was built before 1787. It was the first building completed in the valley of the north branch of the Susquehanna River, between Sunbury and Wyoming, and it stands to-day a monument to the religious fervor and zeal of the early Society Friends.

"The building itself is typical of the eighteenth century. Built of logs with layers of stone, there is about it a weather-beaten, though substantial appearance. The furnishings are ancient in the extreme. The seats are merely planks, laid with little regard to the comfort of the congregation, but with every regard to the belief of the Friends in having the men seated upon one side of the church and the women on the other.

"In April, 1796, the first Monthly Meeting of Friends in Catawissa was held. It was attended by Ellis Yarnall, Arthur Howell, Henry Drinker, John Morton, James Cresson, David Potts, Thomas Lightfoot and Benjamin Scarf of Philadelphia, and Amos Lee, Jacob Thors, Owen Hughes and Thomas Pearson, of Exeter. The meeting thus established continued for twelve years. On December 24th, 1808, the meeting was dissolved, owing to the reduction in numbers, caused by death and removal.

"While the meeting was dissolved at that time, yet for years and years, continuing into the present generation, services were held in the now historic structure.

"Gradually this weather-beaten old edifice has become unvisited. The well-filled graveyard near by tells the pathetic story, but the forsaken as is its appearance there is yet a communicant there. Old and feeble, Mary Waters, who resides near Catawissa, still comes, whenever her infirmities permit, to worship in the simple, sincere manner of the Friends. For years Eliza Sharpless was always there with her, and to both of them the building never locked or lonely. But a few years ago, Eliza Sharpless, then almost a hundred years of age, passed away, and now the spot is doubly forsaken."

Means of Grace in a Closet Door.

Quite a good many years ago, I had an inclination to visit a dear old aunt of mine. I am very fond of her, not only because she is so sweet and good, but because she was so bright and original, and had such clever, entertaining ways of looking at things. So, of course, I accepted with pleasure and before many days I was safely ensconced in her cosy room. She was something of an invalid, so I used to sit up in her room a good deal, in front of a cheerful little wood fire, while we talked about many things that happened long ago, before I was born, when she and my father were children together, or of my own mother, who had died when I was quite a child. In all these things I was immensely interested, but I doubt if anything she ever told me did me more good than this funny little incident about the closet door. One morning, after we had been busy together, as she rose to put away her work, she said, "My dear, come hold my closet door open for me, please." I complied once, somewhat wondering, and then said, "Why?"—for, I must confess, that habit of childhood still clings to me.

Many times have I been thankful for the bit of helpful wisdom that came to me in answer to that "Why." She answered, "My dear, many years ago, when I took up my abode in this room, I found, to my great annoyance, that the closet door had a way of shutting by itself, without the least consulting anybody else's convenience. I might be only half-way in, or half-way out, or poking about in its darkest corner with my dim old eyes,—slowly but surely, and with exasperatingly, would that closet door would shut upon me. I'm afraid I lost my temper a good many times over it. In despair I finally called for a carpenter, who came with his box of tools and fussed a whole morning. As he went away he said, 'I can't say surely, ma'am, but I've helped you any. This here is an old door, and it's settled, ma'am, and I'm afeared that door 'll swing to the end of time.' So I thought and thought about it. 'Swing to the end of time!' I said. 'And am I going to keep my temper three and four times a day to the end of time? Wretched prospect! I can't do it. I'll make use of that door. It will be a means of grace to me. I'll take pleasure in its very infirmity; for I'll make it teach me patience.' And it has, my dear. It sounds strange, perhaps, to say it, but I really believe that closet door has helped my Christian life."

I thought over her story a long time, and a new idea of life came to me. The little things that seem so insignificant—can we use them? Are they among the "all things?" Surely it is true! I could think of several things that have been daily small trials to me at home. I made a resolve that they should be "means of grace" instead, and I think they have been.—*American Deming in S. S. Times.*

Sincerity.

As I have learned to value one quality more than another in business life it is sincerity. It may be what you appear, and always appear to be what you really are, even if your self falls short of some romantic ideal you have formed. When you have once won the confidence of those with whom you are brought in contact, defects of manner, circum-

stances, and even defects of character, which do not impair essential truthfulness will be overlooked.

Friends and patrons will gather and stick fast to you. Others will rejoice to aid you, because it is certain that kindness will not be misapplied or abused, and that you will endeavor to return to all the equivalent of what you accept. Herein is involved a principle that underlies all the law of healthful human intercourse. It is insincere to "take an advantage," either openly or secretly. An honest, true, pure, sincere man will not rest under the burden of an obligation such as would arise from an inequitable transaction with a neighbor. Show that you want nothing but that is your own, an honest, equivalent for honest service, and not only good morals but good policy will be subserved thereby. Tricky transactions may seem to afford present gain, but ruined reputation or a seared conscience is dearly bought at such a price. Dishonest possessions are morally mortgaged, and heavy is the interest exacted by the satanic capitalist who holds all such obligations.

ALFRED C. BARNES.

Notes from Others.

"If the State does not control the liquor traffic, the liquor traffic will control the State."—*Lord Roseberry.*

*Zion's Herald* says: "It is a matter of surprise to learn that more than two million dollars' worth of property in Massachusetts, Connecticut and their sister States is now owned by Jewish husbandmen. New England now has seven hundred Jewish families settled on her farms."

CONSECRATED MUSCLE.—It is easier to consecrate our sentiments to Christ than our full capacity for service. It requires so much less effort to think than to perform. When the actual work of the church needs doing, there is apt to be a lack of physical energy at its command. Most churches have to lament a dearth of fresh, buoyant energy to encounter the physical fatigue which certain kinds of Christian work entail. There are plenty of planners, but few performers. The need is that people who profess a willingness to consecrate their bodies to Christ as their reasonable service, shall realize that this means bodies in motion for Christ, arms and legs whose muscles are held in readiness to run the errands and perform the manual labor the church needs. Consecrated bodies are at a premium.

Wu Ting Fang, the Chinese Minister to the United States, spoke in New York on the ninth of First Month on "The Teachings of Confucius."

Commenting on the teachings of Jesus Christ, to "love your enemies," he said: Such a standard of excellence is too high for humanity. There is no likelihood that many people will follow it. At this very moment Christian missionaries are calling for bloodshed and vengeance, and Christian armies are devastating the land, sparing neither age nor sex. There is indeed a vast gulf between doctrine and performance. Confucianism does not sanction retaliation in a vindictive spirit, such as, I regret to say, is shown by some persons professing to be governed by the tenets of Christianity.

One of the remarkable results of the troubles in China is the address written by representative Buddhists of Japan to "Ecclesiastics" everywhere. Those who sign the document speak for about five-sevenths of all the Buddhists in the Japanese Empire. It is an appeal to Christians to live up to

the underlying principles of love and justice in their work among the Chinese. It urges them to refrain from all political entanglements, and to suffer wrong without avenging it. It says that when one of the Buddhist temples was destroyed by mob violence, they had felt that it was better to sustain the loss than to seek for redress, and it maintains that the present is a most important crisis. If the missionaries will now altogether follow the principles of love and forbearance, and cease all scheming or connection with the political situation, the Chinese may be saved, otherwise the writers fear that there will be light above, and four hundred million souls groping in darkness below.—*The Interchange.*

HYMN TAUGHT IN ONE OF THE DAY SCHOOLS IN YORKSHIRE.

I am a little Catholic,  
I love my Church and school:  
I love my dear old English Church,  
I love her faith and rule.

I'm not a little Protestant,  
As some would have me say;  
I'm not a little Romanist—  
So call me what you may.

I love the blessed Sacraments,  
They are what Jesus gave;  
They are the blessed means of grace,  
My soul from sin to save.

I honor, too, God's own true Priests,  
They act in Jesus' stead  
When they baptize, absolve, and bless,  
And consecrate the bread.

Items Concerning the Society.

Not less than eleven Catholic priests have applied for membership in the recently set up "Friends' Church" in Havana.

New England Yearly Meeting claims to be older than London Yearly by seventeen years. The first distinctly Friends' Bible School in America was at New Bedford, Massachusetts, in 1832. Eight Friends were, however, connected with the starting of such schools in Philadelphia as early as 1790.—*Australian Friend.*

A paper read before the Royal Society, in London, Sixth Month 14th, entitled "Data for the Problem of Evolution in Man" depended for three-fourths of its statistics upon Quaker records, both English and American. The well-known longevity of many members of the Society of Friends and the preservation of genealogical records no doubt furnishing the information required.—*Australian Friend.*

A letter from one in Massachusetts who has no connection with the Society of Friends, remarks: "Having met several ex-members of the Society of Friends who were ministers, I was not drawn to them generally. I cannot think they gained anything in leaving for another Society. Some still claim to be "Quaker preachers," while they frankly say "the Quaker church is a good church to come out of." Well, yes, it is a good plan to come out of all churches, but we must remain in or get into the church—*ecclesia*—"called out." I do not like the word "church." It has become a bad word to express the thought. *Called out* is far better—out of human into God."

TO THE FRIENDS OF BARCLAY HOME.—At a meeting of the Corporation of Barclay Home, held at West Chester, Pa., the ninth day of First Month, 1900, the urgent need for a larger house was brought to the attention of that body, the present one being full, and requests for admission in consequence could not be considered.

The Corporation thereupon appointed the under-

signed a committee to solicit funds to pay for the proposed enlargement, if the Board of Managers should so decide.

In pursuance of this object a special meeting of the Board of Managers was held Twelfth Month 4th, 1900, at which it was agreed to offer the owner of premises adjoining No. 9 West Chestnut Street, the sum of four thousand dollars for her property, if it could not be bought for less. She accepted the offer, and the deed is now in possession of the managers of the Home.

The property has a frontage of thirty-six feet three inches on Chestnut Street, and a depth of one hundred and sixty-five feet to an alley.

The house contains nine rooms, and when archways are broken through the party wall, can be used in connection with the present building.

The Barclay Home was established as a place where the members of the Society of Friends might have an abiding place, and at moderate cost, all the needful home comforts might be obtained. The expectations of its promoters have been more than fulfilled.

The building and premises now occupied are paid for and there is some money in the treasury, but not enough to pay for the property just purchased. We would, therefore, appeal to the friends of "The Barclay" for funds to complete the payment and put the premises in condition to use in connection with the present building.

This is addressed to those who we feel are interested in this institution, and we believe that the members of the Society of Friends throughout the Yearly Meeting, if they knew what comforts are enjoyed by those residing therein, would give liberally of their means for its equipment and maintenance.

All contributions should be sent to Adelaide B. Comfort, Treasurer, 300 North Penn Street, West Chester, Pa.

DEBORAH C. PASSMORE, }  
SUSANNA W. HOOPES, } *Committee.*  
JONATHAN ELDRIDGE, }

#### SUMMARY OF EVENTS.

UNITED STATES.—It appears that not less than 7500 private pension bills have been introduced into the present Congress. The amount now appropriated for pensions, is \$145,000,000, and the prospect is that this may be greatly increased by claims on behalf of those soldiers who have been engaged in the war with Spain, and in the Philippines.

It is estimated that the cost of the late census will be \$15,000,000.

In consequence of a want of harmony in the foreign envoys at Peking, respecting the punishment of certain of the Chinese officials who are implicated in the attacks made upon foreigners in China, the diplomatic situation in Peking is regarded by the Administration in Washington as most discouraging. President McKinley and Secretary Hay feel that though China may be able to punish eight of the high officials mentioned in the decree issued by the Emperor as responsible for the outrages, it would be unwise to urge the decapitation of Prince Tuan, General Tung Fu Hsiang and Duke Lan, and Minister Conger's objection to action of this character will be sustained. Some of these officials are so powerful that it is felt that the attempts to punish them might involve China in a civil war.

In effecting title to the islands of Cagayan and Sibutu by purchase, the United States has definitely established its sovereignty over the Bachi group, near Formosa, which was found to be north of the boundary fixed in the treaty of Paris.

An order has been issued by the War Department, directing the discontinuance of the sale of beer, wine and intoxicating liquors on all military reservations and army transports. It is stated that officers "will be held strictly responsible that no exceptions or evasions are permitted within their respective jurisdictions."

Agent H. M. Kitchin, of the Treasury Department, in a recent report concerning the future of the salmon fisheries of the Pacific coast and Alaska, declares without reservation, that unless the United States Government interferes the salmon in that part of the country will be exterminated through the methods employed by the fishermen.

There have been seventeen Indians arrested near Muskogee, I. T., connected with the uprising of Crazy Snake, the Creek chief. A newspaper correspondent, with the

assistance of an interpreter, had an interview with Crazy Snake, who said he saw no reason for his arrest, and felt confident that when the Indians are given a trial they will be released. He said they were acting in good faith, and had papers from Washington that gave them the right to establish their old Government. As to killing whites, he said it was never the Indians' intention, and they expected only to treat and act with their own people, and in so doing expected finally to get all whites out of their country.

Much excitement has been caused in Kansas by the action of a married woman, Carrie Nation, assisted by other women, in wrecking liquor saloons in Wichita, Topeka, and other towns in that State. The women are mostly armed with hatchets, and have destroyed the glass windows, etc., in many saloons. Although she and others have been arrested, yet the popular feeling appears to favor them.

By the transfer of the control of the Southern Pacific Railroad to the hands of a syndicate in which the interests of the Union Pacific Railroad predominate a transcontinental line has been established under one control.

The new route includes the following lines: Starting at San Francisco, running over the Central Pacific end of the Southern Pacific direct to Ogden, thence first over the Union Pacific to Kansas City, and thence over the Chicago and Alton to Chicago; or, second, over the Union Pacific to Omaha, and thence over the Dubuque and Sioux City branch of the Illinois Central direct to Chicago, where the Baltimore and Ohio connects direct to the Atlantic seaboard.

A few days ago at Littleton, N. H., the mercury changed from 40 below to 40 above zero inside of twenty-four hours.

There were 552 deaths in this city last week, reported to the Board of Health. This is 16 more than the previous week and 45 more than the corresponding week of 1900. Of the foregoing, 64 died of consumption of the lungs; 99 of inflammation of the lungs and surrounding membranes; 10 of diphtheria; 16 of cancer; 16 of apoplexy, and 9 of typhoid fever.

COTTON closed on a basis of 10½c. per pound for mid-land uplands.

FLOUR.—Winter, super., \$2.25 to \$2.50; Pennsylvania roller, straight, \$3.30 to \$3.45; Western winter, straight, \$3.45 to \$3.60; spring, straight, \$3.65 to \$3.90; city mills, straight, \$3.50 to \$3.65.

GRAIN.—No. 2 red wheat, 75½ to 75¾c.; No. 2 mixed corn, 43 to 43½c.; No. 2 white oats, clipped, 32½c.

BEEF CATTLE.—Best, 5½ to 5¾c.; good, 4¾ to 5c.; medium, 4½ to 4¾c.

SHEEP AND LAMBS.—Choice, 4½ to 4¾c.; good, 4¼ to 4½c.; common, 3 to 3½c.; spring lambs, 5½ to 6¼c.

HOGS.—Best Western, 7¼ to 7½c.

FOREIGN.—The interment of Queen Victoria occurred on the 4th inst. in the presence of a comparatively small number of her immediate family and others. On the 2d, the funeral procession attending the removal of the remains from the Isle of Wight to London was made, the occasion of a remarkable display.

A London cablegram says: There have been more magnificent pageants than the escorting of the body of Queen Victoria from the house where she died to the royal yacht, but never has there been witnessed in recent world history a procession more remarkable in its combination of pomp and splendor with grief and humility.

The crowned rulers of nearly all the European nations, or their personal representatives were present as the funeral cortege passed through the streets of London, which was witnessed by vast multitudes, estimated to number 3,000,000 persons. It is said that she has been the first English sovereign who has not been buried at night and by torchlight. Her directions for her funeral written by herself in 1862, it is said have been closely followed. In consequence of the crowd of spectators, 1300 individuals were so badly crushed or injured that they were sent to the hospitals for treatment, two persons were killed.

A despatch from Peking says, respecting the action of the foreign envoys: Nothing has been definitely arranged regarding the punishments, and opinions are much divided, some favoring drastic measures, like beheading the majority of those considered especially responsible, particularly Prince Tuan, who, next to the Empress Dowager, is considered the principal culprit, but others, acting under instructions from their Governments, advocate nominal punishments like banishment.

It is reported that DeGiers has stated that Russia will not consent to the execution of Prince Tuan.

It is reported from Canton that the German Consul there has demanded an indemnity of \$100,000 for each man wounded in the recent outrage on the West River and \$50,000 for other damages.

The authorities are much concerned over the reports of terrible famine in the provinces of Shansi and Shens. Such a condition was expected last summer, when effort were made to induce the Powers to withdraw troops, but these efforts failed, with the result that the Chinese Government was driven from its capital and its function were temporarily interrupted. Nothing can be done, the officials say, for the Chinese unless charitable American take steps for the relief of the needy.

The British Museum has completed a printed index of its library, after twenty years of labor. There are over 600 volumes of the index, which contains the titles of 2,000,000 books. It can be said to be complete but for a short time, since the average yearly increase of the library is about 40,000 books.

During the century the Bible has been translated into more than 350 languages, which nine-tenths of the human race can read.

The Permanent Court of Arbitration, which was established at The Hague Peace Conference in 1899, has been formed, and is prepared to take under consideration cases that may be referred to it. The chief nations of the world are a party to the convention, and they are represented in the court by some of their most distinguished jurists and administrators. The Powers whose representatives are on the roster of the court are Austria-Hungary, Belgium, Denmark, France, Germany, Great Britain, Italy, Japan, Netherlands, Portugal, Roumania, Russia, Spain, Sweden and Norway and the United States.

The United States is represented by Chief Justice Fuller, of the Supreme Court: ex-President Benjamin Harrison, Attorney General Griggs and Judge George Gray.

The South African war is becoming more and more burdensome and unpopular in England.

The London *Daily News* editorially urges that an endeavor should be made to utilize the presence in England of numerous sovereigns and representatives of European States, on the occasion when the whole world is mourning the death of the peace loving Queen, to secure the cessation of the "unhappy war in South Africa."

The situation in South Africa is admitted by General Kitchener to be very difficult for the British, and the Boers reiterate their intention to continue to resist, the hope of European intervention.

It is said the Boer forces in the South African Republic and the Orange Free State, including the invaders of Cape Colony, number over 25,000 men, strong, self-reliant and determined.

#### NOTICES.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the Committee on Admissions will be held at Fourth and Arch Streets on Seventh-day, the 16th instant., at 10 A. M.

JOHN W. BIDDLE, *Clerk*

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to

WILLIAM F. WICKERSHAM, *Principal*  
Payments on account of board and tuition, and communications in regard to business should be forwarded to

EDWARD G. SMEDLEY, *Superintendent*  
Address, Westtown P. O., Chester Co., Pa.

#### Public Meeting, Lansdowne, Pa.

A meeting for worship is appointed by authority of the Chester Monthly Meeting, Pa., to be held in the meeting-house at Lansdowne, Pa., Fifth-day evening, the 20th cortige inst., at eight o'clock.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will not leave Philadelphia 7.16 and 8.18 A. M., and 4.32 and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, to Westtown Station or West Chester, Phone 114-X.

EDWARD G. SMEDLEY, *Sup*

DIED, Twelfth Mo. 9th, 1900, at her residence near West Chester, Delaware County, Pa., DEBORAH S. PENNELL, wife of Joseph Pennell, in the fifty-sixth year of her age; a beloved mother and overseer of Middletown Preparative and Chester Monthly Meetings, Pennsylvania. Through submission to the operations of Divine grace in the secret of her heart, in her earlier years, her spirit became sweetly gentle and engaging, and she was enabled to perform the duties of mature life in humility and in loving faithfulness to her family, her friends, and to the Society of which she was an active and valued member. "Blessed are the pure in heart, for they shall see God."



# THE FRIEND.

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## Revival.

A revival in religious interest and zeal has been anticipated at the incoming of a new century, and preparations for its realization are being made by the associated efforts of the ministers and members of a number of religious denominations. That these efforts shall succeed in giving a fresh impetus to spiritual life we may well hope.

An approaching religious revival for Friends has also been in the thoughts of some who look forward with longing desires that the Redeemer's kingdom may be extended.

How this is to be brought about is a question more easily asked than answered. It is not so much in revolving years, nor in centuries of them, that we are to expect a quickening of religious life, as it is in increased love to God, and stronger aspirations for the holiness which his law enjoins. Upon these conditions the hope which makes not ashamed confirms the mind.

With the passing of time it is true there come changes, not always for the better, often the result of accumulated effort on the part of men to gain supposed advantages of power or wealth. Measures resorted to through the promptings of covetousness arouse counteracting forces, which under an overruling Providence are used as correctives to the selfish purposes of human greed. How often has vaulting ambition overshot its mark of aggrandizement, landing its devotee in a humiliating position, the opposite of that sought for. Many such failures involving in distress the innocent with the guilty, have brought men to feel their helplessness and prepared them to apply to a higher power for aid. Thus adversity has been an agent in turning the thoughts of many to the acquisitions of that treasure which is safely free from earthly vicissitudes. Sickness, loss of relatives and friends, disappointments and other griefs may be the instru-

ments of culture in preparing the heart-ground for the successful sowing of the good seed of the Heavenly kingdom.

By these and in many other ways are the children of men induced to embrace the offers of a consolation which comes from a purer source than that derived from worldly riches (Luke vi: 24).

In alluding to these incitements to spiritual exertion we must not overlook the offers of grace which are continuously or from time to time being made to us; and the necessary conditions of acceptance, viz., to feel the need of the baptism which now saves, even the interrogation of a good conscience towards God; to be possessed of the hunger and thirst after righteousness which gains the promised fulfillment.

While considering the means of changing men's hearts, derived most directly from the operations of the Holy Spirit, we may not safely overlook the human instrumentalities which have been always used by the Church's Head in carrying on his work of conversion. Looking at the part which Friends should take in the promotion of revived religious zeal, let us consider the democratic idea involved in our Society's organization. This contemplates a felt responsibility on the part of each member of our church, which, while it is recognized that all are to be subject one to another, and that no class has an exclusive privilege to rule, yet gives to each an office in the body, for which he is prepared and to which he is called by Christ himself. These qualifications are attained by learning the elementary lessons in the day of small things, and greater acts of obedience as the spiritual perceptions grow. In pursuance of this law of our corporate existence as a church of Christ, every one having received a gift is to minister it as a good steward of the manifold grace of God.

From Paul's words we may infer that in his day many would at times be engaged in testimony, only he would have all things done decently and in order. The late Joseph Rhoads expressed surprise and disappointment that so few should feel called to vocal prayer in our meetings.

If there be a weakened faith in Christian doctrine and practice as Friends have taught them, there is nothing that should prevent us from turning again to Him who has withheld fruitfulness as a consequence of unfaithfulness. He who has smitten will bind us up. It is believed of our principles that they are those

taught by our Saviour and his apostles; and if completely adopted would lead into all lines of right activity. Not only in our own borders would there be prophecy for the edification of the body, help for the feeble, oversight for the unwary and teaching of the ignorant, but our laborers would be sent into other fields, and the gospel of a kingdom which stands not in meat or drink, but in righteousness and peace, and joy in the Holy Ghost, would be preached to many to whom the true inwardness of a life in Christ has not yet been revealed. In the world about us how many have yet to learn savingly "which be the first principles of the doctrine of Christ." These near fields may be waiting for the Lord's laborers to enter them; while to some his voice may be sounding a wider commission; and thus as all are obedient to the heavenly vision the charge, "Go ye into all the world and preach the gospel to every creature" will be kept.

Let there be less hesitancy in facing these momentous questions which are related so closely to our continued existence as a Society of enlightened and consecrated workers in the cause of pure religion. Let there be less flinching from the terms of discipleship, and a cheerful acceptance of Christ's promise to them, who, wearied of resistance to his call and of restlessness for want of a firm standing place, consent to take his yoke upon them to find it easy and his burden light. All of us walking in the fear of God and in the comfort of the Holy Spirit, to longings for the prosperity of our Church would be added a vital power which would turn the tide of a disheartened timidity into a victorious confidence in the efficiency of co-laboring with Christ himself.

JONATHAN E. RHOADS.

NEW JERSEY, Second Month, 1901.

A TEST OF CHARACTER.—Advancement to positions of authority very soon brings out the true character of those who are so promoted. Investiture with a little official dignity swells some men with self-importance. With others it leaves them the same humble considerate men they were before. Petty office does not puff them up, nor would elevation to a throne ever be mistaken by them for elevation above the ties of brotherhood with all mankind. There is always a demand for men of this stamp, as leaders in the great progressive movements of the race.—*Free Methodist.*

"LET us choose God, and let Him choose for us."

For "THE FRIEND."

## The Dead Sea Rising.

A Liverpool resident, John E. Gray Hill, who is an enthusiastic traveler in Palestine and Syria, and who has a villa on a spur of Mount Scopus, a little beyond the Damascus gate on the north of Jerusalem, has made the very interesting statement that the surface level of the Dead Sea is rising. His data are founded on observations made during several visits to that remarkable body of water, which lies thirteen hundred feet below the level of the Mediterranean, and nearly four thousand feet below the level of the city of Jerusalem.

Thus, the aforesaid observer, finds that a certain small island which existed a few years ago near the north end of the sea, has disappeared since 1892; the sea has invaded the old mouth of the Jordan River, and submerged a considerable body of low land east and north of the beach; has swallowed up a basin of fresh water at the northwest corner; a raised beach under the cliffs of Moab on the east shore, shown on the raised model map of Palestine is no longer seen; and at the south end the water comes up so close to the cliffs of Jebel Usdum (supposed by many archeologists to be near the site of Sodom), that it is impossible for travelers to pass between it and the sea.

The main cause of this rise in level, it is suggested by Gray Hill, may be due to volcanic submarine action, in releasing a subterranean water supply. He has observed strange fires at night, due to the inflammable vapors of naphtha and petroleum, and refers as evidence of such neighborhood disturbance, to the activity of a recent volcano in the Sinaitic Mountains, witnessed a few years ago by Sir Richard Temple. It may be pertinent in this connection to refer to the remarkable local shower of red mud which occurred in 1857, on Second Month 4th, and which, when examined by Dr. Roth, of Munich, was found to contain small shells of a Sinaitic species. Two other careful observers, Wilson and Warren, however, consider the rise due to the increasing rainfall during the last ten years over all the Jordan-Dead Sea basins, in area about eighteen thousand square miles. Accurate records at Jerusalem, kept by Glaisher, show that, whereas the average rainfall was 25.2 inches per annum for the thirty-two years from 1861 to 1892, it was thirty-one inches per annum for the ten years from 1890 to 1899, inclusive. No explanation is adduced as to the reason for this increased rainfall; whether or not, for instance, it might be due to the conservation of the water supply, or vapor arrest, by reason of the quite extensive planting of fruit trees and eucalyptus trees in various sections of Palestine for some years past.

The writer in the Palestine Exploration Fund bulletin, who furnishes most of the above matter, alludes to the prophecy in the forty-seventh chapter of Ezekiel, and the similar one in the fourteenth chapter of Zechariah, that tell how the "waters shall be healed . . . and the fishers shall stand upon it, from En-Gedi (on the Western shore, midway from north to south) even unto En-Geblaim . . . a place to spread forth nets." At present, sea gulls feed upon the fish brought down by the Jordan, which die as soon as they reach the bitter, deadly waters of the well-named "Dead Sea."

J. W. L.

For "THE FRIEND."

## What is Success.

Men differ in judgment as to what constitutes success. That which appears desirable to some, and by them called success, to others seems much more like failure. Worldlings of to-day have lent themselves to the worship of wealth and material prosperity. They are almost as vociferous as were the Ephesian worshippers of Diana, that day when they needed to be dismissed by the town clerk. Their cry was, "Great is Diana of the Ephesians." The moderns cry "Great is the hustler." "Nothing succeeds like success." The man who organizes great enterprises, or who accumulates great wealth is the latter-day hero, if not quite saint.

The average man is a willing and enthusiastic worshipper at the shrine of "getting on in the world." The ordinary Christian even, seems to love his brother a little more if he have a business head, or a turn for finances. While there may be some little excuse for this in the maxims of Franklin or in some of the sayings of the Old Testament, in the New Testament the maxims, the sayings and the exhortations all tend upward, away from earth and its honors, toward heaven and its glory. The humble life of our Saviour and his near followers commends a life of humility, of lowly service, of other wordliness. As He went about doing good, should not we prefer the gifts and the service that tend to the betterment of humanity? The true man is he who stands steadfastly upon the principle of right. He needs not wealth of gold but of character. He needs not others to go his way, nor any man to point out the pathway where duty leads. His superlative need is the indwelling of the Master, to give light and power. This gave his servants through all time the call to go forth and the ability to do his will. This qualified and led those who were full of wonder-working power at Pentecost. It gives convincing power to those who do telling work wherever He leads. It stands over against all modern materialism, and calls for more dedication and simpler life. The old-time Friend, who shook the country for ten miles round, did so, not because he was a man of arts, or of parts, or of much substance, but because he was a man of power, for God was with him. His neighbors knew him as one who made no compromise with sin. They knew where to find him always and everywhere, steadfastly on the side of right. The man who helps the country for ten miles around to-day must be as humble, as fully dedicated and as full of love as was that son of the morning.

He who has God's grace in his heart in large measure, is the man who is surely rich, and the greatest of the multi-millionaires is poor without it. He who is rich in eternal substance, out-ranks and out-measures and overweighs all the hosts of mammon worshippers. But what need we say of those who have been great successes among men in the business world, who have heaped up vast accumulations and organized armies of laborers, and set to work millions of capital, and whose ambitions have led them into the mazes of hurry and greed, when the words of Jesus are over them as the clouds that hide the heavens? "Ye cannot serve God and Mammon." One there is who lives in a neighboring state, and

unto whom came ample opportunity to be a business success. There at hand were the broad acres to cultivate, and the flocks and herds to tend, but he made his choice and said, "No, I will get along in a smaller way, and have a home for my wife and family without the distractions that come where large enterprise is carried on," and his friends said, and so say we all in our better moments, that he chose wisely. Honor to the man who manfully battles against the tides of worldliness. It is worth while to remember always that they only are the possessors of worth and wealth who have chosen the things having in them eternal substance.

The worship of material things has received many rebukes all along the course of time down through the ages. One of the more recent is that of Bishop Potter, who is doing valiant service for the purification of city government in New York. In a late address he has sought to lure men back to the quiet ways where character is the gold of the King's realm, where contentment dwells; away from the tyranny of greed and fashion and the mad rush of trade, back to simplicity and right living. In this first year in the new era, in which peace and brotherly love, let us hope and pray, shall rise into ascendancy, it is fitting for us who read these lines to make our choice as to what constitutes success, and then, perhaps, to speak out plainly by example and precept in favor of the more simple, humble life of dedication to which the Master calls. It is a matter of much moment to us which way our face is set. One who had sorrowed and suffered could say, "I am here yet, but my face is still toward heaven." What is our direction? Earthward or heavenward?

"Haste, haste the time when on the earth  
All strife and hate and greed shall cease;  
Where love shall everywhere prevail  
And ruler be the Prince of Peace."

G. G. M.

## "I Gave Them Myself."

Said a mother to me one day, "When my children were young, I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to teach them, to pray for them, to be a loving companion and friend to my children. I had to neglect my house often. I had no time to indulge myself in many things I should have liked to do. I was so busy adorning their minds and cultivating their hearts' best affections that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times.

"I have my reward now. My sons are ministers of the Gospel; my grown up daughter a Christian woman. I have plenty of time now to sit down and rest, plenty of time to keep my house in order, plenty of time to indulge myself, besides going about my Master's business wherever He has need of me. I have a thousand beautiful memories of their childhood to comfort me."

The Divine seed does not fall on races, but on individuals, and the race does not make it individual members noble, but individual members make the race noble. Nobility comes from Him who is the giver of every good and perfect gift.—Dante.

FOR "THE FRIEND."

## An Appeal to Friends Regarding Militarism.

"Deep-rooted customs, though wrong, are not easily altered; but it is the duty of all to be firm in that which they certainly know is right for them."

JOHN WOOLMAN.

There is now before Congress a program to appropriate this year money enough—\$77,000,000—nearly to double the sea power of our country. The appropriations for the annual needs of the army are largely in excess of those for the navy. The aggregate of both is enormous.

On Second Month 7th, 1901, Senator Hale confessed in Congress that for this year, "the military Budget of this country will be nearly \$400,000,000—about twice that of any great European Power!" This true and remarkable statement is only an index of how we are drifting. Could the Government possibly bring us to this extraordinary position if Christ's people were engaged in protesting, working, praying in his spirit?

The cost of governing the United States for the twenty years preceding the Spanish war was about four dollars and ninety cents per capita per annum. This included civil service, navy, army, public buildings, rivers and harbors, pensions and interest on public debt. The five years since 1897, including 1902—for which we have an estimate now must be made, owing to the continued hostilities in the Philippines—we have witnessed an increase in taxation over above figures equivalent to about one dollar and ninety-four cents more per capita per annum. Following five persons to the average family, it follows that the average family of our country is now paying forty-eight dollars and fifty cents yearly towards the support of the war policy, and the attempted subjection of remote islands, which we have recently instituted. Or, to present the subject in another way, the cost of humiliating Spain and the larger expense of trying to enforce our government in the Philippines, and of inflating ourselves with military pride, has so far reached the vast sum of over 740,000,000.

Apologists for this waste lay stress upon the great increase of our exports to the Philippines, as if that were a warrantable offset to the expenditure of so much blood and treasure. A analysis of the case reveals that the present exports are largely made up of goods used by the army of sixty thousand men trying to subdue that country. A very large portion of these increased exports consists of rum and beer. Since the Americans entered Manila, the increase of rum houses in that city has been from only three to about one thousand. The President's message to the Senate almost one year ago stated that then there were over eight hundred such places licensed by our Government. It has been claimed that previous to American occupation such places were practically unknown in Manila. J. G. Schurman, President of the Philippine Commission, has said of the vile traffic: "It has hurt the Americans more than anything else, and the spectacle of Americans drunk, awakens disgust in the Philippinos. . . . I have never seen a Philippino drunkard." So much for pushing ourselves on unwilling people with the bayonet.

If we calculate thirty per cent. profit on the last year's sales of \$1,656,000 made to the

Islands,—said sales being computed by the U. S. War Department in 1901—we find that the relatively small sum of say half a million dollars will represent the estimated yearly financial gains which have been purchased at the outlay of so much blood, disease and money. Is that good business? We see that the honest taxpayers foot the bills incurred by the army and navy, and that it is mostly the poor people who do the fighting. We find that the financial gains are principally distributed amongst army contractors, transportation companies, trained men-killers, brewers and distillers. We are consequently bound to admit that the plain, Christian people of our beloved country are being sadly hoodwinked when they listen to this talk about the blessings of trade following the flag. If those only who acquire gain from this nefarious business were the only ones taxed to pay the enormous bills for getting it, and if only their homes were invaded by the misery and tears it involves, this war would soon cease. After all, no present or future gains should, to a Christian, compensate or justify national disobedience to the Divine laws.

The financial cost of militarism to the nation is the least. The moral results are more deplorable. The benumbing of the public conscience is indicated by the indifference of many of our fellow-citizens to conditions which a few years ago would have been sternly rebuked.

Do our people appreciate that militarism is, with us—as all history reveals it has done in the past—rapidly encroaching on the dearly purchased rights of the masses? The proposed "Spooner Bill" in Congress confers on the President "all military, civil, and judicial powers" in the Philippines, including the right to increase the army at his own will from thirty-five thousand to one hundred thousand men. This establishes a precedent which some day may be used by an unprincipled ruler to the impairment of the liberties of our people. Congress, by that act, will surrender to the Executive of this Republic powers which the constitutional monarchies of Europe do not dare to confer on their kings.

Think of a professing Christian nation complacently regarding a contract made by its rulers, legalizing polygamy and slavery! Or, as tersely put by the *Public Ledger* of Philadelphia, "By the treaty with the Sultan of Sulu and by the yearly stipend the President has agreed to pay him, we have legalized polygamy and slavery and the rule of an absolute, though petty, monarch within the territory of the United States, by direct contract and by the protection of our arms." Can this country afford to surrender any vital feature of its constitution in order to promote schemes of conquest on the other side of the globe?

If we are really imbued with the teachings of Christ, will we not feel called upon to let our representatives in our Legislatures or Congress know our wishes when the war spirit influences them? A personal letter to them is frequently of great value. The Legislature of Pennsylvania now has before it a measure authorizing the Governor to appoint instructors of regular military drill in the public schools of the State. This is only one of the many official efforts now being made to foster the glorification of war in the rising generation. What are the advocates of Jesus doing to thwart such plans? If the pulpit and press are too often dumb, should not

Friends and other peace people all the more strenuously protest?

A young man who commits murder or robbery in his home town or village is held up to execration and becomes amenable to the law. But an imperfect ideal of patriotism urges him to enlist, and maybe his pastor, who poses as the mouthpiece of the Prince of Peace, gives him his blessing as he goes forth to injure other men for whom Christ died. In China or the Philippines the exigencies of his trade permit or require him to cheat, loot, murder, or burn; and in proportion to his success is he honored by admiring neighbors, including excellent church people, when he returns home.

Private or uncensored advices recently received from the East are enough to sicken the lover of his race. The trail of the allies in China, including that of our own soldiers, is a scene of desolation. The "punitive expeditions" are admittedly for sheer robbery; and all reports indicate that these murderous, burning, assaulting raids have yielded vast booty to the licentious soldiery. The horrors of medieval warfare have been revived in so-called Christian reprisals upon a pagan race. Can we wonder that some of our secular, if not religious, periodicals, are calling on the Government to remove our troops from China? But why do so many keep quiet? Can centuries wash out the remembrance of such unholy transactions? Shall we be surprised if those people acquire added hatred for our religion and its exponents?

Surely, whatever may be the result of our contest with them, our treatment of the Philippinos has not been such as we would wish accorded to ourselves. Not born under the American flag, and never having owed it allegiance, loving their country and their own institutions, desiring their own form of government instead of that of a foreign race, they find their country sold over their heads, without their own consent, and the purchaser enforcing his title with fire and sword. Is that Christian ethics? Will the claim that our country cannot help itself, or talk about "destiny," "empire," "expansion," "patriotism," or benevolent intentions, or intimations that Christ's kingdom is to be enlarged, hide the naked truth that we are violating the great commandment so obligatory on nations and on individuals, to do unto others as they would be done by? The letters of soldiers and other witnesses reveal that in those unfortunate Islands our troops deface miles of the country, men are shot down like dogs, and the sufferings of women cannot be named.

Recently a gruesome cargo of fifteen hundred corpses of young men who left America in fine health, was landed at San Francisco. It was not the first, nor will it be the last. But whilst we sorrow for these victims of militarism, there is deeper reason to mourn for those who survive. What about the impaired morals and diseased bodies which constitute the greater part of the terrible harvest around Manila?

Eye-witnesses in that city report conditions which should arouse every true Christian patriot. The details are not fit to put into print. A well-known writer thus sums them up: "Drunkenness, lust, gambling, brutality and other vices that annihilate conscience are in full swing at Manila. Not only are the natives polluted by this contact with superior civiliza-

tion, but the soldiers who return to the United States bring with them the seeds of disease and contagion, to be sown broadcast. . . . Who can estimate the ravages among our own people in consequence?"

Efforts have been made to deny the above facts, but they can be substantiated by reference to original official reports, and to the testimony of many civilians and not a few army men. No animus induces these lines. But the writer recognizes that real Christian patriotism demands that the followers of Christ seek to undo what is wrong. It is time for them to show where they stand. The public conscience is being aroused. The secular press, irrespective of party, is in some places putting to shame timid, temporizing Christians, by asking that our country withdraw its efforts to establish dominion over a foreign race which does not desire our rule. Should party ties or the fear of being called "seditions" silence the Christian's right of free speech, or cause him to forget his loyalty to the Master?

Let our hearts be tendered in the recollection of God's love for us. "Beloved, if God so loved us, we also ought to love one another." If his love really influences our hearts its sweetness will extend into sympathy and pity for our country's enemies—the Chinaman and Filipino as well. And what delightful promises are accorded to the peace-makers, "they shall be called the children of God."

It was the faithful labor of the few in times past that finally aroused the slumbering consciences of those who loved the Lord, and so slavery and other wrongs were abolished. This generation demands the individual and united action of Friends in proclaiming privately and publicly against the associated crimes of militarism and intemperance. If we value our liberties and those of our children, and if the love of God is really shed abroad in our hearts, we will to-day imitate that robust period of our Society when Kings and Parliaments were boldly told what the Christian profession demanded. We should not be charged, as now we are in some places, even by regretful members of other denominations, that the Quakers' mouths have been closed in testifying against war because of their stalwart partisanship. Is this possible? Are we seeming to have fellowship with the unfruitful works of darkness? Do we close our ears to facts and refuse to investigate their authenticity? Let us recollect that we, of all others, should be above suspicion, and that primarily we must show our loyalty to the suffering cause of Jesus Christ.

Our English Friends have dropped all party issues, and in solemn protest addressed their Government regarding the crimes it has sanctioned in its conduct of the South African war. The writer hopes that the various Yearly Meetings on this Continent will soon be able to prepare brief documents addressed to our Government, papers which shall receive the full endorsement of all their members, and which shall clearly testify to the plainest teachings of the gospel as applied to militarism and actual conditions in the East.

May we all treasure and uphold that precious language, "God is love, and he that abideth in love abideth in God, and God abideth in him!"

MOORESTOWN, N. J. WM. C. ALLEN.

FOR "THE FRIEND."

### Reflections.

With the entering in of another year, it behooves us to go forward solemnly, according to the covenant we have made with a covenant-keeping God and Ruler of all our days, that our actions, as our thoughts, may keep pace with the knowledge with which we are blessed; that we may add to the talent committed to our care, looking aloft with the same purpose in view as did the shepherds, and looking not to man with an earnest desire to please him and thus hinder the cause of Truth.

In THE FRIEND of fourteenth of Seventh Month, 1900, under "The same spirit continues the same leading," is an article that we deem worthy of reprint to our instruction, believing the same spirit of Truth would lead us now as formerly.

There is a tendency in too many of our members to "broaden in our views," yet not wishing to follow in the path that leads to death, but it is for us to choose one of two, realizing in the depth of our hearts a desire to gain a crown without bearing the cross daily. But if we would wear the crown immortal, we must be willing to bear the cross.

The path that is strait and narrow, leads to life, which if we follow we will grow in grace with ability given to come out from the customs of the world, not even so much as to name the fast or feast days, which are not required of us as a Society, and by being possessors as boldly as professors we shall be as faithful burden-bearers, and "He will do more abundantly for us." R.

THE CAMPHOR MONOPOLY.—Within a year, the camphor trade of the world has become a monopoly. The trees which yield this fragrant and useful gum are to be found all over Asia and the East Indies, but the principal production from them is confined to the island of Formosa, which belongs to Japan. China was never able to furnish more than two hundred thousand pounds a year, and Japan now produces about three hundred thousand pounds. But Formosa's annual output for several years past has been six million and seven million pounds. Little is to be had at present from any other source, and there is no prospect of any change in the situation for a long time to come.

In deciding to exercise control over the production of camphor, Japan has been actuated by two motives. In the first place, she wants to obtain revenue therefrom, as France does from the match and cigar industries. But she also seeks to avert the killing of the goose which lays golden eggs for her. In other words, she has undertaken to protect the camphor forests, which were in danger of extinction. A recent consular report from Tamsui declares that no fewer than fifteen hundred armed guards are to be placed on the edge of the forests, in order to enforce regulations which have recently been adopted. The destruction of young camphor trees and of shoots from old stumps has been prohibited by law. The gum is obtained by felling the larger trees, splitting them up and boiling the wood. In the past it has been common to cut down young trees for fuel, but this practice is now to be stopped.

FOR "THE FRIEND."

### Love.

There is at the present day, a large number of people who feel themselves called upon, set themselves up, or set up by others, to speak about that religion of which Jesus Christ is Head.

Some of this class of people are rich, some poor, in worldly things; many are learned, some unlearned, some are very good men, whose very countenances reflect the love of God; others, sad to say, are not good men.

There must be some texts in the New Testament which apply to this class of people in a special manner, and one of these it seems to me is to be found in first Cor. xiii, where Paul says, "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries, and all knowledge, and if I have faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth. Bear eth all things, believeth all things, hopeth all things, endureth all things. Love never faileth, but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease, whether there be knowledge, it shall be done away." And eventually the apostle says, "And now abideth faith, hope love, these three, and the greatest of these is love."

Now it appears the apostle recognizes that this love was one of the foremost qualification if not the very foremost that those who speak in the name of Jesus want. Paul even uses what we may term very strong language, but it brings us to a point; the point in the preacher's heart must be a well which is filled with love, even overflowing love, a love which partakes somewhat of the Divine. And although the day may come, when from sickness, or other causes the vocal preaching may cease and the prophesying may have an end, and some of the knowledge learned in earlier days be forgotten; yet within the heart must still continue to be the well of love, overflowing love to those around; A love that lasts on to the end of our sojourn here.

Again, the Saviour says, that the greater commandment is "Thou shalt love the Lord above all," and the second commandment "Thou shalt love thy neighbor as thyself."

The beloved apostle John, dwells on the theme of love, long and forcibly. And the query arises at the present day, is the professing church of Christ putting this great fact forcibly forward, on the necessity of the abounding love dwelling in the Christian heart toward God and toward man? Is not the fact too much overlooked by preachers, and, alas too often forgotten in religious literature, and are the religious periodicals, coming out weekly, urging the necessity of this love to the heart as they ought? I fear not! More faith, more hope, all good and right in the way, but not the most important.

did the hearts that assemble, week by week, in various places of worship the world over, with more of this love, would there not be empty seats?

It seems to me, this love, did it get its right place, would undermine many of the socialists' notions, and eventually break down the anarchy cause.

But now to return to what has been said, we ought to be a well of love in the heart, especially of those who are called to speak in the name of Jesus. Sometimes the Most High in infinite wisdom, permits a spiritual measure to be dropped into the heart, to test its depth of the love, and alas! how often those who have preached to others, find the same tongue returning in effect, "How shallow this love is in well," as some annoying circumstance occurs, and the tongue blames, and the heart bleeds as it were with a contrary spirit to love, words escaping from the lips "Well, I cannot stand so and so," "I cannot abide him," "I know more of that which a servant of the Lord uttered on his dying bed, "There is no revenge in which I feel, that delights to do no evil to all things in hopes to enjoy its own in the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and glory, or whatever is of a nature contrary to

A. H. BELL.

TERFORD, IRELAND.

Secret of Health and Long Life.

Every wise man sought to find the secret of health and long life. He listened to lecturers, read books without number, talked with physicians, collected a library of his own, and listened to the sayings of old men. He thought out many plans and tried to live by them.

Under some he grew ill, under others he felt weak, and some were so unpleasant that he gave them up. Toward the close of his life he made known the fact that he had triumphed, he had found the secret of health. People smiled, but he lived on in pain. His eye brightened, his voice improved, his somewhat slow and shambling gait became rapid and almost graceful. Many of his friends and neighbors who had looked upon him as a health crank saw the wonderful improvement in him, and asked him so many questions that he made up his mind to answer them once; so he invited to his house those whom he cared the most, and they came to hear a long address, for he was an excellent speaker; but when the time came he was less than two minutes, and this was his secret:

Friends, the secret of health and long life is to eat enough, but not too much; to vary the diet, but not to have many things at one meal; to sleep by night and not by day; to work and rest and rest and work; to be clean, but not to live in the tub, nor take an ice-water plunge; to get pure air in the house, but not sit or stand in draft; do not worry."

When he finished, a wag who was present, said, "Cannot you condense that in some way? It is so long a list." He said, "O, yes, I can do it to you in two words: Be temperate and be cheerful."

TEMPERANCE.—To be cheerful is two-thirds

of the battle, and no one can long be cheerful who is not temperate. The secret of cheerfulness is like the secret of health and long life; something near to us, and not something far off. Really thankful persons are always cheerful whether sick or well, for really to feel grateful is in itself a kind of cheerfulness. The happiest family we ever saw was where the children were constantly thankful to their parents, and showed it in every possible way; well they might be, for both the father and mother seemed to live entirely in and for their children. In that house, strange as it may seem, the children were really thankful for punishment when they deserved it, which was not often.

The sweetest charm of thanksgiving is gratitude. To be thankful to the patriots who [labored] for their country or by their wisdom founded its institutions, to be thankful to parents for loving patience and constant care, for the husband to be thankful to the wife and the wife to the husband, and all to God, is better than all the feasts of all the unloved and unloving kings the world ever saw. But while the gratitude is a cause of cheerfulness while it lasts, one cannot always be thinking of the favors he has received and those who bestowed them. It is necessary to be kind and forgiving. A surly spirit and revengeful heart, in which something always rankles, is miserable. A gratified revenge is neither contentment, cheerfulness nor happiness. One might be grateful and have a kind and forgiving spirit, and yet long for something else. We must be active or miserable; so that work, useful, helpful, or profitable, must be a part of every person's life.

TEMPERANCE.—The one secret worth knowing is that of a long and a happy life. Temperance in all things tends to length of days. But that is only half the prescription. Cheerfulness is essential. Thankfulness, a kind, forgiving spirit, and useful work will furnish that. Idleness will not cure low spirits. Dissipation, like drunkenness, is a kind of sleep or delirium which has a rude awakening. Petty triumphs leave no joy. Harsh words leave a sting in the heart that conceived them. No one ever wounds another intentionally without wounding himself more. Boisterous mirth is not true cheerfulness. When real Christians are thanksgiving in a Christian way you may expect to find them cheerful for many a day afterward, in the recollection; but when, as many do, the holiday is turned into an opportunity for vicious indulgence, only pain, wretchedness, and sickness can follow. As people will not take the simple prescription for long life that the old gentleman gave his friends, so few will take the simple prescription for happiness. They seek it and it flees from them, while those who seek to be kind, good, true and helpful find happiness springing up like flowers in their pathway.—*Christian Advocate.*

Finding Out How to Begin.

Two boys had sat down together to work out some problems in algebra. One of them had been busy with his pencil a full minute when he noticed his companion sitting with folded arms and knitted brows.

"What is the matter?" he exclaimed. "Why don't you begin?"

"I'm finding out how to begin," returned the other, quietly, and he went on thinking. The first speaker covered a page of foolscap with figures, found himself in a labyrinth from which there seemed no escape, and, looking back over the statement of the problem, discovered a mistake in the first equation. Long before this, however, his companion had worked the problem through and reached the correct result. He had not wasted time because he had looked at all sides of the question before he began.

A great many of our young folks overestimate the importance of haste. They carry too heavy work in school in order that they may graduate a year earlier. They skim through their library books that they may return them and take out others. They settle important questions on the impulse of the moment, because they have not learned that there is real economy in taking time to see all sides before making a decision.

Now and then we meet people who toss up a penny to save themselves the trouble of making up their minds. But even this is hardly more foolish than it is to follow blindly the first impulse that comes into our heads. To act without stopping to think is the poorest economy in the world. Nobody wastes time so hopelessly as the person who decides without deliberation, who because of this wrong beginning, follows the wrong path and finally is forced to retrace his steps and start again.

A little hard thinking before we begin to act would save us not only much precious time but many a headache as well.—*Commonwealth.*

FOR "THE FRIEND."

Exhortation of Joseph James.

Joseph James having met with the Journal of George Fox, desired to meet with the people who held these views.

The first meeting of Friends he found was in Rahway, N. J., but he appeared to have been disappointed. After attending three silent meetings he sent them the following epistle—

To the little flock of Christ, in the town of Rahway:

Greeting.—Fears have arisen on my mind that some are unfaithful in the time of your silent worship before the Lord. There is a careless silence which is easily attained, but the silence that God requireth is attained only by great wrestling against every motion of the enemy, wherein he striveth by every art and cunning to keep Christ out of our hearts.

The apostle exhorts Timothy to stir up the gift that is in him, and if we would have the gift of the Holy Ghost stirred up in any of us, we must strive constantly and earnestly against every unnecessary thought. The apostle saith, "Ye have not resisted unto blood, striving against sin," and all the powers of darkness and this striving, resisting and wrestling against sin, must be kept up, till sin be slain; keeping the eye single and steadily unto God, till He graciously please to bind the strong man, and your minds become the peaceable habitation, for them alone to dwell in. Finally I exhort you all to faithfulness, with all diligence, and God will bless you with increase, which is my sincere desire.

JOSEPH JAMES.

NEARLY two-thirds of the letters carried by the world's postal service are written, sent to and read by English-speaking people.

FOR "THE FRIEND."

## He Being Dead Yet Speaketh.

Twelfth Month 2nd, 1850.—"It will be a great favor if Divine power rises into dominion among us, so as to animate and strengthen right-minded Friends, to come out boldly on the Lord's side, and on behalf of our testimonies; that so the self-denial, the humility, the simplicity, and the inwardness of spirit, which characterized our first Friends, may be revived, and shine forth conspicuously. There is an enmity against the lowliness, which Christ leads his humble followers into; and a desire in some to make a show in the world; that we may be like others, and thereby the reproach of the cross caused to cease. As that takes place, our locks will be shorn, we shall become weak as other men; spiritual vision will be lost, and worldly professors will vaunt over us. But may the Lord in mercy, kindle up fresh zeal among us; bring us near to one another in the covenant of life, and enable us to put shoulder to shoulder in the support of his cause; and send forth laborers into his harvest-field."

WM. EVANS' JOURNAL.

"It will be a great favor if Divine power rises into dominion among us, so as to animate and strengthen right-minded Friends, to come out boldly on the Lord's side, and on behalf of our testimonies."

Are we not beginning to realize something of this "Divine power rising into dominion among us," though it is to be feared the worldly-mindedness of many has carried and is carrying them away from the "reproach of the cross," and the consequence depicted by Wm. Evans, so clearly, is being realized. But let us note how, in the extract above quoted, he turns from this correct, though dark view, to the Lord and desires He may bring about a better day, and his prayer is being answered at this time. O, yes! thanks be to Him who heareth and answereth prayer, we are brought "near to one another in the covenant of life." And in the true unity, in the covenant of life, there is strength without regard to numbers.

Near eleven years after writing the above extract, this dedicated servant of Christ seems to have been taken up into the mount of vision, and inspired with faith to believe that his desire that "the Lord in mercy might kindle up fresh zeal among us," would then ere long be answered. We quote again from his journal.

Eleventh Month, 1861.—"In contemplating the trials and overturnings to which our religious Society has been subjected for many years in this country, I was made to believe a few days since that the gracious Shepherd was still near us, and that the time was not very far off, when He would go through his flock, and renew the visitations of his love to the younger members. That He would bestow gifts upon them, to be occupied in his church; and prepare and send forth servants to proclaim and spread the doctrines of the gospel, and his blessed cause, from sea to sea; and from the rivers to the ends of the earth. Hereby the beauty and strength, and influence of our society in this Yearly Meeting, and in this city, will be restored; and a body of solid and deeply-experienced men and women, it appeared to me, would again be raised up, as

standard-bearers and watchmen upon the walls of Zion.

"May the Lord hasten it in his time and way, and enable us to continue to bear patiently the sufferings that remain for us to endure; for our own sakes, and for one another, whatever they may be."

Many of us who are now upon the scene of action have seen fulfilled that which William Evans, in the visions of light saw near forty years ago would be: "That the Shepherd would go through his flock, and renew the visitations of his love to the younger members. That He would bestow gifts upon them, to be occupied in his Church."

These "younger members" upon whom this prophecy has been fulfilled, are now advanced in years; yea! a number of them have gone to their final rest, but "the gracious Shepherd is still near us; He is going through his flock renewing the visitations of his love," and one here and another there are closing in with the offers of his redeeming love and mercy; "the reproach of the cross" is to these great riches. O, that these may keep very near to Him who hath called them, that they may not miss their crown. And, dear Friends everywhere, whilst we may be realizing that much of the same condition exists among us which William Evans alludes to in his day of an enmity against the lowliness which Christ leads his humble followers into; and a desire in some to make a show in the world; that we may be like others and thereby the reproach of the cross caused to cease." Let us not "cast away the shield of faith as though we had never been anointed with oil." But let our aspirations be to the Lord that "He may in mercy kindle up fresh zeal among us; bring us near to one another in the covenant of life, and enable us to put shoulder to shoulder in the support of his cause, and send forth laborers into his harvest field."

This of "putting shoulder to shoulder," how important it is. "The fields are whitening to harvest," and whilst the laborers are indeed few as compared with the labor needed, this should not discourage the laborers. "He that reapeth receiveth wages, and gathereth fruit unto life eternal. That both he that soweth and he that reapeth may rejoice together"

T. H. W.

WEST CHESTER, SECOND MO. 1901.

FOR "THE FRIEND."

## Temptation the Test of Character.

Our Saviour in his sermon on the mount, taught his disciples as follows, "After this manner therefore pray ye: Our Father who art in Heaven, lead us not into temptation, but deliver us from evil" (Matt. vi: 13). The holy God cannot tempt any man with evil (James i: 13); but He does permit (for the present) a tempter to exist, and allows that evil spirit to test, and try his children in a manner that is oft times grievous to be borne. In the beginning God looked round upon all the works of his creation, and behold they were very good. But in the midst of that perfection there came the tempter who beguiled the woman into sin by his sophistries, and she in her turn tempted, and caused her husband to break the command of God. Sin is the transgression, disobeying or non-fulfilment of the Lord's spiritual law, made known by his holy spirit to each heart,

either through the Scriptures of truth, or direct revelation of the Holy Spirit. To He that knows God's requirement in his or her heart, and doeth it not, to Him it is sin. listening to the tempter and breaking God's command, our fore-parents grieved their loving Creator, and had to be punished as disobedient children—the object of all-wise parental punishment being instruction in the ways of wisdom and obedience. But even in Eden, when disobedience was thus manifested, grace much more abound, and God in his infinite love for the sinners, clothed their nakedness with durable coats of skins in place of the perishing aprons of fig leaves which they had made, and sent them forth from the circumscribed, apparently indolent garden life, into his wonderful world outside, there to endure hardness, engage in a higher life of effort and labor in developing his marvelous creations; and to work out their soul's salvation, according to the terms of his all-wise and holy will. Although the earthly body of man was henceforth to die and return to the dust from whence it came, the highway to glory was opened up to every soul that should thereafter resist temptation, striving against sin, and prove its obedience to the will and living word of God. What is temptation, to be tempted, or to tempt, in a biblical sense? And God did tempt (or tested) Abram, by putting his faith to the trial of offering his only son, Isaac, as a sacrifice on the altar (Gen. xxii: 1). "Wherefore do ye tempt the Lord?" expostulated Moses, when the children of Israel chided with him" at Rephidim (Ex. xvii: 2). "Why tempt ye me?" asked Christ of those who sought to ensnare Him by asking if it was lawful to give tribute to Cæsar (Mark xii: 15). Neither did we tempt Christ as some of the Israelites did, and were destroyed with serpents (1 Cor. x: 9). Job was twice tempted (or tested) by Satan in accordance with the Lord's direct permission, and by the grace of God, he came out of the grievous trials triumphantly, to the glory of God and to his own great reward. Though Job's afflictions were so grievous at the time, it is not probable he has praised God ever since, or permitting them? Truly, these light afflictions which are but for a moment (when compared with eternity) are working out for each of us that is obedient to the heavenly call a far more exceeding and eternal weight of glory, and what we know or understand not now, we shall know hereafter, and shall be able then to praise our loving heavenly Father for all the corrections, disappointments and chastisements experienced on the way to his eternal kingdom. Job endured his afflictions as seeing Him who is invisible, as Christ also endured the cross, and despised the shame, whilst suffering and doing the mysterious will of God. Blessed are they that mourn now with godly sorrow for they shall be comforted hereafter in the land of life and glory, "My brethren," says the apostle (James i: 2), "count it all joy when ye fall into (or meet with) divers temptations; knowing this, that the trying of your faith worketh patience," and again (i: 12) "Blessed is the man that endureth temptation, for when he is approved he shall receive the crown of life." The stricken tree strikes deeper roots into the soil for support, with every gale that tries and tests its standing. "As many as I love," says the Lord, "I rebuke and chasten," and without

the chastisements, these heavenly disappointments, or so-called misfortunes, or the fiery trials of our faith, we are bastards and not sons, illegitimate professors, and not real heirs of the kingdom of heaven. What inexpressible joy for the realization of these truths brings to those who are called upon to pass through outward tribulation and hidden trials of life that no words can give expression to. Our spiritual lives are hid with Christ in God, and each heart knoweth its own bitterness whilst a stranger intermeddled not with us. The lusts and pride of this natural body, have to be crushed out, and the natural man is crucified with Christ that the body of sin may be destroyed (Romans vi: 6) and so Paul says (Gal. ii: 20), "I am crucified with Christ, nevertheless I live, yet not I, Christ liveth in me." "If we be thus dead with Christ, we believe that we shall also live with Him" (Rom. vi: 8). All this means mortification and humiliation to the earthly body, and the work of the Holy Spirit in effecting this painful crucifixion of the natural man is described as being "sharper than a two-edged sword, piercing even to the dividing line of soul and spirit, and of the joints and marrow" (Heb. 4: 12).

To the captain of our soul's salvation in his earthly experience, was made perfect through suffering, for He also learned obedience through things that He suffered; and we, if true disciples, are not greater than our Master, nor are we above our Lord. He was acquainted with sorrows and acquainted with grief—every disciple of his must experience a fellowship with those sufferings if the heavenly inheritance is to be shared with Him hereafter. Do not be deceived, think it not strange concerning the trial which is to try you, as though some new thing happened unto you; but rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad with exceeding joy." The Lord calls us to endure hardness as his good soldiers, his servants, and loving, obedient children. The only way to follow in his steps, to war against spiritual warfare, is to be obedient to his Spirit's requirements in our souls. Not the trials and afflictions, but every earthly temptation, gift, desire, lust, or pleasure, may be used by our soul's adversary in his efforts to ensnare, or tempt us from the narrow way of truth, and daily obedience, which leads to life. There is no other way, and the way, though a fool, shall not err therein, if the spiritual eye is kept fixed on the mark of the prize of his high calling. "They that be fallen into temptation and a snare" (Tim. vi: 9) which may lead them to perdition; and they may also tempt others to repine, and fall into the sin of coveting that which they have not, but God has in his infinite wisdom withheld, and kept from them. What constant need have we to watch and pray, lest, whilst being tempted, we be misled and ensnared by the enemy of our souls. Conversion, as it is so often flippantly termed, is not the first instance but the first step in the journey towards heaven, and continual vigilant perseverance are the daily requisites for every child of God. To be fully converted or perfected, to the Lord's eternal glory is a life-long process of testing, prayer, and growth in grace. There is an earthly,

man-devised form of religion which will end in darkness and despair, and there is a spiritual religion, a daily walk with the Spirit of the living God as our companion and our guide into all truth, which alone will ensure eternal life, and pleasures forever more. Many shall come at the day of judgment, saying, "have we not cast out devils, and in thy name, done many wonderful works?" "And then" (says Christ) "will I confess unto them, I never knew you; depart from Me, ye that work iniquity." Oh! how strait is the gate, and how narrow is the way that leadeth unto Life! Not all that cry "Lord, Lord," shall enter into the joys and glories of the Heavenly Kingdom. Blessed truth amidst all the self-righteousness, and the delusions of satan that abound. The kingdom of heaven standeth sure, for the Lord knoweth them that are his, and "He knoweth how to deliver the godly out of temptations" (2nd Peter ii: 9), and "He will not suffer them to be tempted above what they shall be able to bear" (1 Cor. x: 13). Christ our Saviour was led by the spirit into the wilderness to be tempted of the devil (Matt. iv: 1), and who can realize what his sufferings were during those forty days and forty nights in which He resisted and overcame the tempter? Our comfort is "For in that Christ hath suffered being tempted, He is able to succor (help and deliver) them that are tempted" (Heb. ii: 18). If Christ had thus to suffer temptation, can his true follower "in his steps" expect to be exempt from similar experience? Christ came to do the Father's preordained will, not a work of his own choosing; and every true born heir to the heavenly Kingdom must run with patience the race set before him, looking all the while unto Christ, being compassed about with a great cloud of spiritual witnesses.

No man or woman can truly serve the Lord by any self-imposed task, or the carrying out of the imaginations of his own heart. To follow Christ truly is to do the revealed will of God daily as made known by the living ever-present Spirit of the Lord. "Hope deferred maketh the heart sick," and prayer unanswered often tests our faith in God and his promises severely, and tempts us sometimes to rebel against his will; but God's delays in answering our requests are always for some all-wise, gracious and loving purpose. Satan is the accuser and tempter of the holy brethren but "neither height, nor depth, nor any other creature shall separate us from the love of God, which is in Christ Jesus our Lord," if we only look up to Him and trust in Him, who is the author and the finisher of our faith; and his companionship and support makes the narrow way, a safe and happy way. His word of comfort to his apostle was, "Simon, satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee, that thy faith fail not" (Luke xxii: 31).

"I pray not," said He, "for the world, but for those that Thou hast given me; for they are thine, and all mine are thine, and thine are mine, and I am glorified in them (John xvii: 9). "I have given them thy word and the world hath hated them, because they are not of the world, even as I am not of the world. O, righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent Me." May each of us who strives humbly to serve God in spirit

and in truth, when the time of our departure from these spiritual conflicts draws nigh, be enabled by the help of the Lord to say as Paul did, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day; and not to me only, but unto all them that love his appearing (2 Tim. iv: 7).

JAMES HUNT.

BRISTOL, England.

ONLY A BOY. "Only a boy, a dunce, at the foot of his class, but that boy is an Adam Clarke. Only a boy, with a numb voice, singing upon the streets of a small German village, but the boy's name is Martin Luther. Only a boy converted this year, the deacon complained to his pastor, but that boy was Robert Moffat. Only a boy, the President of Asbury University, but that boy is a Matthew Simpson. Only a boy before a large audience, the chairman afraid to give him the floor, but the boy is Charles Spurgeon."

PASCAL said, "The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God."

Items Concerning the Society.

The manuscript of Dr. S. Weir Mitchell's novel, "Hugh Wynne, Free Quaker," was destroyed by fire a while ago.

In all the American Yearly Meetings the number of deaths reported (924) for the past year exceeded the number of births (772) by 152.

From H. H. Hinman, Congregationalist minister, Oberlin, Ohio. "I heartily sympathize with you and THE FRIEND in your peace views. It is not much sympathy I get here, and yet I think that slowly the followers of Christ are coming to see that all war is unchristian. I am about seventy-nine years old and can do but little."

Quite a remarkable collection of autographs and manuscripts, by or relating to William Penn, was to be sold at auction in England on the 8th inst. It includes the original draft of his will entirely in his own hand; and, what is a great deal more interesting, a manuscript of one hundred and thirty-eight pages, entitled "My Irish Journal farthest from London on ye 15th of ye 7th month, 1669. The auctioneer says the manuscript gives very interesting details of his life, etc., in Ireland.—*The Literary Collector.*

From a young Friend in a Western State: "There is such a tendency at this time to turn away from real spiritual life and worship, and to substitute the elements of time and human knowledge, that it is truly refreshing to read a clear exposition of the principles of Friends.

"In an article in THE FRIEND of Second Month 4th, 1899, headed 'What is the matter with modern preaching,' remarks are quoted from a minister of another denomination, among which occur the following: 'There is a hubbub of discordant voices, each voice screaming out a panacea, and promising the golden age.'

"Just now in our Yearly Meeting there is a hubbub of such voices for the pastoral system, and it is the panacea offered to bring the golden age.

"While there are many bearing the name of Friends who seem ready and willing to accept almost any suggestion, and who seem to have no conception of the doctrines and principles of Friends, yet there are those in almost every meeting who

have a real concern for our Society and its principles, and this fact gives encouragement.

"There has been a persistent effort to force our meeting into the pastoral system, but it has not succeeded thus far, and I think there is a stronger sentiment against it now than has been in the past."

### Correspondence.

Amid the darkening clouds which at the present time in great measure overspread the Christian world, caused by the humiliating fact of the two highly professing English-speaking nations being now bitterly engaged in unhappy and of course unjustifiable wars, is the short paragraph contained in the "Summary" of THE FRIEND of the 9th instant, giving information that sixteen or seventeen of the leading nations of the earth have ratified the doings of the remarkable Hague Peace Convention by appointing members of the "Court of Arbitration."

The article of G. J. S., in the same number, referring to that convention is appropriate, the whole bringing to mind the lines of Cowper:

An assembly, such as earth saw never,  
Such as Heaven stoops down to see.

So far as now recollected it has no counterpart in either a sacred or profane history.

W. P. T.

### SUMMARY OF EVENTS.

**UNITED STATES.**—Administration officials at Washington are said to be highly gratified at the progress reported by Minister Conger in disposing of the troublesome question of the punishment of the responsible authors of the Chinese outrages last summer. In view of the decision of the Ministers to accept the commutation of the death sentences of Prince Tuan and Duke Lan to exile, it is believed the Chinese Government will not experience difficulty in imposing the sentence fixed by the foreign Ministers. As soon as the necessary measures are adopted for carrying out the sentences imposed by the Ministers, the diplomatic representatives may take up the question of indemnity. The instructions given to Minister Conger are to discuss with his colleagues the amount of indemnity to be demanded and to agree upon a lump sum. When this agreement has been reached, the question of distribution will be considered, failure to agree to be followed by reference of the matter to the International Court at The Hague.

A despatch from Harrisburg, Pa., says: "Professor J. T. Rothrock, the State Forestry Commissioner, will lecture before the County Medical Societies of Pennsylvania in this city on a forestry plan for the care of consumptives. He says the scheme contemplates the establishment of camps on the various forest reservations of the State which may be suitably located for the purpose, where persons suffering from consumption, and who have not the means to go to climes better suited to their condition, may spend several months in the summer. It is probable the first camp will be opened on the reservation in Clinton County, which is 2,000 feet above the level of the sea. This reservation has an area of 45,000 acres, and is contiguous to two other large reservations. He has already enough money subscribed to cover the expense.

Statistics of the expenditures of different religious bodies in the United States show a total of \$287,047,000 for one year. This includes betterments, missions, young people, literature, &c.

It is estimated that the military and naval expenses of the United States for the present year, including pensions, will be \$100,000,000.

A London telegram says that Great Britain will shortly send a reply to the United States on the Nicaraguan Canal question, and that "it will not comply with the Senate's demands." Neither will it be in the nature of a flat refusal, but will embody a counter proposal that may lead to extended negotiations.

The actions of Carrie Nation in wrecking saloons in Topeka, Kansas, appears to have received no condemnation by the officials before whom she was taken, and she was released on the plea that the city had no ordinance covering the destruction of personal property. She was allowed to address both Houses of the Legislature on the subject of liquor selling. Her movements have aroused the citizens of Topeka against the saloons, who have given notice that if they are not closed by a certain date, the citizens will take the law in their own hands. Carrie Nation has gone into Iowa, where she has addressed great crowds, counselling them to forcibly destroy the saloons.

The holdings of Andrew Carnegie in the stock of the great steel company which bears his name are to be taken by J. P. Morgan & Co., and will form the basis of a gigantic steel combination in which companies with an authorized capital of nearly \$700,000,000 will be included. Other companies will be brought under the influence of the combination, so that there may be in this one potential alliance companies having a capital of \$1,000,000,000.

The income expected by A. Carnegie, who now retires from business, from this transaction is expected to be \$15,000,000 yearly. The new combination it is supposed will have complete control of the iron and steel industries in America, and more or less throughout the world.

The Penobscot tribe of Indians, which numbered 245 in 1880, is now about 400 in all. Maine appropriates annually \$8000 for their benefit.

Smallpox is reported to be raging throughout the Indian Territory.

There were 549 deaths in this city last week, reported to the Board of Health. This is 3 less than the previous week and 18 more than the corresponding week of 1900. Of the foregoing, 285 were males and 264 females; 77 died of consumption of the lungs; 135 of inflammation of the lungs and surrounding membranes; 15 of diphtheria; 12 of cancer; 18 of apoplexy, and 7 of typhoid fever.

COTTON closed on a basis of 10c. per pound for middling uplands.

FLOUR.—Winter, super., \$2.25 to \$2.50; Pennsylvania roller, straight, \$3.30 to \$3.45; Western winter, straight, \$3.45 to \$3.60; spring, straight, \$3.65 to \$3.90; city mills, straight, \$3.50 to \$3.65.

GRAIN.—No. 2 red wheat, 73½ to 74c.

No. 2 mixed corn, 43 to 43½c.

No. 2 white oats, clipped, 32c.

BEEF CATTLE.—Best, 5¼ to 5½c.; good, 4½ to 5c.; medium, 4½ to 4¾c.

SHEEP AND LAMBS.—Choice, 4¾ to 4¾c.; good, 4¼ to 4½c.; common, 3 to 3½c.; spring lambs, 5½ to 6½c.

HOGS.—Best Western, 7¼ to 7½c.

FOREIGN.—The foreign envoys at Peking have submitted to the Chinese authorities a list of twelve of the condemned officials. All except Prince Tuan and Duke Lan must die, and they will be banished. The Emperor has telegraphed to the Court his refusal to agree to sentences of execution, "fraught with extreme danger and threatening to dynasty itself."

Field Marshal Von Walderssee, in a despatch from Peking, says, the column of troops commanded by General Von Trotha has continued its advance on Tschatan, northwest of Peking.

These raiding parties have killed large numbers of unarmed Chinese, plundered their homes and left a record of savagery far worse than that of the Boxers. A correspondent of the Cologne Volks Zeitung, writing from China, expresses the hope that these awful conditions may soon cease, adding: "The depravity and bestiality among our troops is enormously on the increase."

A despatch from Peking says: If only one-tenth of the charges of murder, assault and robbery against the foreigners are substantiated, as there is much reason to believe will be the case, Christendom will have cause to blush for shame.

It is reported at Shanghai that the Empress Dowager of China, yielding to foreign pressure, has allowed Emperor Kwang Su to resume the reins of Government. A despatch from Peking asserts that all the fortified passes beyond the territory held by the allies is being garrisoned by the Chinese, and that Boxers are re-entering Peking secretly.

Wilhelmina, Queen of Holland, was married on the 7th inst. to Duke Henry of Mecklenburg-Schwerin.

A fire broke out on the 5th in the magazines of the Caspian and Black Sea Company, at Baku on the shores of the Caspian Sea which contained petroleum. The conflagration resulted in great loss of life and widespread damage. The flames spread to other depots of naphtha, which poured out like a stream of lava, inundating and setting fire to the dwellings of the workmen, which were totally destroyed. Several persons have perished in the great conflagration. It is estimated that over 600,000 tons of naphtha and naphtha refuse were burned.

Smallpox prevails in Glasgow in alarming proportions. A score of fresh cases are reported daily, and there have been many deaths.

A collection of autograph letters and documents of William Penn, including his will, written by himself in 1705, were sold at auction in London lately for 355 guineas. The collection was purchased by a London dealer.

"Plague prevails in every part of India," says the Bombay correspondent of the *Daily Express*, "except the central provinces. It is particularly severe in Bengal, where there is a weekly mortality of 2500. In Bombay the deaths reach 94 per cent. of the cases. The scourge

is intensified by a lack of an adequate medical staff, doctors being chiefly occupied in the famine districts."

The total death list of British troops from the beginning of the South African war shows 12,989 victims.

The following announcement has been issued by War Office in London: "In view of the recent Boer activity in various directions, the Government has decided in addition to the large forces recently equipped locally in South Africa, to reinforce Lord Kitchener by 30,000 mounted troops beyond those already landed in Cape Colony."

Frequent conflicts between the Boers and troops Cape Colony are reported and also that the Boers were threatening Lorenzo Marquez, and that the Portuguese were asking for British assistance.

Sir Edward Clarke, former Solicitor General, addressing the Holborn Conservative Association, London, said: "After driving the Boers out of Cape Colony, Great Britain ought to offer terms of immediate amnesty, with distinction of persons or rank, together with an assurance of absolute equality in civil rights and as much self-government as is possible. This horrible war must be ended."

A petition inviting Belgium to arbitrate between Great Britain and the Boers was presented in the Chamber of Deputies at Brussels on the 8th inst., and a protracted discussion followed.

Severe fighting has lately taken place in the mountain district of the Orange Colony, in which the losses on both sides are said to have been heavy.

A recent volume, treating of the work of women in France gives the number employed as farm laborers as 2,700,000.

A despatch from Manila says: "The conquest of the Philippines is found to be still very far from actual accomplishment, with no eye-witnesses of the conflict leading to hazard opinions as to the time when even a proximate general peace is to be established." Thus it is said 30,000 Filipinos, and over 3000 Americans have lost their lives by the war.

### NOTICES.

**WESTTOWN BOARDING SCHOOL.**—A stated meeting of the Committee on Admissions will be held at Fourth and Arch Streets on Seventh-day, the 16th instant., at 10 o'clock.  
JOHN W. BIDDLE, Clerk.

**WESTTOWN BOARDING SCHOOL.**—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to

WILLIAM F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to

EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

### Public Meeting, Lansdowne, Pa.

A meeting for worship is appointed by authority of the Chester Monthly Meeting, Pa., to be held in the meeting house at Lansdowne, Pa., Fifth-day evening, the 15th inst., at eight o'clock.

**WESTTOWN BOARDING SCHOOL.**—For convenience of persons coming to Westtown School, the stage will leave trains leaving Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when required for stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph West Chester, Phone 114-X.  
EDWARD G. SMEDLEY, Supt.

### Friend's Library, 142 N. 16th St., Philadelphia.

Recent additions are the following:

BITTINGER, L. F.—Germans in Colonial Times.

COOK, Joel—England, Picturesque and Descriptive Vols.

EGGLESTON, Edward—Transit of Civilization.

ELLWOOD, Thomas—History of [his] Life, ed. by C. Crump.

HARLEY, L. R.—Life of Charles Thomson.

JACKSON, H. E.—Benjamin West, his Life and Works.

SMITH, A. H.—Chinese Characteristics.

SMITH, A. H.—Village Life in China.

THOMPSON, Maurice—My Winter Garden.

WALTON, J. S.—John Kinsey.

Open on week-days from 11.30 A. M. to 2 P. M. from 3 P. M. to 6 P. M. Also from 7 P. M. to 7.45 P. M. the evenings on which Friend's Institute Lyceum meetings are held.

DIED, at the residence of her father, Evan Smith, Creech, Ia., on the 16th of First Month, 1901, Mrs. A. PENROSE, in the fifty-ninth year of her age; a member of Coal Creek Monthly and Particular Meetings of Friends.



# THE FRIEND.

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None are the Lord's messengers but those whom He himself puts forth; and every one of these depends wholly upon Him, both in going and coming.—*Richard Esterbrook.*

Preserve thy heart in simplicity and keep closely inward with all thy strength; thus mayest thou remain firm and unshaken in the Divine city. Watch that thou mayest accomplish the Divine will; then will thy soul pass from the wounds of the Saviour's humanity to the light of his Divinity, and thou wilt with delight begin to taste that which is heavenly.—*From the Plain Path.*

CHRIST OUR COUNTRY'S ONLY HOPE.—Let us trust that however we may differ as to methods we all believe that the true glory of America and her true mission in the new century, as in the old, is what a great prelate of the Catholic Church has recently declared it to be: to stand fast by Christ and his gospel; to cultivate not the Moslem virtues of war, of slaughter, of pride, and of conquest, but the Christian virtues of self-denial and kindness and brotherly love; and that it is our mission not to harm, but to help to a better life every fellow creature of whatever color, and however weak or lowly; then we may some day hear the benediction: "Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me."

When we come at last to believe that the true mission of nations as of men, is to promote righteousness on earth; that conferring liberty is wiser than making gain; that new friends are better for us than new markets; that love is more elevating than hatred; that peace is nobler than war; that the humblest human life is sacred; that the humblest human right should be respected; and it is only by recognizing these truths which can never fail to be true, that our own beloved country can worthily discharge the sacred mission confided to her and maintain her true dignity and grandeur, taking abundant care that every human creature beneath her starry flag, of every color and condition, is as secure of liberty, of justice, and of peace, as in the Republic of God. . . . .  
ring in season and out of season to make the whole continent of America "one vast and

splendid monument, not of oppression and terror, but of wisdom, of peace, and of liberty, on which men may gaze with admiration forever."—*McVeagh's Oration on John Marshall.*

## Inspired Psalmody.

When David was inspired to compose psalms, it was David who was inspired, and not the resulting words, however chosen and shaped these were through his inspiration; nor was any subsequent singer of his compositions inspired in David. Sufficient unto him was his own anointing; his does not hold over to us for our singing, neither can we give grace to our children, as he could not to Absalom. We are to seek the sure mercies of David from the same Source wherein David found them.

His psalms stand as a product of an inspiration which was in him; but the parchment, or the letter, or the words themselves, written, printed or sounded, not being living beings but only things, are not susceptible of inspiration. But the hearers of such words may be inspired for the true hearing of them, as David was for the true writing of them; because it is the sentient being, life and understanding, and not the things used that receive the gift of inspiration. "There is a spirit in man," not in insensate things—and it is men to whom the inspiration of the Almighty giveth an understanding; and it is we, when so visited, and not the hymns used, that "sing with the spirit and with the understanding also."

Accordingly we may sing every psalm that David or any prophet was inspired to compose, and be very far from having a part in inspired psalmody, or performing inspired singing; on the other hand we may, if quickened and empowered under the Divine anointing, rehearse (as even David did) language at some time used by uninspired men, and yet sing with the Spirit. For the inspiration is in the living soul, and not in its output.

We have heretofore called the looking to things as sources of supernatural grace, by the name of superstition, even if those things were once produced by grace; and we have counselled a looking to the Spirit alone for the Spirit, and not to things which the Spirit may once have put forth. These to the spiritual often have their helpful use, but not as sources of grace. Christ reproved Jews for thinking they had in the Scriptures themselves eternal life, and for being unwilling to come to Him himself as the Source of that life. Yet the Scriptures have their inestimable value—they

testify of Him; they are profitable under the Holy Spirit that was their Divine Source as a part of the equipment of "the man of God," for doctrine, for reproof, for instruction in righteousness; they are able as means, through faith which is in Christ Jesus, to make wise unto a salvation which they cannot impart; they are of an interpretation, not private, but of the same Holy Spirit in which holy men of old spake or wrote them. So far as that inspiration from Christ the Word is ours, they become opened to our understanding. As inspiration like the Psalmist's is ours, we may sing whatever the Inspirer truly calls forth—whether David's or more freshly a new song of the Spirit, "in the newness of the Spirit and not in the oldness of the letter," or of the hymn-book, or of any invented tune of man. For it is only his own works in us, and they living works, that can praise him, as in places that are of his dominion.

But as for the people bearing our name, have not "they who have led us away captive desired of us a song?" We remember when the claim was first coming into exercise some years since, that "psalms and hymns and spiritual songs" might be introduced into Friend's manner of public worship, as of a ministry standing Scripturally on a par with vocal prayer and preaching. But when meetings opened their door for spiritual songs, it was found to be the artificial which, as a rule, they got; deliverances subject to the easy call and will of man. First pitying, then enduring, then embracing, they consistently came to lower the other features of public worship to the like spiritual standard, regarding the expression of public praise, prayer and preaching as of the same authority and standard. Of equal authority, they indeed should be, and that the highest. But when one feature drops to a voluntary exercise in will worship, shall the other two follow it down, because they should stand on a level? Or is it the business of Quakerism to level all worship upward to the highest spiritual plane? To elevate the preaching and the praying and the silence up to where the Divine melody of the heart or voice should be found, exclusively in the Spirit and the beauty of holiness? Praying to order and preaching to order legitimately go hand-in-hand with singing to order, and so the whole standard of worship in spirit and in truth is dispelled. Putting a vast amount of talent into each of these efforts does not augment their spirituality, though it may the

audiences. For entertainment will love its own. And sensuous or emotional exhilaration may work as the counterfeit of inspiration, to deceive if it were possible the very elect. But carnal stimulants or charms, though attuned to the finest nerves, are carnal still; and because of their beguiling intoxication give ground for close discernment whether we be drunk with that wine, or are filled with the Spirit. For "that which is born of the flesh," however artistically, "is flesh, and that which is born of the Spirit is spirit."

About inspired psalmody we need not concern ourselves, if we will only consent to be inspired through obedience. As the manifest will of God is complied with, inspirations of peace and of the Divine melody of heart will follow; and the path of obedience will be the path of inspiration unto every good word and work. These will be disposed in the Divine harmony and they that are led by the spirit of God shall be found sons and daughters of God; and the psalmody of lives, deeds, and voices of Divine inspiration need not be questioned. However humble or broken as judged by rules of art, they are not discordant on high.

For "THE FRIEND."

### Statistics of Crime for 1900.

For several years preceding the year 1900, the cases of murder and suicide in the United States had shown quite a marked decrease from the annually increasing totals of the years immediately preceding. But, again, as shown by the statistics regularly gathered by the *Chicago Tribune*, this hopeful recession has been arrested. Thus it appears that in the year 1900, the murder cases reached 8,275 as compared with 6,225 for the year preceding, while the suicides numbered 6,755 as against 5,340 for 1899. The lynchings show an increase from 107 in 1899 to 115 last year. The legal hangings of 1899 numbered 131, but last year the number had fallen to 110, so that we may hope, in the matter of capital punishment, there is a frequent disinclination to inflict the penalty, notwithstanding an apparent disposition in one or two States, where that penalty had been abolished, to try to bring about its re-enactment.

In alluding a year ago (in this paper) to the falling off in the number of homicide cases for several years then preceding, it was suggested by the writer that this improved showing might have been "in part due to more favorable business conditions, but it is probable also that our foreign wars have drawn off not a few who had grown reckless and were not averse to shedding blood." There has been a turn in the tide, the men of war have been coming back; in sundry tragic occurrences the names of such have been noted as participants, but to what extent this return of fighting men may account for the large augmentation of murder cases, it would be impossible to say, in the absence of any exact statistics which would have involved inquiry into the details.

During the summer of last year, in the Philippines, an American soldier was killed by a boloman. No information was given as to what special provocation the Filipino may have

had for the assault, but the comrades of the man who was killed, immediately sought revenge by going to the village where the thing occurred and deliberately murdering eighty-nine of the residents, most of whom were unarmed. This is only an incident of war, and makes no figure in the final count of the year's crime statistics of this country; yet if such revengeful spirits, returning to their own land, were given the occasion when inflamed by liquor and the "blood was up," can it be doubted that tragic results would ensue after the kind, if not equal in degree, of the awful occurrence in far-away Luzon, just described? Again, it is proper to remark, that the daily papers generally, which furnish the public with information concerning current deeds of crime, are so bound up with the sensational as really to serve as a school of corruption to very many.\* Recently the writer had occasion to look over the files of the six morning dailies of a certain city, for particulars of what had been done at some local religious meetings. In five of the papers there was no mention whatever of these meetings, but there were plenty of brutalizing pictures of prize-fighters and sensuous pictures of actresses, with many accompanying columns of talk of sports and the stage. The sixth publication, and much the least objectionable of all, while it did give some of the particular information sought, yet was its generally good make-up nevertheless marred by the conspicuous advertisements of whiskeys and other liquors, and by the invitations to witness stage plays which had gained unenviable notoriety because of their abominations. Is it not a serious matter to admit most of these guests to our firesides, to break down in the minds of our children those inculcations of good which were intended to help keep them away from the "evil communications [which] corrupt good manners?" In essaying to do our political duty, does it not behoove us to have care how we draw too much from tainted fountains, rather than from the sterling precepts of the Bible, and the Source thereof, lest we continue the rule of those who will not administer the laws in righteousness, and so vice be condoned and crime still increase?

JOSIAH W. LEEDS.

A SWEET VOICE.—It is said that there is nothing so difficult to acquire as a kind tone.

One must start in youth and be on the watch night and day, while at work and while at play, to get and keep a voice which shall speak at all times the thought of a kind heart.

But this is the time when a sharp voice is more apt to be acquired. You often hear boys and girls say words at play with a quick, sharp

\* A letter was received yesterday from a Boston merchant who has been for years interested in putting away pernicious literature, and in supplying the better sort. He deplored the prevalence of so many trashy books and papers filled with "accounts of criminal deeds," and wondered how they were to be gotten rid of, for the laws of Massachusetts, like those of Pennsylvania and many other States, forbid the publication and sale of such. It was formerly customary for this kind of reading matter to be sold on all railway news-stands, but for quite a number of years past the lesson of frequent train wreckings and train "hold-ups," has shown the companies that the circulation of these papers is perilous to their property, the trainmen and patrons, and they are no longer permitted to be handled by the news agents of most of the roads. Yet our municipalities freely allow them, and many daily papers are flagrant examples of being largely made up of "accounts of criminal deeds."

tone, almost like the snap of a whip. If any of them get vexed, you hear a voice which sounds as if it were made up of a snarl, a whine and a bark. Such a voice often speaks worse than the heart feels. It shows more ill-will in tone than in words. It is often in mirth that one gets a voice or a tone which is sharp, and which sticks to him through life and stirs up ill-will and grief, and falls like a drop of gall on the listener. Some people have a sharp home voice for use and keep their best voice for those whom they meet elsewhere. The advice to all boys and girls is, "Use your best voice at home." Watch it by day as a pearl of great price, for it will be worth more to you in the days to come than the best pearl hid in the sea. A kind voice is a lark's song to heart and home. It is to the heart what light is to the eye.

Selected from the Journal of Job Scott.

I do most fervently desire we may be a living, faithful, spiritual people; firmly believing, if we are sufficiently so, we shall, above all the families of the earth, shew forth God's praise; many thousands will flow unto Him there they will behold Jerusalem a quiet habitation, be blessed with the dew of Hermon, and rejoice in the dew that descends on the mountains of Zion, where the Lord commands the blessings, even life forever more. Whilst the mere self-active, formal hirelings will continue to wither and die. Read William Penn's rise and progress of the people called Quakers, wherein is shown how one people after another sunk into formality. Consider how lamentably it has been the case with some of us; and know assuredly, if we keep not in the Divine life, we shall be rejected. If I am given to discern the signs of the times, a revival will take place among us; but it will be only through faithfulness, and deep dwelling, being baptized into death, and arising in the newness of life with Christ. It will not be through a great increase of rules of discipline; many have been zealous therein, and centre too much in the letter that kills. Discipline and good order are all very necessary, but it is the spirit that quickens and giveth life, and every departure from a right dependence on it, every zealous movement in support of Truth's testimony independent of its necessary aid, tends to introduce death, and sets man on the throne, instead of Him who is God over all forever.

DANIEL K., in speaking of his early conviction of the principles of Truth, expressed his belief that our testimony to plainness of speech, had cost its followers more suffering than that of any other. He mentioned that in his own case, his business, which was very scanty, nearly left him because of his omitting to use compliments to his customers, and on one occasion a person left the article bargained for, saying, "I am none of your swineherd."

Being reduced to a great strait for bread and the tempter watching to deceive, he started out, intending to lift his hat to the first acquaintance he should meet. In the act of doing this, he felt his arm paralyzed, in which state it continued for some time after his return home, and being favored with a renewal of faith, he ever after kept to his testimony and was blest in basket and in store.—P. H.

## Recollections by James Kite.

MAUD TYDMARSH.

John Camm and John Audland had been preaching at the Market Cross, in one of the towns of England, and as no one invited them to dinner they walked down the street leading their horses. A young girl, Maud Heirns, grieved at this inhospitality, ran home and told her father. "Ask them to come here," was his reply, and she, glad of the opportunity, soon conveyed to them the invitation, which was accepted. At the dinner table they had much conversation with their host, opening to him the principles of Friends. "It is the truth, the very truth," he confessed, "but what would my brethren say to me if I should leave my profession." Thus the seed fell by the wayside and was soon caught away by the evil one. Maud, however, who stood listening behind their chairs, received it as into the good ground, and soon came into obedience hereto, and through much difficulty and opposition, attended a meeting several miles distant. Her father, having turned away from his own convictions, carried it harshly toward her; but her correct and humble deportment in time wrought such a change in his feeling that at length he said to his wife: "My dear, if Maud will be a Quaker, let her be a Quaker, he is the best one of the children, and she shall have a horse to ride to meeting. Thus her way was made easier for her.

Now, young Giles Tydmarsch attended the same meeting, and one day he accosted her with, "Maud, I have something to say to thee." She suspecting what the nature of his communication might be, replied, "If thou hast anything to say to me, Giles, come to my father's house." Thus manifesting commendable prudence. Giles went, and making proposal, it met with the old man's approbation, who said to his wife, "My dear, if Maud will be a Quaker, a Quaker husband is best for her, and I like Giles well." Now, old Giles Tydmarsch was at that time a prisoner (probably on account of tithes), and to see him Wm. Heirns went forthwith, they exchanged salutations. "How do, Giles?" "How do, William?" "But to business; thy son, Giles, wants to marry my daughter, Maud; how much wilt thou give thy son?" "I will give him a house in (such a street)" "That's enough, Giles." "How much wilt thou give thy daughter, Maud?" "I will give her seventy pounds." "That's enough, William." And so the matter was fixed to mutual satisfaction. Maud proved most dutiful and devoted daughter to her new parents and when through extreme age and feebleness, they were unable to help themselves, it was her invariable practice to place herself on a stool between them, giving them alternately a spoonful of nourishment until they were satisfied, before anyone else was allowed to partake. And such is the story told of the prudent and dutiful Maud Tydmarsch.

## TWO FRIENDS IN SCOTLAND.

In the early part of the eighteenth century, two Friends residing in Scotland having by their industry saved a little money, the woman said to her husband, "We must consider how we can make a right use of this surplus we are favored with." And so consulting together, they concluded that if this was not properly attended to, a blast might come upon their

future efforts to obtain the necessaries of life. And at length decided to build a meeting-house, there being no Friends' meeting in the place where they lived.

They accordingly went to work; the woman trod with her bare feet the clay of which the walls were composed; a window was made on two sides, not of glass—merely an opening to be closed by a shutter in case of storm, on either hand. This work was completed by their own labor and their savings, which amounted to only five pounds, as they had little to buy besides door, shutters, window frames, rafters, with boards for seats; the supports of which were made like the walls, of clay.

Two women Friends traveling in the ministry, being that way, held a meeting in the house, report says one of the most favored to them they remembered ever to have had. They went home with the proprietors of this humble place of worship and gave this account of their entertainment: On taking their seats at table, a wooden bowl of "crowdy," which is oat meal boiled with vegetables and served as soup, was set before each. After the meal was over, the man entertained his guests with the following narrative, saying, "He had a good fortune with his wife, for he had been taking out of it ever since they had been together, and he could not see that it was any ways lessened." This good fortune, he told them was a few shillings with which he bought the crock, as he called it, meaning the pot in which had been boiled the crowdy they had been partaking of.

## WILLIAM TUCHOLD

Resided at a place called Barmen, on the river Wipper, in Prussia. He was a shoemaker and had many men working for him. In 1830 he became convinced of the principles of Friends, and changed his dress, putting on a plain coat and hat, and in consequence all his customers left him, even those having shoes to be mended taking them away. So that he was obliged to discharge his men and in a week had nothing to do. His wife and her family, who were Presbyterians, were much opposed to him, calling Friends anti-Christians. Thinking William would be unable to support his family, her father and brother came to take her home with them. They packed up all the goods he had brought there, leaving only a table and settee. They then told her to bring the children and come with them. William was sitting on the settee trying to compose his mind by looking for strength to his Maker. His wife took the children and started, but looked back from the door, and said, "Is it possible for thee to see me go away." He answered, "Thou knowest I love thee, and that I suffer these things for my Saviour; if thou lovest thy father and mother more than me, thou wilt have to go with them, for I love Christ more than thee and my children." "He that loveth father and mother more than me is not worthy of me," etc. She immediately returned and falling on his neck said, "Nothing but death shall part us, I am willing to suffer all things with thee for Truth's sake." She then told her father he might take the goods, she would stay with William to live or die. Her father and brother, though much perplexed, drove off with the goods. But the horses would not pull together and the goods fell off. Feeling much distressed, they finally concluded to turn back. Then the horses

worked well, and the goods staid on till they arrived at the house, where they unloaded all. William said he rejoiced in his heart that he had been enabled to give all up wife and children, for Truth's sake, and now it was marvelous how all had been given back." He commenced another business and prospered in it.

## Universal Sympathy.

Our Father calls us by experience and often specially by the experience of sorrow, to come closer home to himself. Godly men ought to weep with those that weep. Every sorrow of our own nation or of other nations affects the Christian. In the national affliction the godly are afflicted. Man is made in God's image, and the children of God are partakers of the Divine nature, and in the light of these facts our present position may be more clearly understood. As E. M. Callard says, "The man or the woman who has not suffered we feel to be incomplete. The depth of their nature has not been sounded, nor its full strength attained.

There may be reasons for the sufferings of God's people that we do not understand. "Suffering enables expression" to be given to latent possibilities of character that without it fail to find fruition. In regard to this "expression," Scripture teaches us that the life and experiences of man on earth are a spectacle taking place before an unseen spiritual audience. Yet further, one generation suffers, and a succeeding generation enters upon the purchased inheritance. Reformers and martyrs fall asleep but their service survives. Men and women find a joy in sorrow because of the love and hope that inspires them.

The patient endurance of hardship of many a mother for the sake of a prodigal son rises like the incense of a great prayer to their God. God was in Christ reconciling the world unto himself, and we are called with a high and holy calling to have fellowship with Christ in suffering with others and for the sake of others. He was the one ransom once for all for sin, but frail and fallen men are called to the privilege of entering into the community of suffering for the uplifting and succor of others. Sorrow is the pathway to heights of blessing that without the struggle cannot be obtained. "These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb." —*The London Friend.*

Bow low, oh my soul, and bless his name forever, that He has thus far enabled thee to be with Him, not only in his reign, but again and again in suffering and death. Thou knowest thou deeply, painfully and joyfully knowest, that this leads to, and must precede thy fellowship with Him in glory. But sing, O ye heavens, and shout for joy, ye redeemed souls on earth! as the pilgrimage is rightly continued, and He is continued with through all in his temptations, the consolation that follows, when the angels minister to Him, and us, as fellow-heirs of God, yea, joint heirs of Glory, every sorrow is far more than compensated to us. Therefore thou tribulated follower of Christ in the regeneration, hold on thy way, faint not, hold fast that thou hast received, let no man take thy crown. "Be thou faithful unto death and He will give thee a crown of life."

JOB SCOTT.

## Simplicity of Life.

The New York *Independent* commends Bishop Potter for his attack upon what it calls "the greatest wickedness of modern times—the worship of material wealth. It quotes Bishop Potter as saying in substance, "that the confirmed elect, no less than the unbaptized sinners have made wealth their god and render to it the only real devotion that they pay to any deity; and he calls on all, the sinners and the elect, to repent. The twentieth century must see wealth no longer adored, but made the servant of mankind. It must see men of every theological conviction, the Christian land the Jew, the Buddhist and the Mohammedan, the mystic and the ritualist, the dogmatist and agnostic, forswearing the materialism which too long has been a real belief underlying their nominal creeds, and turning anew to the God who is a spirit, infinite and eternal, and who can be worshipped only in spirit and in truth. . . . Dr. Potter says also that the American people must adopt a simpler mode of life. Instead of squandering their wealth in senseless extravagance, or in debauching themselves with luxury, they must devote it to education, to culture, and to morality."

The *Independent* makes this further comment:

"But when we ask ourselves just how we are to return to simplicity of life, we encounter serious difficulties. A few details only are clear. Nearly all well-to-do Americans are shortening their lives by over-feeding. A return to simplicity of diet would be as sincerely approved by honest doctors as by honest moralists. Americans generally, whether well-to-do or poor, are wickedly extravagant in dress, and yet they are not by any means an altogether well-dressed people. Our passion for incessant change, our cringing subserviency to modistes, dressmakers, and tailors, who, for the most part, are preposterous fools, our lack of artistic sense, and, above all, of independence, conspire to render us ridiculous to any true Philosopher of Clothes. Some other details also may be clear, especially our expenditures to impress our neighbors, but there remains a great realm of uncertainty. Are we to find simplicity by the easy method of doing without? Are we to cut off expenditures for household construction and furnishing? . . . Shall we cease to build parlor cars and to serve meals en route? Shall we read only Milton and the Bible? . . .

"Such questions have only to be asked to reveal the impossibility of a return to simplicity [merely] by the short and easy road of self-denial. There is only one other road and that is the wonderfully difficult one of sincerity. But already we think we see thousands of American men and women, weary of social struggles that have profited them nothing turning their steps into the narrow and rugged way. The path of sincerity will lead us, if we continue in it, to the only attainable simplicity of life.

"For, if we were sincere there are four things which we should never do. We should never buy things that we do not want. We should never willingly, or through mere indifference, buy things that are not genuine. We should never try to do things that we know we cannot do or have not time to do. And we should never do things that we do not want to

do and are under no moral obligation to do, just because other people do them and ask us to do them. If we all observed these four rules of sincerity we should discover that simplicity of life is, after all, an attainable ideal. . . .

"Most of all would our lives be simplified and our unjustifiable expenses cut off if we could discipline ourselves to observe or own personal limitations. This is the age of organizations, and we have fallen into the habit of belonging to more organizations than we can possibly serve with honesty or efficiency. We 'lend' our names to worthy enterprises, well knowing that we cannot personally scrutinize their management, and that therefore we cannot honestly answer as to their success or failure. Far better would it be if each of us, taking inventory of his talents, of his family, and professional duties, of his strength, and his time, would throw himself earnestly and fearlessly into the work of some one organization for reform, for philanthropy, or for research, and courageously say no to all other well-meaning tempters. We believe that men and women of the twentieth century will discover and admit that this is the only honest course."

FOR "THE FRIEND."  
MEDITATIONS.

BY SARAH D. SEARS.

I am sitting by my fireside,  
In its cheerful, glowing light,  
While the winter winds are wailing,  
And the snow lies cold and white  
And my thoughts are backward turning  
To another Christmas night.

Still the starry hosts above us  
Brightly shine and faintly glow  
As they shone in quiet beauty  
Nineteen hundred years ago ;  
As of old sweet truths they're telling,  
As of old, God's power they show.

Ah ! how different are the visions—  
Present scenes of joy and mirth,  
From the lowly infant Saviour  
In a manger at his birth !  
Humblest of the poor and lowly,  
Though the highest King of earth.

How receding years have vanished,  
How the ages sped away,  
Since that first, that humble Christmas  
Oped for us a better day ;  
Gave the Gospel dispensation  
Instead of Law, with cruel sway.

Hearts should overflow with gladness  
Souls be filled with praise and song  
For that blessed Gospel message  
Passing all the years along—  
"Peace on earth," the precious tidings  
Coming from the angel throng.

As I sit here in the brightness  
And the outside shadows see,  
With the world my thoughts are dwelling ;  
But no message comes to me  
From the future. Time is clasping  
In his hand the golden key.

But, amid the wrongs and sorrows  
In the world abroad to-day,  
Still I trust the Power that guided  
Where the infant Saviour lay  
Holds the present in his keeping,  
And the future still shall sway.

And I ask his love and mercy  
So to order all our ways,  
Causing fuller dedication  
Deeper gratitude to raise,  
Making all our hearts his temples.  
All our lives sweet hymns of praise.

EXTRACTS FROM A LETTER OF JOHN MACHORTOFF, A DUKHOBOR ELDER, TO JOSEPH S. ELKINTON AND JONATHAN E. RHOADS.

VILLAGE TERPENIE, January 22, 1901.

Peace and good-will be unto you, dear elders, brothers and friends, by our Lord Jesus Christ.

At present we are alive and well, thanks be unto God from the bottom of our souls. We send you our sincere love and hearty greeting to all your brothers, sisters and children.

Dear friends, we must repose our faith in God our Lord, and Jesus Christ. We must acquire in our hearts the spirit of Truth, and we must remember Him, and be like unto Him who has offered his body and life for us sinners, to suffer and hope. Now He is resurrected, in the third day He came back to the faithful, and is with us at present. Dear brothers, sisters and friends, we desire to have with you a short conversation about Jesus Christ and his resurrection. We believe that He really rose again, and came on earth to destroy the sins of Adam thereon, and for the destruction of the throne of satan; and to the world brought peace. And He said to man, I created you but you must work out your own salvation; there are two paths before you, and you select the one you choose. And God asked us brothers to find out the nets of satan and avoid them, and do not come near them, but look out and see how satan spreads his net for us, and try to avoid these evils; the appearance may be attractive, but beware of it. I feel that people are coming to know God and his doings. We are glad to find people having sincere love and hope in God, and Jesus Christ the Saviour of our souls.

Dear friends, brothers and sisters, we are at present well. Our workmen have all come home from work; all our brothers and sisters are gaining courage and blessing God that He sent his favor unto us through the winter. I John Machortoff and my family send you our best greetings. I greet you heartily and all our brothers and sisters by Christ.

(This letter was written by Alesy M. Machortoff.)

HOW TO LIVE IN PEACE.—In order to be satisfied even with the best people, we need to be content with little and to bear a great deal. Even the most perfect people have many imperfections; we ourselves have as great defects. Our faults combined with theirs make mutual toleration a difficult matter, but we can only "fulfill the law of Christ" by "bearing on another's burdens." There must be a mutual loving forbearance. Frequent silence, habitual recollection, prayer, self-detachment, giving-up all critical tendencies, faithfulness in putting aside all the idle imaginations of jealous, fastidious self-love—all these will go far to maintain peace and union. How many troubles would be avoided by this simplicity. Happy is he who neither listens to himself nor to the idle talk of others.

Be content to lead a simple life where God has placed you. Be obedient; bear your little daily crosses—you need them and God give them to you only out of pure mercy.—*Fenelon*

THE man with a message or a service brought from above has a majority behind him if he will only wait.

The Paris Telescope.

Although the great telescope of the Paris Observatory has not made such a noise in the scientific world as its projectors expected, its possibilities still before it, and already photographs of the moon have been taken with it that are larger than any obtained before. The story of the telescope is told in "The Stand Magazine" by Francois Deloncle, who conceived the idea of its construction. Deloncle, introduced the motion in the French Chamber of deputies in 1892, authorizing the present World's Fair. After noting this fact, Deloncle goes on to say:

"I felt that it was not sufficient that the Exhibition of 1900 should be exclusively an artistic triumph; it must also, if possible, mark an epoch in history by bringing science, which had been fair completely to revolutionize the world in the near future, home to the popular mind. For a long time I revolved various schemes in my mind, rejecting one after another as impracticable. A chance visit I paid one day to the Paris Observatory was the means of reaching the point for me.

"At this celebrated establishment, as most people who are interested in the question are aware, M. Loewy has been engaged for some years past in compiling an elaborate atlas of the moon's surface from photographs taken by a large jointed equatorial telescope. Astronomy having long been one of my favorite avocations, M. Loewy's work possessed a peculiar charm for me.

"With an instrument of double the power of yours could, no doubt, obtain even better results?" I said to M. Loewy. "Certainly," was his answer.

"And if the telescope were three or four or even ten times as powerful, or better still, no doubt?" "Naturally; but such an instrument is not likely to be forthcoming for a long time."

"At that moment my resolution was taken. I lost no time in drawing up the preliminary details of the scheme. As I anticipated the project at once captured the popular imagination and 'La lune a un metre' became in a very short time one of those catch-words that fly round the world as fast as the electric telegraph can take them. If the public were sympathetic, however, I was far otherwise with most of the specialists, who almost stigmatized the whole scheme as a wild dream of a visionary incapable of realizing in practice. At first, in my enthusiasm, I was inclined to pooh-pooh all objections, but the farther I pursued my investigations the more clearly did I perceive myself well-grounded some, if not all of them, at every door at which I knocked I obtained a similar answer.

"Impossible to make lenses such as you require? I was assured in Paris, in Dublin, in London, in New York.

"Impossible to polish such lenses, even supposing they could be made."

"Impossible to poise such a telescope as you describe."

"Impossible to see anything through it if it were poised."

"In existence, however, overcame all these difficulties." The lenses were made of quartz which was wished and polished by machinery specially invented for the purpose. The diffi-

culty of poising a telescope two hundred feet in length was met by utilizing an invention of the physicist, Foucault, known as the siderostat, which is a mirror that can be turned in any direction. The celestial bodies are thus reflected in this, and their images are thus observed instead of themselves. While the telescope remains always fixed, the mirror turns. At last the day of trial came. To resume the writer's narrative: "As is invariably the case, when an innovation that sets at naught old-established theories is brought forward, the prophecies of failure were many and loud, and I had more than a suspicion that my success would cause less satisfaction to others than to myself. Better than anyone else I myself was cognizant of the unpropitious conditions in which my instrument had to work. The proximity of the river, the dust raised by hundreds of thousands of tramping feet, the trepidation of the soil from the working of the machinery, the changes in temperature, the glare from the thousands of electric lamps in close proximity—each of these circumstances, and many others of a more technical nature, which it would be tedious to enumerate, but which were no less important, would have been more than sufficient to make any astronomer despair of success, even in the observatories where all the surroundings are chosen with the utmost care.

"In the dark, square chamber at the other end of the instrument, two hundred feet away, into which the eye-piece of the instrument opened, I had taken my station with two or three friends. An attendant at the telephone stood waiting at my elbow to transmit my orders to his colleagues in charge of the levers that regulated the siderostat and its mirror. The moon had risen now, and her silvery glory shone and sparkled in the mirror.

"'A right declension,' I ordered the telephone bell rang in reply.

"'Slowly—still slower—now to the left—enough—again a right declension—slower—stop now—very, very slowly.'

"On the square ground-glass plate before our eyes the moon's image gradually crept up from one corner until it had overspread the glass completely. And there we stood in the centre of Paris examining the surface of our satellite, with all its craters and valleys and bleak desolation! I had won the day.

"On August 14th the first of a successful series of direct photographs, two feet square, three times as large as the largest that had ever hitherto been taken, was obtained by C. Le Morvan, the distinguished astronomer who has long been M. Loewy's right hand at the Paris Observatory.

"For me at least the appearances noted in these photographs completely re-establish and confirm the old theory that the moon is but a mass of volcanic basalt, without atmosphere and without life, another proof of the universality of the law of growth and decay, and an awe-inspiring example of what our own planet may some day be when more cycles of millions of years have rolled by."

Whilst on the Pacific Islands one of the missionaries asked Daniel Wheeler why it was that when he preached to the natives, they were so profoundly quiet without compulsion; whereas when they preached it was customary

to command order by force of clubs. Daniel replied that what he preached was of the good word of life, which his own hands had handled, and his mouth had tasted, that the power was from it, and not from man. P. H.

Upward Progress of Mankind During the Past Century.

The advent of the twentieth century marks a juncture of altogether unusual importance in the history of the human race. Formerly there have been long periods of stagnation; now, in civilized lands, there is constant progress. Progress formerly was confined to few peoples; to-day there are few who have not fallen into the onward march. Japan, at the middle of the century, awoke suddenly out of the sleep and seclusion of ages, rejoicing as a strong man to run his race. In the physical sciences, in the application of scientific knowledge to practical uses, in ingenious and masterful use of the forces and the resources of nature, no preceding century can compare even remotely with the century which has just gone by. It has been well said that the world came into the century on a stage-coach and passed out of it on an express train; was lighted at its opening with a tallow candle and at its close with an electric lamp. And these steps of progress in material things have been equalled if not surpassed by the progress of humanity in "the things of the spirit."

From this outlook, the matters which come naturally into view are those which pertain to the amelioration of civil government. The nineteenth century has been characterized by a great advance toward universal justice and liberty. The absolute or despotic governments of continental Europe were shaken down by the French revolution, the subsequent downfall of Napoleon and the events of 1848, so that by the middle of the century representative institutions had been established in France, Italy, Germany and even in Spain. As is shown in "The Outlook," of New York, "the French Parliament, the German Reichstag, the Austro-Hungarian Reichsrath, the Italian Parliament and the Spanish Cortes all came into existence between 1800 and 1870."

Slavery has been overthrown during this century in the United States, in the British colonies, in Brazil; the slave trade has been declared piracy and is suppressed by the navies of the world, and the serfs of Russia have been emancipated. The attitude of governments toward vice has been greatly improved. Important restrictions and heavy burdens are laid on the liquor traffic, and these restrictions are valuable not so much in the actually diminished consumption which they effect as in the hope which they hold out of the ultimate suppression of the business. Duelling and gambling have been made criminal acts while a hundred years ago they were considered respectable. Governments are more merciful and less cruel than formerly. The death penalty was formerly inflicted in England for nearly forty crimes. Barbarous and unusual punishments are forbidden by the laws of all civilized States. Public education has made vast strides during the century, while its closing years have witnessed a distinct trend of thought, in educational circles, toward the position that character is the final aim of education.

One of the most important movements of modern history has been the passing of the world into the control of the Christian nations and governments, and this movement has been especially marked in the century which has now closed. One hundred years ago the population of the globe was about one thousand millions. Of that number about three hundred and sixty millions, or a little more than one-third were under the control of Christian governments, while about six hundred and forty millions, or almost two-thirds of the whole, were under pagan or Mohammedan powers. To-day the proportions are almost exactly reversed. While the population of the world has increased to fully fifteen hundred millions, almost one thousand millions are governed by nominally Christian powers, and little more than five hundred millions are under non-Christian governments.

Still more striking are the corresponding facts relating to area or territory. At the time of the Reformation, four hundred years ago, Christian governments held control over seven per cent. of the habitable surface of the globe, and non-Christian powers over ninety-three per cent. Over the entire continents of Africa and Asia, of North and South America, and Australia, together with part of Europe and the islands of the seas, Mohammedan or pagan governments held unbroken sway. To-day the Christian nations govern eighty-two per cent. and non-Christian powers only eighteen per cent. of the surface of the earth. How much this one fact means in the interest of order and justice and liberty, in the promotion of decency and virtue and the suppression of the grossest crimes, in the freedom of education and worship and evangelistic work, let the conditions of Egypt under British rule as contrasted with Turkey, of India under the same flag as compared with China, testify.

This rapidly increasing preponderance of the portion of the race which is under Christian governments is due largely to the more rapid increase of population in Christian than in non-Christian countries, and in Protestant than in Roman Catholic countries. The Roman Catholic countries of Europe double their population every one hundred and thirty-eight years; the Protestant countries every sixty years. Witness the marvellous increase of the population of Great Britain. Few, even among intelligent men, have observed how rapid that increase has been of late, or how it compares with former centuries. From the tables given in Dr. Gulick's work on "The Growth of the Kingdom of God," it appears that for three hundred years before the Reformation, from A. D. 1100 to A. D. 1400, the severity of life was such, with its wars and diseases and the poverty and immorality of the people, that the gains were only ten per cent. in a hundred years. The Reformation brought in better sanitary and moral conditions, and the rate of increase leaped up to twenty-five per cent. in the fifteenth century, to thirty per cent. in the sixteenth, and to fifty in the eighteenth. But in ninety-five years of the century just passed the population of England and Wales increased three hundred per cent. At the Reformation it was less than three millions; in 1700 it was six millions; in 1800 it was nine millions; in 1895 thirty millions.

The United States has almost doubled her

population every twenty-five years during this century. In 1800 our population was, in round numbers five millions. Doubling every twenty-five years would have given us eighty millions in 1900. The census returns were a little more than seventy-six millions. Had it not been for the loss of life in the civil war and of the issue of the slain if they had lived, we would probably have attained the larger number.

The growth of population in India and in Egypt has been greatly quickened under English rule, while in Turkey and China and other Mohammedan countries, even when accurate statistics are not obtainable, it is known to be exceedingly slow. The disparity already established between the Christian and the non-Christian nations is destined to be a rapidly increasing disparity.

But wealth is also an element of power. The great Scotch economist, Sir Richard Giffen, estimates the aggregate wealth of the human race at about five hundred thousand millions of dollars. More than three-fourths of this, or more exactly, a little over seven-tenths of the whole, is in Christian hands. Each man, woman and child in Christendom has on an average about eight hundred and sixty dollars, while the average possession of each non-Christian is six times less, or about one hundred and forty-five dollars. And this tremendous disparity in resources, is increasing even more rapidly than the disparity in population. One single fact illustrates and sustains this statement. The Statistical Society of Berlin recently computed that the steam power in use in the world to-day is equal to the labor of one thousand millions of men. That far more than doubles the producing capacity of the whole human race, for fifteen hundred millions of human beings do not include a thousand million adult laborers. And this vast productive strength of mankind is almost wholly in the hands of the Christian nations!

These facts demonstrate first, that the chief factor in national prosperity and progress is the religion of Jesus Christ. Second, that the Christian religion influences legitimately, and controls, not only individual character and conduct, but the character and conduct of nations and governments. Third, that all religious and evangelistic agencies, the church, missions, the circulation of the Bible and of religious literature are of incalculable value to the nation. Finally, that all work for the reformation of governments, for the correction of abuses, for better laws, and the better enforcement of laws, for the abolitions of evil within the sphere of government and the enthronement of Christ and his law as supreme in the life of the nation, is work which lies at the very foundation of national permanence and welfare.

It will, perhaps, be said that the nominally Christian governments have been unjust, at times, and rapacious in the acquisition of territory, and far from faultless in their administration of government afterward. No wrong or injustice toward weaker races is to be condoned because the sway of Christian powers has been thereby extended. But such wrongs can often in no way be atoned for except by giving good government in after years. Our own nation has been guilty of grievous wrong in dispossessing and defrauding and destroy-

ing the aboriginal inhabitants of this continent. The record of Great Britain's original acquisition of India has many a foul blot of injustice and oppression and violence upon it. But neither case is restitution possible toward the original sufferers. The duty of to-day is to rule these vast territories justly in the fear of God, and to deal, rightly and kindly with the descendants of the aboriginal occupants of the soil.

It is matter for thankfulness that the Christian governments are all, not excepting even Russia and Spain, becoming more Christian as time goes by. The establishment of representative institutions in Spain, the stripping away of her colonial possessions which were until the last a vast system of corrupt and as injurious to the Spanish people as it was oppressive to her colonies, the emancipation of the serfs of Russia, the unceasing agitation against despotism, and the new Russian spirit of which the present Czar is the noblest representative, justify this statement. No one who contrasts England's policy toward India in the days of the East India Company with her policy for the last fifty years under such viceroys as Lord Lawrence and Lord Dufferin and Lord Curzon, can doubt the truth of this statement. The same is seen to be true when we compare the United States in the days when human slavery was dominant in the councils of the nation and our Indian policy was an unlimited compound of treachery and violence, with the same nation to-day so much more disposed to maintain the right of every man to freedom and extending to the remnants of the Indian tribes the blessings of education and religion and the rights of citizenship.—*The Christian Statesman.*

A FARMER in Maine put up some barrels of apples of superior quality, sound and all the way through. In each he placed a name, and a request that the buyer would be so kind as to send him word in regard to the condition in which they were received, and how they were liked. In the course of time a letter came from England speaking in terms of highest praise of those apples, and requesting that the whole crop might be shipped directly to the dealer.

Every barrel of flour which bore the name "George Washington, Mount Vernon," was exempted from the otherwise uniform taxation in West India ports. Washington's name was regarded as an ample guarantee of quantity and quality of any article to which it was affixed.

Even from the standpoint of material success, honesty is the best capital any man can put into his business. It is a principle in trade that can never be depleted and will never lose its value. Yet how frequently do we see young men in our great cities and towns with splendid ability and talent engaged in business for themselves, trying to get on by questionable and dishonest means and working harder than would be necessary to win success in a clean, legitimate, straightforward way!

Honesty is not only the best policy, it is the shortest possible road to success. The proprietors of many of the greatest business houses in the world say they have built their entire trade on their reputation for

ity, their determination to give an honest valent for every cent of money they re-  
a. Therefore, young man, I say to you,  
onest, first of all, or you cannot expect  
e successful in any business, occupation,  
a or profession.—*William Matthews in  
Success.*”

Mind of Christ as to War.

George Foster Peabody, of Brooklyn, has,  
e *Churchman* of last week, a very full and  
ing letter dealing with the question above  
ated, from which we may serve well a  
end by presenting a few extracts. The  
e question of war is presented more par-  
cularly from the point of view of thoughtful  
istian laymen. Speaking of it broadly, G.  
abody says: “War is denominated the final  
al, a most conclusive proof of its utter  
nce of both reason and justice, for the ap-  
te force must be decided in favor of the  
o forceful, whether right or wrong.

know that many agree with me that the  
they reflect upon the assertions made in  
of war by Christian professors, the temp-  
n is strong to lead them to conclude it to  
terly useless, and, in fact, a mockery of  
nal action of the mind, to expend either  
or money in the effort to maintain and ex-  
churches to further the teaching of such  
icine.

What more subversive of the truth Christ  
valued concerning God, than the justifica-  
on by those who claim to speak for Him, of  
e conduct of a government in expending in  
e ear for war and navy departments a sum  
o greatly less than the sum raised for the  
ation of all the children of the country?  
What more wasteful purpose can be imagined  
a this expenditure of money? Our Saviour’s  
ayer up the fragments, that nothing be-  
st seems but a silly remark, if we can think  
right to so spend money for armaments, and  
r en to be withdrawn, as soldiers and sailors,  
of productive occupations. Will not some  
ese advocates of war make the calculation  
t what could have been done for the edu-  
tio of the Cubans and Filipinos by one-fifth  
of the millions expended in war causes  
nd the sending of the *Maine* to Havana?  
od it not have been of far greater service  
munity?

is utterly beyond my comprehension to  
stand how the mind claiming to believe  
e Christ as made known in the gospels  
or a single moment, justify the act of  
ring together men in armies with the one  
e object of producing results by the actual  
treatened killing of their fellow-men. Is  
is an evil way? How can this first pre-  
e denied? The argument from it must  
avor of ‘doing evil that good may follow.’  
is possible to understand in some manner  
resent carnival of vice in New York, for  
e temptation to personal indulgence is ever  
esit with a power only to be resisted through  
e d of the Infinitely Righteous One; but it  
t possible for many to comprehend the  
ppoval by men of righteous desire of the  
e operation, which army life means, of masses  
n from all family association, for it is  
e d question that the absence of women  
e ore held in reverence through family as-  
e cion is sure to be accompanied by the  
e d tendency to bestial sexual indulgence.

“Alas! the records of our own armies too recently prove this. I ask that those of our fold who approve war to procure authentic records of the camps established in Pennsylvania, Kentucky, and elsewhere during the recent war against Spain, before our troops left for the tropical climate. What a record has been thus made for the civilization so boasted of! Alas! this boasting is a danger which in itself should warn the teachers of the doctrines of the lowly Nazarene.

“I cannot but believe that [some other] lapse upon the part of the preachers of Christ’s doctrines would be far less harmful to their efforts for his cause than this approval of war as a substitute for moral force—for a great personal temptation might override their intellect and conscience for a time; but the intellectual assertion that physical force is the only final arbiter, in certain cases which are to be decided as impossible of moral solution by the finite human being is, it seems to me, a complete demonstration of their disbelief in the claim of Christ to be the Prince of Peace.

“May I appeal to you,” and through you, also, to these pro-war clergymen, whose preaching has often been of so much stimulus and inspiration to the laymen of this country, to be frank now with your readers, and they with their congregations, and instead of speaking to after-dinner secular gatherings and church congress audiences of the necessities for war, let their own congregations know why they so believe, by preaching their thought fully from the text, ‘Let this mind be in you which was also in Christ Jesus,’ demonstrating so that their hearers may follow in detail, how they apprehend it can be that Christ would find it doing his Father’s will to approve of the actions [which belong to any existing war, and to all war]. If war be justified, these actions, which are and have been always accompaniments of it, must be condoned, if not also justified.

WHEN Daniel Wheeler was in Philadelphia in 1839, he visited my father, C. P., and engaged in much interesting conversation, relating that while he was employed in Russia, a close intimacy subsisted between the son of the Emperor and his son, William. The Emperor’s son was a youth of great religious thoughtfulness; and when the health of his friend failed, so that it was needful for him to seek a milder climate, he was much grieved.

A considerable time afterward he informed Daniel Wheeler that he never omitted to pray daily for the restoration of his son, up to a certain time—and was grieved that he could pray no longer. It was on the day the Prince ceased to pray that William Wheeler died.

WITH the wind of tribulation God separates in the floor of the soul, the chaff from the wheat—*Michael DeMolinos.*

Notes from Others.

When the sword is rusty, the plow bright; the prisons empty, the granaries full; the steps of the temple worn down, and those of the law courts grass grown; when doctors go afoot, the bakers on horseback; and the men of letters drive in their own carriages,—then the Empire is well governed.—*Chinese Proverb.*

The entire plant of the University of Pennsylvania, after 160 years of toil, is equal in value to the cost of two first class battleships.—*Hampton Carson.*

THE GRAMMAR OF A DISSATISFIED LIFE.—President Hyde gives these rules for acquiring the art of dissatisfaction:—Live in the passive voice; be intent on what you can get rather than on what you can do. Live in the subjunctive mood, meditating on what might be rather than what actually is. . . . Live in the third person, finding fault with other people instead of setting your own affairs in order, and prescribing their duties rather than attending to your own. Live in the plural number, following the opinions and standards of respectability of other people rather than your own perception of what is fit and proper. Keep these rules faithfully, always measuring the worth of life in terms of personal pleasure rather than in terms of growth of character or service of high ends, and you will be a pessimist before you know it.

Arrangements are in progress for a Pan-American Bible-Study Congress, to be held in connection with the great Exposition at Buffalo, N. Y., in the Seventh Month. The Board of Directors is made up from fourteen denominations.

The use of the designation “Lord,” so freely in some countries as a mark of social rank, is not pleasant, in view of its use, also as a name for the Deity. We sympathize with the Transvaal official who recently arrived in New York, who, being told of the proclamation at Pretoria of the new King of England as “Lord of and over the Transvaal,” remarked that the Boers were “a religious people, who would acknowledge no Lord but one, the Lord of All.”—*Intelligencer.*

SINGING “WITH THE UNDERSTANDING ALSO” (!)—A Roman Catholic paper relates that at a convent school (and many a protestant assemblage is equally discriminating) when visited was found to be filled with little girls of ages ranging from six to sixteen, with fresh, sweet voices, in childish accents singing:

Of our passions we are weary—  
Weary of the yoke of sin.

A convict prison chapel, when visited, was found, with a select and exclusive congregation of forgers, burglars, wife-beaters, etc., in stentorian tones giving tongue to,

Dear angel ever at my side,  
How loving thou must be,  
To leave thy home in heaven to guide,  
A little child like me.

Items Concerning the Society.

Eli H. Harvey, of Indiana, has a minute from his monthly and quarterly meetings to visit Friends in Ohio, to attend Philadelphia Yearly Meeting and a part of the meetings constituting it, and to attend Canada Yearly Meeting and meetings of that Yearly Meeting.

The people in the vicinity of Northbrook, Chester, Co., Pa., have erected a building, known as the Union Sunday School Chapel. As it does not belong to any particular denomination, there has been extended a cordial invitation to Friends to hold a meeting, or meetings there, free of cost, except for heating, and lighting.

Any Friend that may feel a drawing towards this place, can obtain further information, by addressing Albert F. Seebold, (janitor), or Isaac Evans, Northbrook, Chester Co., Pa.

SUMMARY OF EVENTS.

UNITED STATES—A despatch from Washington of the 18th, says: The United States Government is facing a serious crisis in China, owing to the announcement of the purpose of Field Marshal Count Waldersee to begin another offensive campaign. General Chaffee has been invited to join in the expedition, which is to be mobilized on a larger scale than anything attempted in China since the original march to Peking. This German movement is viewed with absolute dismay here, for it is feared that it requires an immediate decision by the United States Gov-

ernment upon its whole line of policy toward the Chinese question. General Chaffee will be told that he is not to participate in this campaign.

Carrie Nation, on the 17th inst., led a crowd of five hundred men and women on a joint smashing tour to Topeka, Kansas, destroying considerable property. She was arrested four times and released on bail. In other towns in Kansas similar proceedings have been carried out, and in some places conflicts have occurred and personal injury.

The Kansas State Temperance Union urges an organized movement for the enforcement of the prohibition law "in the most orderly and determined manner, without riot, bloodshed or destruction of property." Its manifesto goes on to say that nullification has defiantly trampled the laws of the State under foot until patience has ceased to be a virtue. The plan it outlines is similar to that already adopted by the citizens of some cities—that of calling mass meetings, crystallizing public sentiment in each community and then moving against the saloons through the local officers of the law, to whom all possible assistance is to be given.

The late decision of the Secretary of the Treasury to impose countervailing duties upon imports of Russian sugar of about one cent per pound, has met with very prompt retaliation on the part of the Russian Government, which has officially notified the State Department at Washington that an additional discriminating duty of about 30 per cent. will be imposed upon American manufacturers of iron and steel. This action is greatly regretted in American circles, who anticipate much harm therefrom. All sorts of iron and steel goods from unworked iron castings to sewing machines are affected by this action. Roughly stated, the United States is said to have exported goods of this description to Russia last year to the amount of about \$30,000,000. The addition of 30 per cent. to the duty will, it is thought, prove practically prohibitory.

In the Presbyterian Committee appointed to consider the revision of the Westminster Confession of Faith, a majority agreed to recommend that a change should be made by a supplemental explanatory statement, to cover certain points in the Confession of Faith, and also to include statements as to the doctrines of the Holy Spirit, missions and the love of God for all men.

Dr. L. F. Fleck, of this city, in commenting upon the value of health resorts for consumptives as proposed by Dr. Rothrock, to be established in the mountainous parts of Pennsylvania, says: "In Pennsylvania we have at the present time probably from 10,000 to 12,000 people afflicted with tuberculosis, all of whom are destined, under existing circumstances, to die within the next few years. Of this number from 4000 to 5000 could be saved if we had properly equipped sanatoria in which to treat them. According to our statistics, there was one death from consumption in the city of Philadelphia in 1884 for about every 300 people living in it, whilst in 1900 there was only one death from consumption for about every 500 people living in it. This wonderful result has been brought about by education and such hospital aid as could be given with the very limited resources which have been provided by private charity."

A party of Americans have found petroleum in large quantities on the island of Margarita, in the Caribbean Sea, belonging to Venezuela, thirty miles north of Cumana, and at Maracaibo (a city of Venezuela). They have also found iron and discovered several asbestos mines.

A despatch from Washington, says: Earnest consideration is being given by the President and his advisers to the method to be pursued in the transfer of the Government of the Philippines from the military to the civil authority after the enactment of the Spooner amendment to the Army Appropriation bill.

"Conditions in the Philippines are materially improving, and the President believes the time is opportune to end the reign of the military and to make the civil authority paramount."

The first general provincial government in the Philippines under American rule, has been established in the province of Pampanga by the Taft Commission.

A remarkably large yield of oil has been obtained from a well lately drilled near the village of Dundee, Ind., in a previously undeveloped oil territory, which now promises to be very productive. The well, when one thousand feet deep, suddenly discharged a column of oil  $6\frac{1}{2}$  inches in diameter to a height of 72 feet. It has yielded several thousand barrels daily for several days.

The Secretary of the Treasury has furnished Congress with a complete list of the merchant vessels of the United States, of which, it is stated, there are 23,333 in number. Of these 1330, aggregating a gross tonnage of 826,631 tons, are registered for the foreign trade, while the vessels licensed for the coasting trade number 22,003, of 4,338,115 gross tons.

New York commission merchants are sending representa-

tatives to Cuba to purchase produce for shipment to this country. It is believed that Cuban products in large quantities will soon make their appearance in Eastern markets.

About 12,000 horse power is transmitted in the form of electricity from Niagara to Buffalo.

There were 522 deaths in this city last week, reported to the Board of Health. This is 27 less than the previous week and 19 more than the corresponding week of 1900. Of the foregoing, 264 were males and 258 females: 68 died of consumption of the lungs; 100 of inflammation of the lungs and surrounding membranes; 11 of diphtheria; 10 of cancer; 25 of apoplexy, and 7 of typhoid fever.

COTTON closed on a basis of 9 $\frac{1}{2}$ c. per pound for middling uplands.

FLOUR.—Winter, super., \$2.25 to \$2.50; Pennsylvania roller, straight, \$3.25 to \$3.40; Western winter, straight, \$3.40 to \$3.60; spring, straight, \$3.65 to \$3.90; city mills, straight, \$3.45 to \$3.65.

GRAIN.—No. 2 red wheat, 77 $\frac{1}{2}$  to 77 $\frac{1}{2}$ c.  
No. 2 mixed corn, 44 $\frac{1}{2}$  to 44 $\frac{1}{2}$ c.  
No. 2 white oats, clipped, 32 $\frac{1}{2}$  to 33c.

BEEF CATTLE.—Best, 5 $\frac{1}{2}$  to 5 $\frac{1}{2}$ c.; good, 4 $\frac{1}{2}$  to 5c.; medium, 4 $\frac{1}{2}$  to 4 $\frac{1}{2}$ c.

SHEEP AND LAMBS.—Choice, 4 $\frac{3}{4}$  to 4 $\frac{3}{4}$ c.; good, 4 $\frac{1}{4}$  to 4 $\frac{1}{2}$ c.; spring lambs, 5 to 6 $\frac{1}{2}$ c.

HOGS.—Best Western, 7 $\frac{1}{2}$  to 8c.

FOREIGN.—It is very seriously doubted in Pekin that General Tung Fu Hsiang will agree to commit suicide. He has absolute control of the Mohammedans and is believed to be one himself. He refused to allow the disbandment of 5,000 men, and the Emperor ordered him far from the Court. To attempt his execution, it is thought in Chinese circles, might mean civil war. Three of the Chinese leaders who had been, under the terms of the Pekin envoys' demand, condemned to death, have refused to commit suicide at the "request" of the Emperor, and the latter has rescinded his action. The Pekin envoys, however, demand that the death penalty be enforced. Apparently in order to compel China to comply with the demands of the Powers, Count Von Waldensee proposes to resume military operations on a large scale.

The Governor of the province of Shen Si is appealing for aid in behalf of 4,000,000 inhabitants of the famine stricken districts.

On the 14th the British Parliament was opened by the King, who delivered in person the speech from the throne. In reference to the war in South Africa, he said: "I greatly regret the loss of life and expenditure of treasure due to the fruitless guerrilla warfare maintained by Boer partisans in the former territories of the two republics. Their early submission is much to be desired in their own interests, as until it takes place it will be impossible for me to establish in these colonies the institutions which will secure the equal rights of all the white inhabitants and protection and justice for the native population."

The French Government has ordered thirty boxes of loot, which reached France from China, to be sent back and delivered to the Chinese Government.

A cablegram from Lorenzo Marquez says: "The fever season here is exceptionally disastrous. Many deaths of prominent British subjects have occurred. The majority belonged to the Imperial Railroad administrative staff, and had to be removed to a hospital ship. Patients from Komatipoort are arriving daily. The hospital ship is now filled to its capacity. The mortality among the Boer refugees is heavy."

The action of Germany in China has been bitterly denounced in the Reichstag by Bebel, one of its members. "The war in China," he said, was the "meanest and most shameful which Prussia has waged in two hundred years." He read a number of private letters from China in support of this assertion, declaring that it was almost incredible that such bestiality, lower than that among beasts, can survive in Christian Germany.

The recent marriage of Don Carlos to the Princess Mercedes of the Asturias, and the presence in Madrid of the Count of Caserta, the father of Don Carlos, and one of the leaders in former Carlist uprisings against the reigning dynasty, has caused disturbances in Madrid and the proclaiming of martial law. The Government has taken extraordinary measures to tide over the troubles by the use of the civil guards and military.

A despatch of the 12th from Bombay says: "The spread of the plague is increasing. There were over 2,000 deaths in this city during the past week, of which number 922 are known to have been due to the plague. The Government is devoting its attention to succoring the sick, rather than to preventing the spread of the disease."

Dr. Campbell Brown, testifying at a beer poisoning inquest at Liverpool, estimated, from samples examined, that the average weekly consumption of beer in Liverpool in summer time would contain 300 pounds of arsenic—

enough to kill a million people, if administered in equal doses and at one time.

The completion of the great dam across the Nile Assuan, near the first cataract, has been announced. The effect of the dam, according to the estimates of the Egyptian Government engineer, will be to add at least 600,000 acres to the producing area of the country—acres which now are desert merely for want of water—a to convert a further area of 5,000,000 acres now yielding moderately and subject to the vicissitudes of years drought into land of the first efficiency for producing crops. The commercial value of the enterprise, a high authority estimates, will be as much as \$30 an acre of the entire area.

The *Daily Mail* of London publishes the following from its St. Petersburg correspondent: "Serious reports are in circulation here regarding the outbreak of what was first called 'hunger typhus,' but is now officially admitted to be bubonic plague, in the Khriziz Steppes of Western Siberia. Many thousands have died in the districts between Semipalatinsk and Orenburg. The Government is seeding large quantities of wheat to be distributed to the starving population, and is organizing traveling medical services to localize the outbreak."

In an interview with Paul Kruger he is reported as saying in regard to the Boers: "Will no one arbitrate? Will no one give us a chance of defending ourselves? We may have done wrongly; we have our faults and our weaknesses. We declared war but our hands were forced, and we can prove it. Get some one to judge between this England and ourselves. But the Lord will help us in the end. We shall win. I do not know how nor when, but we shall win at last."

Wireless messages have been sent by the Marconi system between St. Catharine's Point, in the Isle of Wight, and the Lizard, in Cornwall, a distance of two hundred miles.

A despatch from London of the 17th, says: "Europe is experiencing a return of winter weather. Severe cold and snow-storms are reported from parts of England, Germany, Italy, Austria and Russia. The blizzard continues in the Odessa district. In Switzerland many villages are cut off. Numerous deaths are reported."

The population of St. Petersburg is about 1,400,000, or an increase of 177,000 since 1896.

#### NOTICES.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to

WILLIAM F. WICKERSHAM, *Principal*

Payments on account of board and tuition, and communications in regard to business should be forwarded to  
EDWARD G. SMEDLEY, *Superintendent*

Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will run trains leaving Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when required. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, West Chester, Phone 114-X.

EDWARD G. SMEDLEY, *Sup*

DIED, at the home of his son, Louis J. Leech, West branch, Iowa, at 3.15 A. M., First Month 23, 1901, of 1st trouble, after a short illness, THOMAS LEECH, aged eighty-five years, five months and twenty-five days. He was born in York County, Pa., in the year 1815, and was a lifelong member of Friends' Society, adhering strictly to its principles. He was a member of Hickory Grove Monthly and Particular Meeting. He had been in feeble health for about two years, though mostly able to get out to meeting, until about six weeks before his death. He was always cheerful and patient, never uttering any complaint, and was a good counsellor and example to all who knew him. When near the close of this long and useful life, bidding his children and those around him an affectionate farewell, he uttered the words, "O Lord, receive my spirit." He passed away like those that sleep the sleep of the righteous, and we feel the blessed assurance that he has gone to inhabit one of the many mansions not made with hands.

—, at her residence in Linn Co., Iowa, on the 23rd of Second Month, 1901, ELIZABETH A. HODGIN, widow of Clarkson Hodgin and daughter of the late Elisha and Martha Wood, a member of Hopewell Particular and Springville Monthly Meeting of Friends, in the forty-ninth year of her age. She was earnestly concerned for the religiously guarded education of her children, of whom she leaves three to mourn their loss.



# THE FRIEND.

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WHEN the Spirit is poured upon us from on high, then judgment shall dwell in the wilderness, and righteousness remain in the fruitful land (Isaiah xxxii: 16).

To the islands will He repay recompense. Shall they fear the name of the Lord from the west, and his glory from the rising of the sun?

When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jerusalem, saith the Lord.

As for me, this is my covenant with them, saith the Lord. My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever (Isaiah lix: 19-21).

## Compulsory Prayers.

Brethren, ye are called unto liberty." We are increasingly sensible of the unique liberty of the Truth which we as brethren in a spiritual assembly find accorded unto us. The freedom from bondage to discharge any religious performances at the will, call or expectation of man, is the liberty of the Spirit, the gloriousness of which we ought to bear witness to by keeping in close accord with the Spirit. It is not a wanting liberty, for nothing is so humbling as this liberty of the Spirit which emancipates us from self and determines him to know nothing as the foundation of his life-work but Christ crucified; to see no man as mediator of grace or duty but Jesus only; to walk in the Spirit and so not fulfil the lusts of the flesh; to love every grace and fruit of the Spirit, against every one of which "there is no law." He that looks into the perfect law of liberty and continues in it, is a doer of the

work and not a forgetful hearer (James i: 25). As he delights to do the will of God, he does what he delights to do, and what liberty could be more delightful?

The pure liberty of a true Friend's meeting seems to us exceptionally beautiful. No liberty of preaching can be provided without a liberty not to preach; no liberty of prayer where saying a prayer is compulsory, or even a social accommodation; no liberty of praise where offerings as of praise are confined to a man's dictation, or are previously mapped out by men; and silence, too, has lost its liberty of the Spirit at whatever point in its progress a voice is called for by the Spirit. For Friends would be as far from making silence a "sacrament," as any other means of grace. But where the liberty of silence is excluded by man, liberty vacates the premises, to be replaced either by license as its counterfeit, or by some mode of ritual as its bondage.

We have believed that a reporting to the Throne of Grace the needs of an assembled company could be spiritually authorized only by an extension of the sceptre of a Divine commission, immediately to the waiting suppliant. To those who believe that public prayer should thus be drawn forth in Truth, as well as in the Spirit who knows those needs better, what a shock it gives to hear "Brother A. or B." summarily asked "to lead in prayer," whether for the moment spiritually led or not. In response, some form of words will, under the social pressure, usually be extorted—it may be a jumble or it may be a gem;—but how much farther towards Heaven would the devout confession get: "We know not what we should pray for as we ought. Only in the Spirit itself would we pray, that maketh intercession with groanings which cannot be uttered."

True, we should "pray without ceasing." But that carries no authority to one who does not, to assume that his time is always ready, or that saying prayers is praying. And even if we believe that every cry to Heaven, secret or vocal, of a sense of our own need, is prayer; we must acknowledge that a sense of a congregation's needs can be known only to the Searcher of hearts, by whose revelation alone can it be imparted to a praying soul to discern what needs of theirs are to be reported to the mercy seat.

These thoughts have come into view since

reading an article which an editor of the same denomination with its writer, has called "a melancholy sketch;" a recital of a clergyman's "experiences in early life in beginning to take part in public prayer—in asking a blessing at meals, in family and more public worship. Before attempting to pray in the presence of others he wrote out and carefully committed to memory every word that he intended to use. Even then it was a hard struggle. He conquered, but the trial was great."

Was this a conquest by habit, as was that of Demosthenes? or by the Spirit? We judge him not in this, but wish only to say that a system which requires this sort of thing to be done that stated prayers may be had, seems to us a systematic blindness to the nature and authority of true prayer, a systematic requiring of mockery under the name of prayer, a use of the Divine name on the principle that whether or not our Father in Heaven is prayed to, the audience must at any rate be prayed at. There is no freedom of the Spirit in this because no authority of the Spirit,—it is ecclesiastical requirement sometimes, and sometimes conventional requirement, and all the more savoring of profanity on occasions when the majesty of the King of Heaven is cheaply made use of to deck a scene of diversion from his Spirit.

In saying this of the low standard of public prayer prevalent in Christendom, we wish not to reflect on the anxious minister who tried so hard. Of his subsequent devotion to the cause of Truth and righteousness there can be no doubt.

Nor is it vocal prayers that we are discouraging, but only spurious offerings, the man-made kind, convenience prayers, and so on. Of true prayer we hear too little, and exercise too little. The cry of the soul to God can afford to disregard its form. The kingdom of prayer, as of its Author, "stands not in word, but in power." Leave the words to the power, and acceptable public words will be given. Watch unto prayer, "at meals, in family and in more public worship," and shrink not from the audible cry which the watching may discover. This is doubtless too often suppressed, to the dwarfing of families and the drying up of meetings.

Compulsory prayer? May the love of Christ constrain an increase of it under the living

compulsion of the Holy Spirit! But so-called prayer as made compulsory by bondage to man's regulation—the creature of social or church conventionalisms, or of no other authority than that a set hour has come round,—prayers of ceremony, of official routine, of exhibition to an audience, prayers as works of art to be memorized because we are skeptical of the Spirit's power to bring forth his own—what “a spectacle to angels” if not “to men” such theatricals must be! Prayer of the higher compulsion let us press forward in: but prayer of the lower compulsion, let it not once be presumed on among us, as becometh Friends, as becometh worshippers better taught.

### Entertaining Angels Unaware.

A tale is told of a young man who was brought home from college with delirium tremens. His mother shielded him from the knowledge of curious neighbors as far as she could, and the family doctor made evasive replies when asked about the sickness of the young man. At last, when the wayward youth came to his senses, he cried out bitterly, bemoaning his misfortune and pitying his weakness. To the physician he said, “I've nobody to help me. They talk about God. I've never seen Him. Why doesn't He send messengers as He did in Bible days? The angels walked on earth then, it says. Where is God now? Where are the angels? I am beset by this craving for drink. Why can't He send a messenger to me if I'm worth saving?”

“You are not worth saving,” said the doctor, “unless you try to save yourself. As for God's angels, the world is full of them. Every honest man and good woman is his messenger. Your own mother was sent as straight from Him to you as any archangel who ever brought a message to the world.” The young man was touched by this admonition. After a little thought he said, “You are right. I always took my mother as a matter of course, but I see now. She is his messenger. Others too have tried to save my soul.” From that hour he lived a new life. He saw what he never had seen before. God was with him, caring for him and sending messengers to help and save him. After a hard struggle he conquered his weakness and walked uprightly. He was often heard to say in after years, “Don't despise common, daily life. Therein some of us have entertained angels unawares.”

If our eyes were opened we should see in all our kindred and companions messengers of God, and in all the events of life God's hand. He is not far from every one of us. In Him we live and have our being. Some one has said, “Elijah could not find God in the storm that swept by him, but the youngest Christian can do what the stern old prophet could not, he can find God in all storms, for all storms are God's.”

If we were not blind we should see his glory everywhere. If we were not deaf we should hear Him saying unto us:

“Nay, not in far distant lands, but ever near,  
Near as the heart that hopes or beats with fear;  
My home is in the heaven, and yet I dwell  
With every human heart that loveth well.”

—Christian Advocate.

FOR “THE FRIEND.”

### Learn to Listen Well.

There were several different kind of listeners in the parable of the Sower and but one class listened to profit.

How should we listen now? Well! it should be our aim to listen attentively at least if we expect to be fruit-bearing branches of the Living Vine. “I will hear what God the Lord will say unto me.” Then shall I learn what He would have me do. “Come near, ye nations, to hear and hearken ye peoples, let the earth hear and the fullness thereof, the world and all things that come forth of it.”

Hearken unto me, ye that seek the Lord, look unto the rock whence we were hewn, and to the hole of the pit whence ye were digged. We are to listen to hear what God will speak unto us, not what we think He may have to say unto somebody else, and the response should come quick and ready from us, “What wilt thou have me to do?” Listen to the Spirit's voice thou unconverted one, that thou mayst find the way of life and salvation; listen to that same voice thou who art in the way of Truth, that thou mayst faithfully do his holy will. If we do not listen we shall not obtain and our progress will be slow and the fruitage small.

Then again, we must hold ourselves ready for service. Our Lord wants no idlers in his vineyard; we are to watch for his call to fulfil opportunities. What seed will He have us sow? How to sow? When to sow, and where to sow? Conscious of what we have been ourselves saved from we can speak to others, that they too may be rescued from the hole of the pit and when hewn (formed and fashioned) like unto the Rock, Jesus Christ. “Hearken unto Me, ye that know righteousness, the people in whose heart is my love; fear ye not the reproach of men, neither be ye dismayed at their revilings.” We need courage, and to remember that “if any man lack wisdom, and he ask of God, it will be given him.” We need wisdom rightly to serve.

There is sure to be a harvest, either good or bad. We all sow some kind of seed, and we reap according to what we sow; our influence is felt one way or the other, for “no man liveth to himself.” Oh! what kind of seed are we sowing? “They that sow in tears shall reap in joy. Though He goeth on his way weeping, bearing forth the seed, he shall come again with joy, bringing his sheaves with him.” (R. V.)

“According as I have sown,” says Job, “they that plow iniquity and sow trouble, reap the same.” The apostle tells us, “Whatsoever a man soweth that shall he reap.” If we “sow the wind we reap the whirlwind;” sow selfishness and reap self and self only, or self-aloneness, if I may be permitted to coin a new word. What I mean here is that he that goes through life caring only for himself and having no heart for anything or any one else, will find he is alone indeed, for not only has he refused to let God melt his soul but he has driven earthly friends away also, and the man who thus cares for nobody but himself, may live to see the day that nobody cares for him, except to pity. Let us shun this rock on which so many lives have been wrecked. Selfishness brings its own reward and it is ashes, wormwood and gall. So does virtue bring its own reward, and un-

selfish lives are blessed indeed, now and here to say nothing of the reward in the resurrection of the just. More than this the memory of such lives live after them. Let our air then be obedience, loyalty, faith. We must recognize the fact too, that we receive the seed of truth from Him who is himself the Truth, by the Holy Spirit. The words of Scripture are also as seed, but we cannot rightly sow them or the message therein, unless we reap them aright through the power of the Spirit and minister in the same power, and with prayer begotten of the same spirit. But if we learn to listen well, we shall receive all we need for true and living service for Him, and our effort will tell for time and for eternity. Oh! what a blessed inheritance is ours. “Workers together with God.”

How shall we sow? Do not fear what people may say. “The fear of man bringeth snare.” We are to look steadfastly unto Him whom we serve, and think of and long for the prosperity of Zion, the church of the living God, and rejoice in the spread of the Redeemer's kingdom on earth. “For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, and give seed to the sower and bread to the eater, shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please and shall prosper in the thing whereto I sent it.

Where shall we sow? “Sow beside waters,” but sow not among thorns, “neither cast ye your pearls before swine, lest they turn and rend you.” But as “thou knowest it, what shall prosper whether this or that, whether all shall bring forth fruit alike,” thou sow wherever the Master bids thee.

It is useless to sow sometimes in some places. Our Lord “could do no mighty works” at certain places, “because of their unbelief,” but if the Master says, “sow,” obey, for no matter how apparently useless it may seem to be, “nevertheless at thy word we will let down a net.” Where? Paul could not sow where he had thought to sow at one time; not in Asia, nor yet in Bithynia, for the Holy Spirit called them to Philippi, where the ground was ready for the gospel plow, and Paul responded to a message. That was the result of true loyalty and obedience to the known will of the Lord.

There were some who did not learn to listen well. Our Lord came to his own and his own received Him not. It was of these heedless ones He said, “Ye will not come unto me that ye might have life.”

It was for these same people that He wept as He foresaw the woes that they were bringing on themselves, when with a heart wrung in bitter anguish, He cried, “Oh! Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered you as a hen gathereth her chickens under her wing; and ye would not. Behold now is your house left unto you desolate.”

Backsliding Israel in earlier days would heed the warning of the prophets, but sinned yet more against the God of their fathers; notwithstanding his love and his mercy. In many at the present day the good seed is not fruitful, because of the thin soil, or the stony ground, or the thorns. But God be thanked, man

sten and heed and to these our Lord is looking to carry on his work and to them He gives the command, "Go ye into all the world and preach the gospel to every creature." In the ability He gives us we are to bring the world to a knowledge of Him. We are agencies by which the Redeemer's kingdom is to be spread over the earth.

We are not to be discouraged if early results are not seen or mayhap any results at all. God knoweth, and bread cast upon the waters, may be, will be found after many days. The command is, "Cast thy bread." Cast your trust. A Paul may plant and an Apollos may water, but it is God that giveth the increase, and the fruitage must come in his time. The seed must be sown in the Lord's appointed way, not ours, unless our way be in line with his holy will. Peter thought he knew how to work, but he did not, and he had to get rid of his old preconceived Jewish ideas before God could use him in a larger and more advanced way than he had before been working. The Lord had to open his eyes through a vision. Again, note that the sower went forth; he did not stay still. This implies a certain amount of activity, alertness and readiness to serve and hear and obey the call, "Go work in my vineyard."

We must expect to sow seed to fallow, on good ground, even the wayside; but work on, and with the grace God giveth. Self must be left out of sight. It is not our work and our success, but the work is his and as we ask of the Lord of the harvest will give the sowing, the unction, the power. "He giveth power to the faint and to them that have might He increaseth strength." Sow bountifully, sow trustingly, sow faithfully, sow carefully, sow with prayer, listen ever for his voice "whatsoever He saith unto you do it." "Hear thou not, for I am with thee." Have I commanded thee, "Be strong and of good courage." And we have the blessed assurance that the time will come when "the sower and the reaper will rejoice together" in that day when the King shall come to make up his jewels.

The nineteenth century with all its opportunities for work for God has passed away. A record is made for each one of us. The future we cannot recall, the present only is with us, the future before us; as we turn over the page "White and fair," and begin on the new year and the new century, may we be true and loyal and true to Him who is calling for workers in his vineyard than we ever have had before.

Beloved, when we shall hear the cry, "Behold, the bridegroom cometh, go ye forth to meet Him," may He find us with our lamps trimmed and brightly burning, our work lovingly done, and we as servants who patiently and lovingly wait (while still working), for our Lord. Thus may we be ready to enter into the marriage supper of the Lamb, to be ever with the Lord.

J. H. Y.

VALUABLE TOILET ARTICLES.—A dear old woman was asked what gave her such a lovely complexion and what cosmetic she used, replied sweetly, "I use for the lips, truth; for the voice, prayer; for the eyes, pity; for the hands, charity; for the figure, uprightness; for the heart, love."—*Exchange*.

### Concerning the Doukhoborts.

A letter from Emma Almanoffsky, under date of Twelfth Month 17th, 1900, informs of an inquiry from a few Russian men in Winnipeg for Russian Bibles. They said that there was a man in Winnipeg who had some unbound ones for sale, at five dollars apiece, and that it would cost three dollars apiece to bind them.

In answer to that letter, Emma was told that the Convener of the Committee of the Bible Auxiliary in Montreal, had said there was an understanding, when Prince Hilkooff would inform them that there were Bible readers, the books would be furnished, free, by the Auxiliary, and she was encouraged to write.

A subsequent letter dated First Month 25th, 1901, informed that although she had written, and a long time elapsed, no Bibles had been received; whereupon two Bibles have been sent by mail, and encouragement was given to feel that more would be supplied.

She further writes under date of First Month 25th, 1901, that the Doukhobors of a Thunder Hill Village are in great trouble. It seems they found a good hay meadow, and sent to William Harley, agent at Swan River, inquiring if they might take the hay off, giving number of range and township; they received permission, bought a mower, worked on the meadow, ten men fifteen days; they made forty coils of hay, two tons in each; when they got through, they left the hay in the field and went to work on the railway. When they returned they found that a farmer was carting the hay away, explaining to them that it was his friend's meadow; so they were left without the hay, and their time and strength wasted.

The Commissioner, Alexander Moffat, was written to about it, who promised to look into the matter.

A letter from Anastasia Virigin, under date of Tenth Month 2nd, 1900, breathes forth the expressions of love and good wishes towards the brothers and sisters who had so generously assisted them.

"Finding in another hemisphere, brothers and sisters by faith, where they never could have thought of such an occurrence, and all at once the hand of God had been extended to them, for which they did praise and thank our heavenly Father, and believed and trusted He would be with his servants forever."

The same letter spoke of two of her sons, who were in exile, being ill.

A letter from a Committee of the Community of thirteen colonies at Thunder Hill, Swan River, dated Twelfth Month 22nd, 1900:

"We give our hearty love and best regard and thanks to all brothers and sisters of the Society of Friends in Philadelphia, who gave us great help in everything; and now beloved Friends we received your gift of one hundred and four sheep, and are very thankful for them, and for all your gifts received before."

Note.—From accounts from other neighborhoods, there is good reason to believe that four hundred and seventy-eight sheep have been judiciously distributed among the villages. These had been purchased with funds sent from Philadelphia. The ranchers who have been long residents on the prairie, near the Doukhobors, assured visiting Friends that the Russians would do much better to raise sheep than either cows or horses. If sufficient funds are

provided the committee would be glad to furnish twenty ewes to every village.

Under date of First Month 8th, 1901, Kam-sack, P. O., William MacDonald writes, acknowledging the receipt of five pounds sent on by a contributor in England, with a little addition from a Canadian contributor; the distribution was attended to among the Cyprus villages by his wife and two of her nieces. The people were reported in need of clothing, and of teams and cows, but seemed to be enjoying pretty good health.

He was desirous of selling out his ranch to some one who would keep a store for the Doukhoborts. He stated that a storekeeper in Yorkton took in fifteen hundred dollars a day for a month. He also writes that there was a prospect of getting a railway built near them.

A letter dated First Month 5th, 1901, Winnipeg, from Rose M. Osborne, tells of her intention of making a journey amongst the colonies to dispense medicines and give instruction in linen work.

She speaks of having received many letters from the Russian Brethren, some of which were encouraging, but there were needy widows with children in the Saskatoon District, that should be helped.

Under date of Second Month 5th, 1901, she writes that she had seen many letters especially from Saskatchewan, stating provisions are short, some very poor families in the Saskatoon villages.

She notes a case of five men who had been working out with a farmer for a considerable time, who withheld their pay.

She alluded to the testimony of about twenty men who had returned from California; they said they would not like to live in that country at all, but liked Canada better; they also reported that when it was found out that they did not intend to stay and buy land, they were treated very badly, their pay was reduced, and they only had work half the time.

The following is taken from a letter from W. Wasilenkoff to Rose M. Osborne, under date of Twelfth Month 19th, 1900:

"By the grace of the Lord we passed the summer safely, and in health. The harvest this year which the Lord sent us, we will never forget, for hardly any one of us remembers one like it before; although all July it was dry, that is we had hot winds, which dried up the bread, (meaning the grain) and the potatoes and vegetables, afterwards, for several days, much rain came; from the rain everything began rising, the wheat and the vegetables, so that it was beautiful to look on the fields, and we all thanked the Lord for his blessings.

The bread came up, no better could any one wish. The potatoes were of small size and few in a hill, five or seven in each.

For the first time in this new land we saw cucumbers and watermelons, and other melons the best we have seen. The Lord is good, and if the good Lord sends health to our people, we will pick up a little, and we hope everything will grow with us. We have received one hundred and nineteen sheep."

Other accounts have come in, giving some statistics of the crops, but not enough to cover the whole ground, and enable us to come to a judgment as to how nearly the colonists have

raised enough for their support, and for seed the coming year.

In a recent interview with the Premier of Canada, at Atlantic City, N. J., he was asked about this; he said he would send the inquiry down through the ministers of the interior, but a definite answer has not as yet come to hand.

Statements are rather conflicting in regard to the conditions financially; some give a favorable report, as though they considered themselves self-supporting, and others that they are decidedly short.

The need of money induced a considerable number to go on railroad work in the distance, necessitating long walks to the railroad stations and an absence from home for months, beside the expense for board and the outlay for several hundred miles travel on the railroad.

The accounts concerning the health of the colonists are pretty fair, but few have been in the hospital at Winnipeg, which however is about three hundred miles from the colonies. Efforts are now being made for the erection of a hospital at Yorkton, and a disposition manifested to show kindness to the Doukhobortsi. For the attention shown in the Winnipeg hospital to those of the Doukhobortsi that have been there, the managers of it are entitled to the esteem of the right-thinking of the community.

The subject of school education is claiming the consideration of our Committee, and we are informed of a like movement on the part of the London Committee, but we do not hear of definite plans having been decided on.

Our treasurer is in receipt of contributions very acceptably made to the relief fund, which are acknowledged direct to the donors.

JOSEPH S. ELKINTON.

#### MURRAY'S ALPHABET FOR BLIND CHINAMEN.

—Only the inspiration of a mighty love could animate the man who taught the blind Chinese to read. Most eloquent with human interest is the story told of W. H. Murray, a Glasgow letter-carrier and colporteur, who used to rise daily at three in the morning to prepare himself for his college class at eight or nine before his day's work. Becoming interested in the blind of Glasgow, he studied Moon's, Bell's and Braille's systems of visible speech. Finding that these systems facilitated the study of Chinese, he used it then to reduce the Chinese alphabet of sounds (which even for a child to read a nursery tale required the scholar to master twelve hundred characters), to four hundred and twenty characters. Classifying these into a system of dots and dashes, he prepared an alphabet for the blind, simpler and more easily learned than the ordinary Chinese characters.

In China, the ravages of smallpox and other diseases leave so fearful a legacy of ophthalmia that blind beggars are numerous and often perish of starvation. The National Bible Society sent Murray as their agent to Peking. Look upon him there selecting a blind orphan beggar child—a boy who seemed bright and cheerful—and undertaking to clothe and feed him, provided he would apply himself to learn his dots, and within two months out of this virgin soil had sprung up, not only the ability to read, but to write with remarkable accuracy.

Two men were next induced to learn, the boy acting as teacher. One was able to read within two months the other more slowly, and it was at this stage says a writer in the "Gentlemen's Magazine" that I made their acquaintance and "it struck me as intensely pathetic as we stood at a corner of the dark room—for it was night—to hear what I knew to be words of Scripture read by men who less than four months previously sat begging in the streets on the verge of starvation."—*Wm. G. J. Perry.*

FOR "THE FRIEND."

#### A Scheme for Forestry Sanitarium in Pennsylvania.

Joseph Trimble Rothrock, M. D., the State Forestry Commissioner is my opposite neighbor (maternally descended from Friends) a man of unexceptionable private character, intelligent, modest and much interested in his work. In a recent conversation, he informs me that the State of Pennsylvania held undisputed titles to about one hundred and fifty-six thousand acres of timber land located in different parts of the State; some overlying coal and others having fire-proof clay on the surface.

His scheme for establishing what may very properly be termed Sanitariums, for those of consumptive tendencies, and for patients not too far gone, is altogether humanitarian, and does credit to his head and heart. There is quite a class of citizens who have not the means to go elsewhere for a change of air; for these he proposes to erect tents, limited to one occupant, or two for man and wife, located about ten or fifteen feet apart in a little colony, having a superintendent to observe temperance, cleanliness, etc., with a covered boardwalk in front and the forest sufficiently cleared off to prevent any danger from fire, and space allotted for garden culture, etc.

He also said the air in this State is just as pure as that in the Adirondacks, Florida and California. All that is wanted is to have it in its purity, and outdoor night air was much purer than indoor night air, and would not hurt anybody. He was provided with a large canvas sack, lined with a blanket, into which he ensconced himself for repose at nights when obliged to be out.

A bill is now before the Legislature, with every prospect of its becoming a law, taking Forestry out of the Department of Agriculture, and making of it a separate Department of Forestry. Fire Wardens to be appointed, whose business it will be to watch for incendiaries and to use all exertions to extinguish fires from any cause arising.

D. Rothrock has money subscribed to start the experiment, which he proposes to locate in Clinton County, near the Sinnemahoning Creek.

THE LIFE OF THE PALM.—The Arabs have a saying about the palm tree, that it stands with its feet in salt water and its head in the sun, is told by *Christian Work*. They often cannot drink of the brackish water found in the oasis where the palm tree grows; but they tap the tree and drink the sweet palm oil. The palm tree, by the magic of its inner life can so change the elements so found in the unkindly soil around it that they minister to its growth and fruit-bearing.

So you and I in our earthly life must offer have our feet in the mire and bitterness of sin around us; and upon our heads will offer beat the fierce heat of temptation. But in spite of these things we shall be able to grow strong, rejecting the evil and assimilating the good, if within us there is the making of a new life through Jesus Christ.

#### Recollections by James Kite.

##### CONSCIENTIOUSNESS REWARDED.

William Reed was a barber doing a flourishing business in one of the market towns of England. Coming under religious impression he felt impressed that it was his duty to close his shop on First-days. This was a great trial to him as his customers belonging to the upper classes he knew would go elsewhere and that it would mean financial ruin to him. However, after deep and prayerful consideration, he was strengthened to comply with the requisition. All his fears were realized. His customers from going to other places on First-days, soon came to do so on other days; his assistants were discharged, and soon he was forced to close up his shop, and he who so lately employed divers men was ere long so reduced that he took a cellar under the market-place and shaved the common people for a penny yet so he could hardly keep body and soul together. Who could blame him, if at times he felt his altered circumstances bitter, seeming to be forsaken of Him for whom he had sacrificed so much.

A stage stopping at the tavern near by, late on a Seventh-day evening for a change of horses, a passenger inquired for a barber, and was directed to William Reed as being near at hand. To the inquiry if he could be accommodated at once the reply was, "if you will lend me a half-penny to buy a candle I will shave you." The man had apologized for his unreasonable haste by saying that he was obliged to go now in the stage, and had no objection to being shaved on a "Sunday." This was touching our barber in a tender place, stirring sad recollections, and the man was so impressed with his evident pain of mind, that he said, "I am sure there must be something very remarkable in your case. I have not time to investigate it now, but will stop on my return." Taking out a note-book he said, "What is your name?" "William Reed." "Where were you born?" "At Taunton." "What was your father's name?" "Thomas Reed." "Had he any brothers?" "Yes, my brother, William for whom I was named." "Do you know anything of him?" "No, he went to India and we have never heard from him since." "Well, I have been long advertising for William, son of Thomas Reed, and if you are indeed he I have glorious news to tell you. Your uncle has deceased in India leaving a large fortune. I am seeking his heirs and am on my way to see one who claims to be William Reed, of Taunton; come along with me and face him." It is needless to say that the barber did so. The man was proved to be a pretender, and the attorney was so well satisfied with the proofs the other presented that he had much satisfaction in turning over to him many thousand pounds.

This always seemed to me a striking explication of that saying, "Man's extremity is

od's opportunity;" for had not the barber been reduced to such straits, did he even have a candle or the credit to procure one, he might never have come into the possession of the candle. And just here I am reminded of an incident of one who through long years of toil had reached the position of conductor on a railroad; he was conscientiously opposed to "Sunday" excursion trains, and to his great concern, received word that he had been detailed to run one. Here was a trial of faithfulness to convictions, his hard-earned position seemed at stake and his dependent family weighed heavily. He doubted not that refusal would mean discharge. What was he to do? He opened his situation to his father who, though a poor man, said, "Well, my boy, do what you think is right, and I will help you what can in some other position." With a heavy heart he made his way to the office of the superintendent, and told his troubles. "And who would you you were detailed to run that train? You just go home and make yourself easy about Sunday excursion trains." Though the expected trial did not come, yet it was doubtless food for the man that he was thus proved and found true to his principles.

When a lad I was much interested in an account of — Steadman, living in New York State during revolutionary times. Being a conscientious loyalist, he esteemed it his duty to give aid to the cause of his king, for which he was tried for his life before a jury. He had a wife and two little children and was a man of the most estimable character. His attorney made the most of every extenuating circumstance. He said, "I drew tears, but could not move the judgment of the twelve honest men. The verdict was, 'Guilty,' tempered with a strong recommendation to mercy." The judge was obliged to pronounce the sentence, "Death," and he was given into the charge of the sheriff to be conveyed to jail. Upon this, Steadman asked for a couple of days liberty that he might arrange some business affairs for his family's benefit when he should be gone. "But what shall I do if you should prefer your liberty to your honor and leave me to ask for you?" was the sheriff's reply. "I thought," said Steadman with an injured air, "I thought I was speaking to one who knew me." "And I do know and can trust you. Take all the time you need, and then report yourself at the prison." Much pressure was now brought to bear upon him by his friends and neighbors to persuade him to petition for a pardon, which would readily be granted, especially as the jury had given such strong recommendations toward mercy; also the distressed situation of his beloved wife and children was presented. But all in vain. He could not ask pardon for doing his duty. Much commiseration was felt, but what could be done? The attorney who gave the account said, "While he was in prison awaiting the execution of his sentence, I called at the studio of a young artist of my acquaintance, and there saw a painting of a beautiful young mother and two lovely children, evidently in deep mourning. "May I ask if this is a fancy sketch or drawn from real life." "So far as I know he allowed to judge of my own work," he replied, "I should say they are striking likenesses of the wife and children of your

client, Steadman." Without a word of apology, I grasped the picture and started immediately for the jail. Favorably I found Steadman asleep on a couch. Entering noiselessly, I placed the painting where it would be the first object on which his eye would fall upon awakening, and on the table beside it pen and ink, and the prayer for pardon all ready for signing. To my intense satisfaction, I found later, that sight had been too much for the man's principles. He had appended his name and the pardon was gladly granted, and thus the life of an honest, godly man was saved.

The great difference between a peaceful and a guilty conscience in prospect of speedy death is well illustrated in some account I have read concerning the execution of the duke of Argyle for non-conformity etc., to what is called the established church. So powerfully had true religion joined with loftiness of mind raised him above the fear of death, that on his last day he not only ate his dinner with appetite, but as was his custom, lay down after it to take a short nap. A former friend and co-religionist, who had renounced the covenant to save his life, wishing to speak with him, asked of the jailer leave to be admitted to his cell, and when told that he was asleep and could not be disturbed, thinking such a thing impossible under the circumstances, and supposing it an invented excuse, insisted on his demand, the door was partly opened, but at that sight, the renegade's heart smote him, and in abject terror he fled, and took refuge in the house of a woman of his acquaintance; she, seeing his perturbation, asked what was the matter. "I have seen," said he, "Argyle, within one hour of eternity, sleeping as sweetly as an infant; but as for me,"—his emotion would not permit him to finish the sentence, or bear the thoughts of how he would feel so near death.

I intend not to follow Argyle to the scaffold, only to say this: "To his death, as to a triumph, walked the great MacCallum More."

One more little incident and I have done with the covenanters. A woman in whose life I was much interested because of her earnest efforts in behalf of the slave, said, "I wish to live and work in the spirit indicated by my ancestor who being in prison awaiting execution, and many so-called friends around him begging that he would recant as they had done, and thus save his life, answered their query, "Don't you think we may be saved, although to escape death we have conformed?" "No doubt you may, for the blood of Jesus Christ cleanseth from all sin! Don't you think you might be saved should you do as we have done?" "I make no question but I might." "What more then do you want than the salvation of your soul?" "Muckle more; I want to honor my Saviour and bear witness to his Truth." This to my mind has the true ring. Not the reward, but the faithful service.

How sweet are the words of John Huss, when from his prison cell at Constance, he spoke of the further unfolding of the Divine light, which had arisen. In his little chapel in Bohemia, there was an image of the Saviour painted on the wall, and one night he saw in a dream some men defacing it, at which he was grieved, for he says, Christ's image was precious to me. The next night he saw many painters reproducing the image in great numbers and of

brighter colors than the defaced one. At this, he says, "I rejoiced." Think of your defense and not of your dreams, said his faithful friend, the chevalier Chlun (who stood by while before the council to protect him from assassination), to whom he was telling this. "I am no dreamer," replied Huss, "but I hold it certain that the image of Christ will never be effaced from the hearts of the people; they may destroy what I have done, but others will be raised up who will carry on the good work further than I have been able to do; the nation which loves Christ will rejoice at this, and awakening from sleep and arising from the dead (as it were), shall leap for joy." He had but a glimmering of light, but being faithful thereto unto death, he obtained a crown that fadeth not away.

A pleasant incident is recorded concerning Martin Luther, while so nobly defending the cause of his Master before the Emperor and the Diet at Worms. On returning from the council chamber and while detailing the incidents that had occurred to those friends who could not be present, a serving man presented himself, hearing a vase of beer, with the request from his master that Luther should drink of it, adding, "His highness bid me tell you that he had partaken of it before sending." "And to whom am I indebted for this courtesy," asked Luther. "It was the aged Duke Eric, of Brunswick." Luther was much moved by this kind recognition from one of the chiefs of the papal party, and drinking, said, "As the Duke has remembered me in the time of my great trial, so may the Lord Jesus Christ remember, and be with him in his last hour." These words faithfully transmitted, were treasured up in the heart of the Duke, who soon after being sick, and feeling his end approaching, called upon his attendant to read to him in the testament, and the youth read, "Whosoever shall give you a cup of water in my name because ye belong to Christ verily I say unto you he shall in no wise lose his reward." And the dying man, recalling Luther's prayer was sweetly comforted.

A young man of my acquaintance who studied at a German University stated that outside the gate of Worms there is flourishing an oak tree which is preserved by the inhabitants with religious care, having a wall built around it for protection. The tradition connected with it is, that as Luther was about to enter, he stuck the staff with which he walked into the ground and said, "May the Truth which I am called upon to defend, grow and increase, as this staff shall grow into a tree." Of course my only claim is for the tree, and the tradition, leaving the rest.

One who in that age, in contending against an opponent by public disputation, brought great honor to his Master's cause, was noticed by a friend to be frequently writing during the discussions, and he thinking he had been taking down the heads of his adversary's argument for reference, asked after it was over to see them; taking the paper he found only this sentence repeated again and again, "More light, Lord, more light, Lord," showing in what lay his hope and thus still "The light of Christ, as God's gift for man's salvation," is the one thing to be looked to and obeyed.

JAMES KITE.

FOR "THE FRIEND."  
BETWEEN THE CENTURIES.

BY SARAH D. SEARS.

With many a tender, loving thought  
I stand beside thy bier,  
To drop above thy grave to-night  
Fond memory's sacred tear  
And bid thee, as a cherished friend,  
Farewell, farewell, old year.

And thou, my friend, time's older child,  
While memory's watch-fires burn,  
I place for thee a garland bright  
In friendship's treasured urn,  
And bid adieu, while to the new  
With hopeful heart I turn.

Although we may not lift the veil  
From future deeds of thine,  
Yet "times and seasons" all, we know  
Are in the Hand Divine:  
Then may we as a trusting child  
Our all to Him resign.

I turn to greet the infant year,  
The century's first-born child;  
Would it might be more pure and free  
And less by wrong beguiled  
Than be to-night, with locks of white  
By war's red hand defiled.

With solemn awe to-night I stand  
Upon the century's border-land;  
By breezes from the future fanned;  
Yet cannot, would not see  
Just what its days and years may hold  
What blessings sweet they will unfold;  
The joys and sorrows are untold  
Of this new century.

Yet this deep truth I feel and know—  
Where'er in faithfulness we go,  
At duty's call, the path will glow  
With light and peace and love.  
Because our Father loves to greet  
His children who with weary feet  
Would seek the pastures, cool and sweet  
He giveth from above.

How blest 'twould be, all fears allayed,  
By doubt and darkness undismayed,  
To feel God's hand in ours is laid  
In tender love to bring  
Each heart to feel "He knoweth best,"  
That we may calmly "trust and rest"  
While leaning on his loving breast,  
Our Saviour and our King.

Discoveries great, achievements grand  
May be unfolded by the hand  
Of progress, when time's bridge is spanned,  
One hundred years from now.  
Oh, may thy record be as bright  
As for the old we read to-night,  
With peace and justice, truth and right,  
New laurels for thy brow.

One thing I know will surely be;  
My bark on time's uncertain sea  
Will reach the "bound of life" for me  
Somewhere within the span  
Of this new century, whose birth  
Beholds to-night the hosts of earth  
In joy and sorrow, grief and mirth,  
As when the old began.

'Twere part of wisdom then in me  
To live prepared for what must be,  
To leave behind uncertainty  
And reach for things before;  
Press forward for the heavenly prize  
Which for the humble Christian lies  
Beyond the earth, beyond the skies  
Where Time shall be no more.

A home within the realms of light,  
In endless day that knows no night,  
One of the angels robed in white,  
To praise my Saviour dear,  
Where countless years are as a day,  
'Mid glories pen can not portray,  
No centuries dawn nor pass away,  
Unknown the waning year.  
1900-1901.

### The Habit of Worry.

There are few mental conditions that are so hard to bear and that exercise so deleterious an influence upon happiness and life as that caused by fret and worry. Serious calamities are often endured with a fortitude which all must respect, while the very person who has shown this heroism in affliction will often be so troubled and nervous over the small discomforts, disappointments and annoyances of daily life as to render him a torment to himself and a source of constant irritation to others. It is the easiest thing in the world to criticise and condemn this habit of worry in another, and one of the hardest things to overcome it in one's self. It is largely a matter of temperament and nerves. Placid and easy going people cannot understand the painful friction that goes on within an excitable and mercurial nature, and failing to make allowance for different tendencies, they denounce the poor victim in unmeasured and, therefore, unjust terms. "It is only due to a lack of self-control," they say; but they forget that what to them costs no effort may to another be well nigh impossible.

The habit of worry, however, although so largely temperamental, is not wholly beyond the power of any one to moderate, and, perhaps, finally, even to subdue. While self-control is not to be gained in an hour, or a day, still less called up at will in an excitable moment, it is, nevertheless, quite possible to cultivate it patiently and constantly, as a gardener watches and nourishes the growth of a valuable tree. Any one who is conscious of this perpetual friction of mind, and will give some reasonable consideration to the sources from which it springs, may, to some measurable extent, at least, discourage and diminish it.

One way of doing this is to eliminate, as far as possible, the immediate occasions which call forth this mental irritation. Often we are living too fast, attempting too much, straining our powers, expecting impossibilities from ourselves and from others, striving to keep pace with those who have more means than we have, surrounding ourselves with cares that are not properly our own, courting pleasures too complex or expensive, thus carrying needless burdens, which exhaust and debilitate us. If life were made more simple and sincere, if high thinking were made possible by plain living, if we studied to throw off what was unnecessary and fruitless, a large amount of our worries and frets would be at an end.

Another means of avoiding them is to cultivate a habit of decision. It would astonish us to know how large a proportion of our vexations and annoyances proceed directly from an inability to deal promptly with the frequent decisions we are called upon to make. This is a natural product of civilization. The more complex life grows to be, the more problems it gives us to solve, and the more we learn to look at every side of a subject, the less sure

we are as to the true solution. Arthur Helps tells us:

"The great Von Humboldt went into the cottages of South American Indians, and amongst an unwrinkled people, could with difficulty discern who was the father and who was the son when he saw the family assembled together. These comfortable Indians took misfortune, when it came, without regret, without much looking back, without much looking forward, bearing it with the exemplary patience of a dumb animal. It would, perhaps be not too much to say that a man, living in a highly civilized community makes, at some expense of thought and suffering four hundred decisions, whilst the savage makes one."

While we none of us wish to exchange our full and fruitful life for the bare and empty one of the South American Indian, the fact emphasizes our urgent need of the power of quick decision, a power secured only by constant practice. Every mind can gain in alertness by limiting the time for pondering. Some one said wisely that if he had but three minutes in which to rescue a life he would spend one in thinking and two in acting. Unfortunately many people in deciding even the little things that come to them spend two, if not three thirds of the available time in ruminating, in surveying the difficulties on every hand, in oscillating and hesitating until it is frequently too late, and the decision is taken out of their hands by the lapse of time. Meanwhile the fret and worry which they suffer are usually out of all proportion to the importance of decision itself. Far better would it be to make many mistakes and endure the results than to weaken the mind, cloud the judgment and produce useless misery by refraining from the needed and final word.

This very necessary qualification is one which is seldom nourished in childhood. Thinking that the child has so little judgment, we decide everything for him, and thus deprive him of the much needed experience. If he is uniformly submissive and falls readily into our plans, putting forward none of his own, we admire and praise him; but if he has a resolute will and eager desires which he tries to carry out, we discourage and reprove him. Thus, when the time arrives for him to make his own decisions, he is quite unprepared, and his hesitation and suspense are sources of extreme uneasiness to himself and annoyance to others. Only by practice, begun early and persisted in constantly, can any good habit be formed and preserved, and parents, by careful training their children in this matter and customing them to form their own conclusions and make their own decisions wherever it is practicable, may save them from much future vexation, vacillation and worry.

There is the art of keeping cool, which, though a difficult one for the excitable nature, is not impossible to acquire. Different motives will appeal to different men in such an effort. One who wishes to command respect might reflect on the very undignified nature of work. It exposes his weakness, it renders him an object of pity, it lowers his distinction. No one who has seen him lose his calmness and presence of mind, who has watched him give way to fretful complaints and petty anxieties, will ever hold him in quite the same honor as before. Such a one, reflecting on these things, will strive

least to appear quiet and composed, even when he is really much disturbed, and this effort to avoid the expression of feeling always tends to allay the feeling itself. Another, who is truly kind hearted, may notice the trouble he is inflicting upon others by his own quiet, and sympathy may cause a beneficent self-restraint. Or a reasonable view of life itself, with its many claims and its need for strength, may impress an intelligent man with the waste of force involved in fretting or chafing over all its disappointments. Reflection, whatever form it take, will always tend to convince us of the folly and the injury of this habit, and lead us to resist its fatal grip upon our character.—*Ledger*.

### A Sermon for Peace.

"My Kingdom is not of this world; else would my servants fight," was minister Parson's text last night at the First Christian Church, says the *Emporia Gazette*. "When centuries ago Jesus uttered the stern command 'Put up thy sword,' at the same time tenderly stanching, and healing its bleeding wound, he presented to men the ideal but seemingly unattainable condition of society! For life is earnest and whether the grave or glory be its goal, it is maintained by struggle and conquest. Nor do we declare all wars, to the same measure, sinful. Nor all men, who bear arms desperately wicked. But my contention is, that Christians, shall refuse to go to war. That the mission of the church is a mission of peace and that it is as impossible for a Christian to bear arms for the slaying of man, as for a man to serve two masters. The positive arguments in favor of war are so revived and so confessedly cogent that I am moved to thus seek to stay the tide of increasing advocacy of war everywhere proclaimed, even in the pulpits. Proceeding to an examination, first, of the arguments offered in behalf of the war policy of nations, we may find three classes; some white, some black. Among them we find the following: First, war makes good times. Second, war kills the surplus, restless, discontented element among men, and promotes industrial peace. Third, it is an inexorable law of our natures and our environment that the fittest shall triumph, as the eagle over the dove; the lion over the lamb; the hawk over the hare. Fourth, war advances civilization. Fifth, God has often led men in battle, as witness, the days of Joshua.

It is admitted by all, that war should be the because the least worthy arbitration; that war is hell; that its tendency is to degrade and debauch; that it cultivates the lower instincts and passions, giving them increasing ascendancy over the higher nature; and that it renders coarse the civilization that supports and defiles everything upon which it lays its bloody hand. War also sets a false standard of justice by punishing beyond the requirements of any moral code. The chief causes of war are oppression, treaty disputes, boundary claims involving the rights of property and of citizenship; questions of taxation and legislation; in not one case of which a crime can be committed that is a capital offense. Not only so, but war punishes the innocent, and contrives almost invariably to let the guilty escape. The preacher returned to the elements of war-nations and discussed them.

He granted the first [which we cannot]. The second 'does not seem so.' The fourth 'It is denied that war as war advances civilization, it infinitely degrades it.' It is evident that some basic error is responsible for the great misapprehension. What then shall be our attitude toward war? If we shall not fight shall we supplicate the Throne of God that his blessings be upon our arms? 'He who shoots and runs away, may get behind a tree and pray.' Preposterous! Armies are blind forces accomplishing the will of Jehovah [only as over-rule]. In an age of calamity, hatred, commercial greed and grasping for gain, let us hold aloof from that blasphemous tendency to steal a man's land for the good of his soul. Preach peace! Practice peace! Prepare for the Prince of Peace!"

CHARACTER AS CAPITAL.—In the days of "wild-cat" money in the west, the Ames shovels were used as currency. There was a time when their price did not vary one cent in twenty years. They were as stable as gold coin, simply because character was worked into each shovel. They were imported by nearly all civilized countries, although the manufacturers had no agencies. The very name of Ames was a synonym for honesty, and it passed current all over the world. The firm was not obliged to go out to sell shovels the world came to buy. The brand of "Oliver Ames and Son" was as good at the Cape of Good Hope or in the far off islands of the sea as in Massachusetts, where the shovels were made.

Maydole's name on a hammer carried equal weight. That was all the recommendation or advertising that was necessary. Maydole did not need agents to sell his goods. Every carpenter who saw a Maydole hammer wanted one. The head was well balanced and would never come off the handle. The hammer was just as well made all through as it could be made. When Maydole was told that he made "a pretty good hammer," he said, "No, I don't make 'a pretty good hammer,' but I make the best hammer that was ever made." He put his character into his work.

LESS than four hundred years ago in England it was a crime even to read the English Bible, and it was punished with fine and imprisonment, or worse.

### Notes from Others.

JOHN D. ROCKEFELLER ON BENEVOLENCE.—One of the richest men in the world, John D. Rockefeller, in talking before a young men's Bible class recently, made these significant remarks: "The poorest man I know is the man who has nothing but money. If I had my choice to-day I'd be the man with little or nothing but a purpose in life." He read to the young men from a small account book he kept while getting a start in life. His clothing from November, 1855, to November, 1856, cost him just \$9.09. There were frequent entries, however, such as these: "Given away, \$5.58. Missionary cause, 15 cents. Present to Sabbath school superintendent, 25 cents. Five Points mission, 12 cents." "My opinion," said the millionaire, "is that no man can trust himself to wait until he has accumulated a great fortune before he is charitable."—*Missionary Review*.

CHINESE CHRISTIANS.—The London *Athenæum* is in no sense a religious paper, nor is it generally classed with supporters of mission enterprise. There-

fore the following extract from a recent number has the more weight: "The recent outbreak has shown that the great bulk, at all events, of the converts are prepared to go through fire and water in defense of their adopted faith. As to the progress which Christianity has of late made in China, there can be no more authoritative witness than the Viceroy Chang Chih Tung, who recently stated that, as compared with Buddhism and Taoism, Christianity is now in the ascendant. It is always easy to find fault with such a complex system as is involved in the missionary effort, but events are proving with more and more certainty every day that Christianity is making sure, if slow, progress in the country, and that the influence of the missionaries resident in the interior is a power for good."

King Alfred died in 901, and since then, in the space of just a thousand years, there has been no royal reputation so utterly unsullied as hers whom we mourn to-day.—*The British Friend on Victoria*.

In round numbers there are now about 19,000,000 members of the evangelical churches in the United States, one quarter of the population.

RECONSTRUCTING PRAYERS.—A special edition of "The Gazette Extraordinary" issues the following as one of the first orders of King Edward in council: "His Majesty was pleased this Day in Council to declare his Royal Will and Pleasure, That in all the Prayers, Liturgies and Collects for the Queen, instead of the Word 'Queen' the Word 'King,' instead of the Word 'Victoria' the Word 'Edward,' instead of the Words 'our Sovereign Lady' the Words 'our Sovereign Lord,' and in the prayer for the Royal Family, instead of the Words 'Albert Edward Prince of Wales, the Princess of Wales' the Words 'our Gracious Queen Alexandra, George Duke of Cornwall and York, the Duchess of Cornwall and York' to be inserted: And that, in all the Prayers, Liturgies and Collects, so altered, such Change of the pronouns 'She,' 'Her,' and 'Hers' be made as will be by those Alterations rendered necessary."

An attempt was made in the courts of New York a short time ago to break the will of a millionaire. Many interesting facts were brought out by the testimony. One witness said that when the millionaire was ill in a New York hotel he looked from the window, and seeing a burly street sweeper at work below, remarked: "I would give every penny of my fortune if I could change places with that man—if I could have my health back again. I have worked hard during my life, and have saved—saved every dollar I could. I have not even taken vacations. With me it has been work, work, work and save. And now it is hard to think that I have got to die and leave it all behind." The wise man said: "What profit hath a man of all his labor which he taketh under the sun? Behold, all is vanity and vexation of spirit;" and the psalmist said: "He heapeth up riches, and knoweth not who shall gather them."

The total expense of all departments of church work in New York city during the past year is said to reach nine million dollars.

### Items Concerning the Society.

The London *Quarterly Review* has in its current issue a long and apparently quite complete article showing the different phases of thought—"not parties, but attitudes of thought"—among Friends in Great Britain. It was prepared by Edward Grubb, one of the editors of the *British Friend*, by whom it has recently been delivered in this vicinity as a lecture—he having been employed by Haverford College to deliver a course, and invited by other associations to give other lectures, which have seemed clear presentations of the topics

handed. He sailed for England on Fourth-day, last week.

The Orthodox Yearly Meetings of the Larger Body in America, including Philadelphia, report a total membership of 93,498, showing a loss of 123 during the year. The large decreases, partially made up for by gains elsewhere, are in Indiana, Western and Kansas Yearly Meetings. It would appear as though the revivalist movement which has caused the transformation of these Yearly Meetings has spent its force. We fear that the sacrifice of Quakerism which it has entailed is final and irrevocable; and the fact that these churches still bear our name and have a historic connection with us, will hardly make it easier in our time to win them back to Quaker thought and practice, for which we can only regard them as a mission field.—*British Friend.*

A bill has lately passed the Senate at Harrisburg by a vote of twenty-six to twenty-four, for the establishment of a military drill in the public schools of Pennsylvania, and for creating the office of military officer for school boards or school districts and providing for the appointment, by the Governor, of competent guard officers to fill the positions, "who shall have the rank of captain, and shall be appointed for districts where not less than one hundred scholars can be formed into a class for drill. There shall be at least one drill a week and the compensation for the officers shall be not less than five dollars per lesson of not less than two hours each." It is estimated that should the bill have become a law, several hundred thousand dollars would be drawn from the treasury annually to defray the expenditures thus arranged for. It is gratifying to learn that this bill was rejected by the Committee of the Assembly to whom it had been referred. Accordingly a call for a session of our Meeting for Sufferings was dispensed with.

SUMMARY OF EVENTS.

UNITED STATES—In accordance with a decision reached at a Cabinet meeting, Secretary Hay has cabled Minister Conger, at Peking, not to permit American troops to join any military expedition against China that the German commander may undertake.

The American opposition to Count von Waldersee's proposed action receives cordial sympathy from the British authorities.

A cablegram has been received at the State Department from Minister Conger, stating that the Chinese Plenipotentiaries have informed the foreign ministers at Peking that the Emperor has agreed to the punishments demanded.

Minister Conger has transferred the American Legation at Peking to Special Commissioner Rockhill, and it is expected will soon sail for home.

Among the important measures passed by this Congress are a financial law establishing a permanent gold reserve of about \$150,000,000, fixing the ratio between gold and silver and reorganizing the bonding and the banking systems of the Treasury; reorganizing the United States army on a basis of 100,000 men, reapportioning the representation in Congress on the basis of the Twelfth Census; giving "free homes" on the Indian lands; providing for Government participation in the Louisiana Purchase Exposition in 1903. The appropriations of the present Congress will reach an unusually large figure, aggregating for the two sessions approximately \$1,457,269,457. This is about \$110,000,000 less than the aggregate appropriations of the preceding Congress, which covered the period of the Spanish war, when the appropriations ran in a single year up to \$893,231,615.

Application of the countervailing duty on Russian sugar has resulted not only in the enforcement of a maximum tariff by Russia upon certain American imports, but in the failure of the negotiations for a reciprocal agreement which would make substantial concessions to the United States.

The new steel trust, it is understood, will be called the United States Consolidated Steel Company. It will have a total capitalization of \$1,100,000,000, and combines in one concern the Carnegie Company, the Federal Steel Company, the National Tube Company, the American Steel and Wire Company, the American Tin Plate Company, the National Steel Company, the American Steel Hoop Company and the American Sheet Steel Company.

At the request of the Senate, the instructions sent by the President to the Paris Commission respecting the acquisition of the Philippines have been made public. From these and the accompanying dispatches it appears that the Commissioners were positively directed to demand the cession of the island of Luzon and subsequently the whole archipelago before hostilities with Aguinaldo began. George Gray, one of the Commissioners, dissented from this course in the following dispatch from Paris to the President: "The undersigned cannot agree that it is wise to take Philippine Islands in whole or in part. To do so would be to reverse accepted Continental policy of the country, declared and acted upon throughout our history. Proximity governs the case of Cuba and Porto Rico. Policy proposed introduces us into European politics and entangling alliances, against which Washington and all American statesmen have protested. It will make necessary a navy equal to largest of Powers; a greatly increased military establishment; immense sums for fortifications and harbors; multiply occasions for dangerous complications with foreign nations, and increase burdens of taxation. Will receive in compensation no outlet for American labor in labor market already overcrowded and cheap."

The use of aluminum is growing, and its price is decreasing. With the exception of iron, zinc and lead, it is now said to be the cheapest metal on the market. Twenty years ago the world's output was about five tons, and its price about \$30,000 a ton. Now the price is less than \$700 a ton, and the output is reckoned at five thousand tons.

A despatch from Corry, Pa., of the 20th ult., says: In the history of this region no storm ever before reached the fury of to-day's blizzard. With half a dozen feet of snow on country roads and outlying city districts, and Hatch Street hurried under twelve feet of snow, Corry caught about the worst part of the storm. The worst drifts are at Summerdale, where they reach a height of twenty feet.

The Pacific mail steamer *Rio de Janeiro*, from Oriental ports for San Francisco, struck on a sunken rock in a dense fog off the Golden Gate and sunk in twenty minutes. A terrible panic prevailed on board, during which lifeboats were smashed. The loss of life will probably reach one hundred and twenty-eight.

The first snow in Mississippi for two years past fell on the twenty-second of Second Month. The line of freezing temperature extended to the southern portion of Georgia, and to the coast of Alabama and Louisiana.

A decision has been made by Judge McCabe, in the city court of Topeka, in the case against Carrie Nation for smashing the Senate saloon. Judge McCabe, in dismissing the case, held that, since she had no malice toward the proprietors of the place, and destroyed it in abating a public nuisance, she was not guilty of malicious destruction of property. This decision does not affect other cases pending against her.

According to the late census the population of the Indian Territory by nations and reservations is: Cherokee Nation, 101,754; Chickasaw Nation, 139,260; Choctaw Nation, 99,681; Creek Nation, 40,476; Seminole Nation, 3,786; Modoc reservation, 140; Ottawa reservation, 2,205; Peoria reservation, 1,180; Quapaw reservation, 800; Seneca reservation, 970; Shawnee reservation, 297; Wyandotte, reservation, 1,213.

A telegram received from Dr. T. D. Anderson, of Edinburgh states that he has discovered a new star in the constellation Perseus. It is one of the most striking astronomical discoveries in many years. This star has the characteristic of flaring up suddenly with more or less brightness, and can be seen, if the sky is clear, with the naked eye. The new star is almost directly west of Capella. It is nearly as bright as Capella, which is one of the most brilliant stars in the sky. On the twenty-ninth of First Mo. it was less than a star of the tenth magnitude. It has apparently flared up between Second Month 19th and 22nd, an unusually short period. It became a star of the first magnitude on the 24th, but has since grown fainter.

There were 517 deaths in this city last week, reported to the Board of Health. This is 5 less than the previous week and 72 more than the corresponding week of 1900. Of the foregoing, 244 were males and 273 females: 64 died of consumption of the lungs; 79 of inflammation of the lungs and surrounding membranes; 11 of diphtheria; 10 of cancer; 16 of apoplexy, and 6 of typhoid fever.

COTTON closed on a basis of 9½c. per pound for middling uplands.

LOUR.—Winter, super., \$2.25 to \$2.50; Pennsylvania roller, straight, \$3.25 to \$3.40; Western winter, straight, \$3.40 to \$3.60; spring, straight, \$3.65 to \$3.90; city mills, straight, \$3.45 to \$3.65.

GRAIN.—No. 2 red wheat, 77½ to 78c.

No. 2 mixed corn, 44½c.

No. 2 white oats, clipped, 33c.

BEEF CATTLE.—Best, 5¼ to 5½c.; good, 4¾ to 5c.; medium, 4½ to 4¾c.

SHEEP AND LAMBS.—Choice, 4¾ to 4⅞c.; good, 4¼ to 4¾c.; common, 3 to 3½c.; lambs, 5 to 6c.

HOGS.—Best Western, 7½ to 8c.

FOREIGN.—A despatch from Peking says, Prince Ching and Li Hung Chang have been greatly worried by the expeditions proposed by the Germans into the interior and they have strongly urged the court to yield, pointing out that otherwise the dismemberment of the empire was probable.

It is announced in a despatch from Peking dated the 21st ult., that Count Von Waldersee has postponed the military expedition he had planned, as China has conceded the demands of the Powers for the punishment of guilty officials.

At the instance of the United States Government, the Powers have accepted the principle that no further individual concessions of territory in China shall be sought or obtained by any other Power without international assent.

A despatch from Peking says: Prince Chun, the Emperor's brother, will soon go to Berlin to express China's regrets for the murder of Baron von Ketteler. Li Hun Chang says China has now accepted to the uttermost, an also performed everything required by the Powers, except the payment of the indemnities, the amount of which has not been decided. He thinks arrangements should be made for the evacuation of Peking, in order to enable the Court to return. He says he believes no nation in history ever complied with a series of terms more quickly and more completely. No official announcement has been made of the abandonment of the proposed expedition into the interior, but it is not likely that any further preparation will be made. The Ministers of the Powers regard the punishment edict as satisfactory.

King Edward VII. left England for Germany on the 24th to pay a visit to his sister, the mother of the German emperor, who continues seriously ill.

According to G. F. H. Berkeley, in the *Westminster Review*, in the Crimean War England lost 22,000 men spent \$345,000,000, and, as he says, gained absolute nothing. In the Boer war she has already lost nearly many men and has spent more money, and the question whether or not she will gain anything is still in doubt.

Several of the Russian provinces are still suffering acutely from famine. In the governments of Kherson and Bessarabia tens of thousands are famishing. The condition of the peasantry in the famine districts of Southwestern Russia is equally lamentable; but it is worst of all in the Northern and East Volga province where the people for two months have been subsisting on roots, grasses and offals, and are now dying of sheer starvation.

Intense cold continues throughout Germany. In some parts of the country the weather is the coldest known in twenty-five years. From all the mountainous regions come reports of enormous snowfalls.

A terrific snow-storm has raged at Odessa. Numerous trains on the railroads have been snowed in, and the snow is six feet deep in the streets.

The highest trees in the world belong to a species of eucalypti found in Australia. Single specimens have grown to a height exceeding 400 feet.

Sixty-seven per cent. of Portugal's inhabitants can read or write.

NOTICES.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to

WILLIAM F. WICKERSHAM, *Principal*

Payments on account of board and tuition, and communications in regard to business should be forwarded to

EDWARD G. SMEDLEY, *Superintendent*

Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will run on trains leaving Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, West Chester, Phone 114-X.

EDWARD G. SMEDLEY, *Sup*

WESTTOWN BOARDING SCHOOL.—The spring term of the School begins on Second-day, Third Month 11th, 1901

WILLIAM F. WICKERSHAM, *Principal*

DIED, at the home of her son, William Wood near Mt. Gilead, Ohio, on the eighth day of Second Month, 1901, ANNA WOOD, aged ninety-five years seven months and fifteen days. She was a firm believer in the ancient traditions and principles of Friends.



# THE FRIEND.

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## Preparation of Sermons.

A public address lately delivered to an audience bearing the name of Friends, is quoted as saying that those who make no preparations for the message they were to deliver, but rely upon opening their mouths to speak, and have their minds filled with something to say, are apt to prove a disappointment to their hearers and an injury to the cause of truth and righteousness.

In assemblies which have been educated to regard preaching as on the same basis as secular speaking, the difference being only in the subject, or in the religiousness of the department of life that is dealt with, the above remark must seem just. The treatment of any subject on the plane of the will and wisdom of the speaker, with indolent or scanty preparation, is apt to prove a disappointment; and, if the subject be a spiritual one, an injury to the cause of truth and righteousness, even if the preparation be not scanty, but filled with the result of strenuous preparation of the natural understanding.

The sole reliance for the success of a Divine message must be, not artificial preparation, but the witness of the Holy Spirit's authority, without which no deliverance, however much prepared or predetermined, is a message.

For the preached word the declaration is peculiarly true, that "the preparations of the heart in man, and the answer of the tongue, come from the Lord." Herein the God-made preparation for a Divine message stands clearly apart from the man-made preparation for a lecture.

The true ministers are wrongly understood, if supposed to be so presumptuous as to rely upon opening their mouths for something to say. They rely not upon opening their mouths, but their reliance is upon the immediate Witness of the Divine Spirit to au-

thorize them to stand and deliver a message which He has given them a sense of, or it may even be a message which He will give. However that may be, a sense of his imperative authority is the one thing needful. If there be a true message, the Lord has prepared it, whether we are aware of what He is working or not. His providence may be continually preparing his minister, by various events and experiences, for a word to be brought forth in due season—a season best known to himself; it is not the minister's prerogative to predetermine it. Much gathered knowledge of the Scriptures and of life may thus be held in store for the Master's use—for his own fresh putting forth of his own messages.

"Therefore every scribe (or scholar) who is instructed unto the kingdom of heaven, bringeth out of his treasure things new and old." The preparation is the Lord's. No man has the right to neglect the general preparation of his talents for every good word and work to which he may be called. But the adaptation of the material to the secret conditions of souls is the Lord's. The true minister's reliance is upon the openings and behest of his Spirit, and neither upon his opening his own mouth nor on his own gathering of points to fill it. The paid pastor, however, (an abnormity among Friends, we criticise not others), must naturally feel himself to be under contract to produce a sermon at every stated season, and so the freedom of gospel ministry becomes abolished, its authority dissipated, and the stated preparation of religious lectures enforced.

We have received a pamphlet entitled "The Prince of Peace, or the Bible on Non-resistance and War," by Cyrus W. Harvey.

The writer of the treatise states that he "is himself a veteran soldier of the Civil War. He professed religion while in the service, under the teaching of an army chaplain. He is well aware that standards of morality differ with soldiers as well as with men outside the army. But from his own experience and personal association with army religious influences, he can witness that army Christianity consists almost entirely of abstinence from immoral acts, and a sort of theoretical or mental trust in Christ as a Saviour, with no particular idea of any necessity to be Christ-like by possessing his gentleness and his love for all men.

"The specious teaching of the chaplain so

concealed the great gospel doctrines of non-resistance and peace that the writer was more a pervert than a convert to the true nature and spirit of the gospel. It was more than two years after his profession of religion, before, through the opening of the *inward spring of Divine love and tenderness in his own soul, he received an insight* into the difference between the spirit that yields a carnal weapon and that which the apostle calls the "Gentleness of Christ." In this he saw that all men who possess it, should be like Christ, and love all men with the same gentleness and compassion with which Christ loved us. *No man can know this until he feels it in own soul.* This Divine tenderness seems to be utterly unknown in army religion. If it was known [and heeded] every man with this insight into the nature of this Divine life and love would at once become a non-resistant."

The pamphlet which the author, thus long ago taught, has now produced, is a valuable summary of Bible teachings of peace, especially as culminating in the New Testament. Under the heading of "Three hundred years of Non-resistance," and "The Reign of the Prince of Peace," very convincing declarations are set forth in the language of the chief Christian writers, from A. D. 107 to A. D. 305, showing how contrary Christianity is to carnal warfare. Then comes the degeneracy of professed Christianity by its compromise with Paganism under the Emperor Constantine.

The whole production is a timely service to Christ's kingdom on earth, and must, we think, be convincing to the reader who is open and candid. Under the blight and conscience-searing effect of war, however, we fear readers of that kind will be the exception rather than the rule, abroad in the land, where it would be well were this pamphlet circulated.

Very much in line with the above-named publication is a pamphlet of handsome appearance, entitled "An Inquiry into the Suppression of the Anti-War Views of John Wicklif," by Josiah W. Leeds.

"To how many," the author asks, "is it known that Wicklif pronounced an arraignment against war, which places him in line with the primitive Christians upon this matter, and with the comparatively few since their day who upheld the testimony and practice of peace in its entirety?"

"This testimony of Wicklif against all car-

nal warfare, offensive and defensive, as contrary to the spirit and teaching of Christ, is set forth in at least four clear passages, which the foremost biographers of Wicklif have kept out of sight. An exposure of the several suppressions, and of Wicklif's own expressions of his protest against wars, is given in some detail.

Since Christendom, after some three centuries of steadfastness to the Prince of Peace, at length submitted under Constantine to a joining of hands with Paganism in indulging the war-spirit, its professed exponents have seemed much at a loss how to be honest in their treatment of Christ's words and spirit towards war. Hence such dissembling in regard to one of Wicklif's most Christian views. Hence such an answer as this—to which a correspondent calls our attention in an exchange—that the portion of the Sermon on the Mount in which non-resistance was taught, “was restricted to the apostles or ministers in their efforts to convert the Gentiles!” A most convenient way of annulling inconvenient teachings of Christ in their application to Christians for all time! What if his audience on that occasion was limited to the Twelve? Was it that his commandments should stop there, or go forth to the world through them as mouth-pieces? “Go ye, therefore,” said He to the same, “and teach all nations, teaching THEM to observe *all things whatsoever I have commanded YOU*” (Matt. xxviii: 20).

CORRECTION.—The estimate of the war taxation for each family in the United States should have been given as \$28 per annum instead of \$48 as on page 243, first column.

FOR “THE FRIEND.”

### Progressive Revelation of Truth.

With the great advances in natural science made in modern times, it is to be expected that man should look for progress in the realms of spiritual discovery. Attempts have accordingly been made to unlock the mysteries of the invisible world by persons of more than ordinary intellectual powers, powers which have been developed and employed successfully in the investigation of natural phenomena. Some of these while accepting the coming of the Lord Jesus as the era of a fresh revelation of heavenly light, think to refine the apostolic conception of the work of the Redeemer, and to explain his passion more in accordance with their low estimate of the deadly effects of sin, and their elated thought of the relation which unconverted man bears to an all-seeing and righteous Creator.

Having boldly embarked on the sea of “higher criticism,” with an already weakened faith in supernatural display of Divine power, they are prepared to call in question the plain Scriptural purpose of that act, which Truth himself declared to be the strongest proof that can be given of love. An act which to the unsophisticated mind must imply utter danger to the unrepentant, and secured redemption to the faithful.

Others of highly imaginative minds, conceive theories of religion which may have some infusion of truth, but which, attempting too much, mislead their disciples into another faith than that which embraces the gospel of Christ. From this source we have the vagaries of Christian science and theosophy.

Paul's condemnation of any other gospel than that which had been preached by himself and his fellow-laborers as the gospel of Christ, may still stand as a prohibition of religious teaching which differs from the clear presentation of the truth of God as it is made in the Bible, and elucidated to the seeking soul by the light of Christ. In following this rule we will be released from all schemes of professed spirituality which have a basis other than that foundation which God hath laid.

We are warned against erecting a building on this foundation, of materials which will not stand the fire of his word which shall try every man's work of what sort it is.

There are those who teach that the ancient idea of sacrificial offering as fulfilled in the crucifixion, is irreconcilable with the character of love and mercy belonging to a heavenly Parent; and that of a ransom to redeem from the thralldom of sin, involves a great misconception of Him who created and owns all things.

The effect of the offering by which Christ has forever perfected them who are sanctified, as set forth in the fifty-third chapter of Isaiah, and applied by Peter when he wrote “Who bore our sins in his own body on the tree,” has brought relief and hope to too many heavy-laden souls, now to be set aside as of no further value in the work of salvation.

That there has been a progressive revelation of spiritual truth to men as they were all able to bear it, we need not fear to admit. It is evident in the history of the church from the time of the exodus. A development of the spiritual nature of worship and communion with the Creator, may be traced in the Psalms, and prophetic writings of Isaiah, Jeremiah, Joel, Hosea and Malachi. Under the present dispensation, there comes to man a fuller compensation of true service for his Lord, and of that nearness to Him conveyed in the name Immanuel.

Further discoveries of the Divine will as applied through faith to human conduct, make clear to men the iniquity of certain relations between men, as that of master and slave; of the drink traffic, and of enmity and war. The evil of many indulgences of appetite and passions becomes more glaring, as others which had long prevailed are given up. And thus in the gospel is “the righteousness of God revealed from faith to faith.”

Writing, as we do, to Friends, we appeal to all of our name to hold fast the precept handed down to us by our predecessors, who have witnessed a good confession before the world. Among these is that strong language of Robert Barclay, “Whatsoever any do, pretending to the Spirit which is contrary to the Scriptures, [is] to be accounted and reckoned a delusion of the devil.” “We distinguish between a revelation of a new gospel, and a new revelation of the good old gospel and doctrines. The last we plead for, the first we utterly deny.”

JONATHAN E. RHOADS.

NEW JERSEY, Third Mo., 1901.

### Thomas Bundy's Dream.

Thomas Bundy was born in North Carolina sixteenth of Tenth Month, 1778. Moved Grayson County, Virginia, and married Milcent Boswell. They moved to Ohio, and finally settled in Morgan County. On the night twentieth of Third Month, 1847, he had the following remarkable dream, and wrote it with his own hand. He died first of Tenth Month 1854. He lived near where I did. J. K.

I thought I was about to start on a very long journey through a vast wilderness that was uninhabited. So I set off alone and took nothing with me but my staff. I was going to a pleasant city I had heard of. I had gone but a short distance before I found a little path that seemed to lead the way I was going, I thought I would follow it. After a little while I saw a light that seemed to be at the far end of the path, and it shined in the path much as to enable me to see that the trail was very straight and narrow, just rough enough to walk and no more. It was smooth and level and I went on without difficulty the day until towards evening, when the wilderness got thicker and thicker with weeds and small brush, and it began to look gloomy, and at length it became very dark. Yet that little light shone in the path so that I could see and walk very well, and I went on with a quick and lively step. After awhile, I heard the wild beasts howl and roar very much, though at a distance, but they came nearer and nearer until they seemed within one yard of me, and an abundance of serpents seemed to be combined with them to devour me at once; but I still kept my eyes fixed on the little light which shone in the path, so that I could see about two steps in advance of me, and could see the things move out of the path before me, so that I was enabled to go on without fear or dismay, for the space of several days and nights, though there was no day there. I seemed to have passed most of the beasts, but at length I saw a very large and frightful one standing across the path before me. I advanced with a quick and firm step and thrust the end of my staff against it violently and it moved out of the path, and the light shone the path close behind it, and I passed on almost brushing it; I had not much more difficulty for awhile, but shortly met a man who advised me to go back, for he said it was impossible for me to get through; I told him I would go as far as I could, but I had temptations before me that I had not thought of.

After awhile I saw some women by the path; they invited me to stop and rest awhile with them, but I made very little reply, and went on without taking my eyes from the light which had taken for my guide. Thus I went on for awhile without anything to remark; but at length I came to the most beautiful young woman I ever beheld, by the side of the path, all alone in that dreadful wilderness. She invited me to stop with her, and laid her white hands and arms around me, pressed me to her breast and said, “Oh, do stay with me this night,” which caused me to neglect my guide for a moment, but my feet had not moved out of the path. Before making any reply I raised my eyes to look for my guide, but it almost disappeared. I was seized with the greatest alarm and sprang from her as if I had been a deadly serpent, and never made

ly, but attended to my guide in the best manner I was capable of, and at length the light increased until it attained its full size. After going a considerable distance I fell in company with a plain-looking man who was travelling in a broader path than mine and which seemed to have a greater light at its end. We went on for awhile near together, but I kept close to my guide. At length his path seemed to leave mine a little, there being a narrow strip of shrubs between us, and he invited me to come and walk with him, for there was room enough in his path for us both. He told him I was satisfied with my own path. I then upbraided me for being so foolish as to go in such a narrow way; then his path seemed to turn more away and the light at the end of his course seemed to move and keep before him, but I was afraid to turn my head to look after him, so I kept on my way alone, and before, without any difficulty to remark for a considerable time; but, alas! I came to the most awful scene that can be imagined, which caused me to stand still for a time, though my eyes fixed on the light that had guided me safe thus far. The place appeared to be as wide as the Atlantic Ocean and of unknown depth. It appeared to be composed of sand, pitch and bitumen, and the scum and dross of all things combined. It seemed impossible for me to stay there, and it was so dark that I could see but a short distance into the distance. I kept my eyes fixed on my good guide, and saw the light shine on a row of small steps. The steps appeared to be about ten inches square, and of suitable distance apart for me to step from one to another. All fear was taken from me, and I proceeded step by step. The tops of the steps appeared to be about half an inch above the surface of the gulf, and about the size of newly hammered iron, all covered with scales like checkers, similar to fish scales. I went without much difficulty for the space of one day, when the wind began to blow and the water to roll, and come nearer and nearer, until it became one of the most terrible storms that can be imagined. There were no waves on the surface of the gulf though there seemed to be a agitation beneath, that raised the steps, and as they would go down again to their common level, as if a wave had passed under them; and they were never moved out of a straight line, and the light shone on them all the time. I saw the need of attending strictly to my path, for if I should make one false step it would be inevitable destruction. The lightning came close about me with the most awful peals of thunder I ever heard and continued for a long time; at last it seemed to abate and as if a calm was breaking, which was cause of joy unparelleled to me. At length it became quite calm, and I saw the city on the other side of the gulf. I continued to go on with my eyes fixed on my good guide, and at last I set my foot on firm ground, near the gate of the outer wall of the city which appeared something like a high white fence; there were several people at the gate waiting for me, all in white robes. They opened the gate for me, and took off my outer clothes and put a white robe on me like their own, and then conducted me some distance to a pearl gate of the most beautiful and glorious city that can be conceived. The walls were of jasper and precious stones. The pearl gate was opened for me and as I was

about to go in, the first robe was taken off and another gloriously white and shining put upon me, and I stepped into the city, where I saw things which perhaps it would be better for me not to utter; a seat was provided for me and I was set upon it and felt my heart to overflow with thankfulness and praise.

I have omitted some things but added nothing. I never felt weary, hungry or thirsty; my feet never left the path, and my eyes were but once turned from my guide and that but for a moment, and I never looked back at all.

### The "Good Old Times?"

Again and again the query perplexes many people whether things are better or worse. Surely the comparisons which are being diligently made between the beginning of the nineteenth century and that of the twentieth will enlighten good souls who fancy that the former days were better than these and that the "good old times" were the golden age. In 1823 when it was forbidden to flog women on plantations the planters were roused to such fury that they talked of asserting their independence. In Scotland the colliers and salters were slaves bound to their service for life and bought and sold with the works at which they labored. Women and children worked in coal pits. They dragged about little wagons by a chain fastened around the waist crawling on hands and feet in the darkness of the mine. Children of six were habitually employed and worked from fourteen to sixteen hours a day. People used to employ little boys, and sometimes little girls, of five and six to crawl up their chimneys and sweep them. Sometimes the chimney was still hot and the child was burned. Men were stripped, tied to a cart and whipped through the streets. The favorite sports of the people were bull-baiting, cock-fighting and prize-fighting. People were offended if their guests failed to get intoxicated. Soldiers and sailors were sometimes lashed to death. Now there is only one crime for which a criminal can be punished with death, but one hundred years ago there were two hundred and twenty-three! Who among us dare to declare that the former days were better than these, or that, even sociologically considered in its results, Christianity has been a failure?—*Charities*.

THINGS TO FORGET.—If you would increase your happiness and prolong your life forget your neighbor's faults. Forget the slander you have ever heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it for sweet memory's sake, only those things which are lovely and lovable.—*Exchange*.

### The Decline of Military Nations.

In the work which I mentioned, "How the World was Peopled," I have traced the migrations of these aborigines more clearly, and, avoiding the ground already occupied by Schoolcraft, Squier and others, and examined under the auspices of the Smithsonian Institution and Indian Bureau, I have made all the additions which facts collected by my own researches have enabled me to present, to show how our continent was settled before its discovery in 1492. There you will find it demonstrated that, although these aboriginal remains are, in some instances, very ancient, yet that none of them afford any proofs upon which the theory of the preadamite existence of men can be based, or by which that of the descent of the ancient races of Americans from original parents different from our own can be established. In this essay I have asserted that America received her ancient population from Europe, Asia, Africa and there you can examine at your leisure the proofs that on this continent the descendants of the sons of Noah, who have overspread "the whole earth," have been mingled together thoroughly, as they have been in Western Europe, around the Caspian Sea, and about the Hindoo-Koosh Mountains of Asia—the Caucasian centres of the Old World.

Having now condensed in this historical essay as many thoughts in regard to the early peopling of this continent as its proper limits would permit, I will conclude it with these reflections, suggested by the subject:

In reviewing the history and examining the present condition of the inhabitants of the four grand divisions of the earth, we cannot observe without deep emotion the similarity which they present in their revolutions, and the uniformity of their causes and results. In Europe, Asia, Africa and America alike, every fair and fertile spot has experienced the same alterations of moral and national sunshine and shadow. Where the light of civilization shone brightest in past ages, the deepest darkness of barbarism lowers now. Among the magnificent ruins of the palaces of Mesopotamia, where such mighty monarchs as Nebuchadnezzar, Cyrus and Alexander the Great, held their courts, and reigned over all the civilized and enlightened nations of Asia, amid the pyramids, obelisks, sphinxes, and all the stupendous ruins of Egypt, which attest the wisdom and power of the Pharaohs and their subjects; and the wonderful sculptured remains of Azum in Abyssinia, where the wise and powerful Queen of Sheba was enthroned, and swayed millions of cultivated and prosperous Arabians, Ethiopians, and Sabæans—miserable and ignorant Yzeddis—devil-worshippers—degraded Copts, mongrel Mohammedans, and pagans, or wild Arab robbers, build their huts or pitch their tents, who gaze with stupid awe upon the monumental wrecks around them, but cannot read their inscriptions, and know nothing of their builders. Crouching slaves or fierce bandits, ignorant of letters, and destitute of all virtue, occupy the pass of Thermopylæ, and infest the waters of Helicon and the vale of Tempe, and know and care as little about Homer, Aristides, Marathon and Salamis, as the Indians of Utah and Yucatan do of the temples and mounds of our native land. As members of the Historical Society, it becomes us to inquire what is the cause of these terrible revolutions? Why does the wigwam

of the savage, or the tent of the demi-civilized nomad stand upon the ruins of the palace of the monarch, and why does the wild forest or the cheerless desert spread where cultivated fields and cities flourished? The solemn answer is given in these inspired words: "Righteousness exalteth a nation, and sin is a reproach to any people;" and "the nations that forget God shall utterly perish."

The Pyramids of Mexico and the mounds of the Mississippi Valley attest this truth as clearly as it is uttered by the monuments of Mesopotamia, and the catacombs of Egypt. The implements of their bloody sacrifices, the bones of the builders, decayed by disease before death ensued, and statues and altars of Venus and Bacchus, and all the painted and sculptured honors paid to the demons of murder and sensuality, and preserved in these tombs of nations passed away, are the witnesses of their idolatry, ferocity, and total depravity! They forgot God and his law, and they perished. As historians, our researches into the past will profit us as patriots who endeavor to promote the welfare of our country only so far as we learn this lesson and shun their vices, that we may avoid their fate. Our republic has risen amid the wrecks of great kingdoms, whose remains cover all the continents. She has attained a degree of grandeur almost equal to that of the greatest of them all. It is fearful to see how corruption has grown with her growth; and how the vices which hurled great Babylon in ruins, and made Rome the "Niobe of nations," are gradually embracing the individuals who compose the body politic, and at the same time are progressively infecting every department of our government. The graves of buried empires yawn beneath us, and a voice from the eternal darkness which shrouds them warns us that nothing but that righteousness which is implicit faith in the incarnate God, and perfect obedience to his law, can save our republic from their awful doom and crown it with prosperity and permanent glory.—*From "How the World was Peopled," by Rev. Edward Fontaine.*

OUR ENORMOUS APPLE CROP.—It is an established fact that the United States now holds the record for rapid development of fruit industries, such as the growing of oranges and lemons, peaches, and grapes, says a writer in *Pearson's Magazine*. As a nation we eat more fruit than any other, and grow considerably more than we eat. Eighty millions of dollars a year is the figure for strawberries alone. A hundred millions would scarcely cover the value of all the grapes marketed. Peaches we raise in astonishing quantities, in orchards containing as many as three hundred thousand trees, but our banner crop, so far as fruit is concerned, is apples.

We have produced as many as two hundred and ten million barrels in a single season, and have sold as high as three million barrels to England alone. We carry in cold storage every winter anywhere from six million to ten million barrels of the crop of the season before in order to secure better prices. Ships weigh anchor in New York three at a time, in a single week, bearing apples to Europe. Indeed, it is one of the greatest industries the country has ever witnessed, and promises to take rank as the chief fruit crop of the world.

#### NOT KNOWING.\*

I know not what will befall me, God hangs a mist  
o'er my eyes,  
And o'er each step of my onward path He makes  
new scenes to rise,  
And every joy He sends me comes as a sweet and  
glad surprise.

I see not a step before me, as I tread the days of  
the year,  
And the past is still in God's keeping, the future  
his mercy shall clear,  
And what looks dark in the distance, may brighten  
as I draw near.

For perhaps the dreaded future has less bitterness  
than I think,  
The Lord may sweeten the water, before I stoop to  
drink,  
Or, if Marah must be Marah, He will stand beside  
the brink.

O restful, blissful ignorance! 'tis blessed not to  
know,  
It keeps me quiet in those arms, which will not let  
me go,  
And hushes my soul to rest, on the bosom which  
loves me so.

So I go on not knowing! I would not if I might,  
I would rather walk in the dark with God than go  
alone in the light;  
I would rather walk with Him by faith, than go  
alone by sight.

My heart shrinks back from trials, which the future  
may disclose,  
Yet I never had a sorrow, but what the dear Lord  
chose,  
So I send the coming tears back, with the whispered  
words, "He knows."

#### THE PLODDER'S PETITION.

Lord, let me not be too content  
With life in trifling service spent.

Make me aspire!

When days with petty cares are filled,  
Let me with fleeting thoughts be thrilled  
Of something higher.

Help me to long for mental grace  
To struggle with the commonplace  
I daily find.

May little deeds not bring to fruit  
A crop of little thought to suit  
A shrivelled mind.

I do not ask for place among  
Great thinkers who have taught and sung,  
And scorned to bend

Under the trifles of the hour.  
I would not lose the power  
To comprehend.

—*The Independent.*

THE principles of patience and forbearance have long been accepted among self-respecting men. They are just as applicable between nations as between men. The man that goes armed challenges attack. The nation that goes armed occasions and suffers the chief alarms of the world. There has not been another people in the world's record whose history, whose geographical position, and whose ostensible purposes have so favored the composure of justice and the policy of peace as our own.—*N. Y. Evening Post.*

\* The foregoing poem was selected and copied in her niece's album by Rachel Stratton, a short time before her death, which is noticed in our present number. She remarked on returning the album, "When thee reads this, after I am gone, thee may know, that it is, in a measure, expressive of my feelings at this time."

#### How Shall We Escape.

In a recent number of *The Independent*, Cour Tolstoy considers the above question. After reviewing the social and political problems of the present time, and especially the oppressions of labor by capital, and after considering the proposed remedies, such as trades unions, political action and revolution, he points out what he considers as the true remedy: "It consists in refusing to enter the military service while one has not yet become subject to the stupefying and depraving influence of discipline. This solution is the only one, and it is at the same time the undeniable obligation of every individual. Not only can every separate individual do this, but he is bound to do it, because enlistment into military service is renunciation of all religion, whichever man may have professed (all religions forbidding murder); it is the renunciation of human dignity and a voluntary submission to slavery for the one purpose of murder."

The way of escape is neither in destroying force by force, nor in taking possession of the instruments of production, nor in Parliamentary opposition to government, but every man himself becoming personally conscious of the truth, professing it and acting in accordance with it. As to the truth, the man must not kill his fellow-man, this is well recognized that every one is aware of.

"If only men would apply their energies not to external results, but to that which causes these results to their own life, then the power of violence and evil which at present holds and afflicts humanity, would melt like wax before a fire."

These views seem to me to be eminently philosophical and Christian, and worthy of the most careful consideration. It is not simply a question as to how we shall escape the evils that afflict society, but how shall the professed followers of the Prince of Peace, who uphold and practice the military system, escape the judgments of Almighty God.

OBERLIN, O.

H. H. HINMAN.

ADVICE OF TWO MINISTERS.—A couple of very gayly dressed women being in company with a clergyman, on his being informed that they were professed Christians, were kindly but very solemnly reproved by him for their extravagance in dress. He reminded them that God had commanded that "women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broidered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works; whose adorning let it not be that outward adorning of plaiting the hair, and the wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price." They were offended, and with the hope of quieting their consciences, went to another clergyman, and asked him if he thought there was any harm in their wearing feathers in their hats, with artificial flowers, etc. He gravely replied, "There is no harm in feathers and flowers. If you have in your hearts the ridiculous vanity to wish to be thought pretty, you may as well hang out the sign, and let every one know what is the ruling passion of your heart." P. H.

## Hindrances to International Peace.

BY HERBERT WELSH.

Extracts from an Address given in Boston, at a meeting held on the sixteenth of Second Mo., in commemoration of the progress of the cause of international peace during the Nineteenth century.

What is the idealist? He is one who sees the true pattern of things as they should be, he one who is not content with the false conditions that exist. He asks that the true pattern shall be put into operation; that the thing that is wrong, the thing that is out of harmony with the true ideal, shall be made right. What could be more simple, more practical, than that?

As the idealist stands facing any difficulty, what does he ask regarding it? This single question, "Is this present condition right or wrong? Does it run along the line of the eternal moral law or against it?"

That is his question, and his only question. He is not concerned with the misleading inquiry, whether there are vast numbers of men who oppose him, whether the evil of which he complains is hoary with age, whether the passions and the greed of men are entrenched in it. He asks the simple question, Is it right or wrong? He believes in God; he believes in an eternal order of the universe. He also takes the historical view of things. He looks back and finds out one great thing, namely, the gradual evolution of moral ideas, of moral standards. He knows perfectly well that no triumph of right was ever won in a day or a night. History teaches him that great moral victories have been the result of long growth and of intense struggle. This knowledge makes him strong for the future.

Men look at war. Because it is so old, because it seems so strong, and has such hosts of advocates and supporters, they are therefore disposed to lose all hope of its abolition, though they realize what a gigantic curse it is. I maintain that this is not the rational view. The man who thinks deeply and feels deeply reasons somewhat in this way: War is wrong; it is against civilization; the spirit of Christianity is absolutely opposed to it; it is a frightful curse to humanity; therefore, sooner or later, if there be an evolution of morals, if there be a progression of ideas, it is bound to go. The practical question is, Can we make it go a little quicker than it otherwise would have gone? That is the line of reasoning and feeling that every man will take who looks carefully into the question, and who is at the same time at all at home in moral work.

Let me try to make my thought a little clearer. For the last eighteen years I have been, with a small body of men, contending for the rights of the Indians. That is simply a little branch of the world's great moral struggle. But while engaged in that work certain principles have been made clear to my mind. I have seen how a mere handful of men, protesting against an abuse, if they look into the facts of that abuse, and bring them steadily hold those facts before the public can produce certain definite results with absolute certainty of law. First, it was necessary to get hold of the facts. It was necessary to show that a wrong had been or was about to be committed. Next, in the belief that men would rather do right than

wrong, that most men believe, theoretically at least, in that which is right, however they may be swayed at moments against it, it was necessary to present the facts to the general public. Appeal was made to conscience, to intelligence; and when there were not strong interests running the other way a good result followed, and sometimes even when there were. A volume of moral force from the American public was obtained, which demanded that the thing asked for should be done, if the public had been convinced that the thing was right. The result has been that in most cases the demand has been effective and triumphant, and the wrong has been righted.

This bit of Indian reform history illustrates an important principle. It shows the logical outcome of the idealist's work when that idealist is practical.

We look at war. We find that it brings out the lower passions of men. We know that when once men have engaged in it they become different creatures from what they were in the quiet paths of civilized society. We see greed of revenge, lust, indifference to suffering, all the things that the intelligent Christian man knows are wrong and against the moral order of things. We protest. But how shall we protest so that we may press forward the progress of peace steadily in the future and win greater victories than have been won in the past?

That is an eminently practical question. We recognize that we have great obstacles to encounter; let us look at a few of them and see, if we may, how they can be met and overcome.

There is no country in which this work can be done with greater chance of success than in the United States, for various reasons. In the first place, we are a democracy. We have guaranteed to us by the Constitution the right of free speech, and we have maintained that right and will maintain it. We recognize the great truth which in the last two years we have fought for and brought forward more and more prominently, that we are the sovereigns of this country; that we have a right to decide how things shall be done; and that even the President of the United States, under our theory of government, is not our master, but our servant and representative. We honor his high office, and ever shall honor it, but for every act which he performs he is responsible to the people of the United States. He is responsible to the sovereign citizens. The sovereign citizens have the right and the solemn duty imposed upon them to say whether an act is right or wrong which is performed by the President. If they do this in the right spirit they will do it with all dignity, but with courage and determination.

One of the greatest obstacles we have to confront is the false, or rather the narrow, rudimentary idea of what patriotism is. Many persons, when we criticise our own country, say we are unpatriotic; but we try to look upon this criticism philosophically. This notion of patriotism—that we must support our country right or wrong, no matter what injustice, injury or disadvantage is wrought upon other countries,—is much as if a man should say that his family must be maintained and its ambitions promoted even at the expense of other families, or to their detriment or even

degradation. We have reached, in social evolution, the stage where the plain truth is recognized that, in order to be true to itself, a family need not be hostile to any other family. It is possible, nay, a very simple and easy thing for a man to do his whole duty to his own family and maintain their right, and yet to take the strongest practical interest in the welfare of all others in the social structure about him. If any one wanted to return to the old days of warring families, as in the Italian cities, it would seem to us absurd. We have outlived it; our social evolution has passed beyond it; but the advance has not yet reached the point where the same standard is applied to the nation.

As the truest man will criticise his own brother if he violates the moral law, and show him that he has done wrong, so the true patriot cannot applaud or stand silent if he sees his country falling below her high standards. In the one case, there is a narrow and false conception of duty to country; in the other, the true conception. The true patriot does not hesitate, though the public may condemn him severely; if his country does wrong, then he is bound to protest and to warn. It is a fact full of hope, as our chairman has pointed out, that at the opening of the new century the number of persons who are willing so to criticise their country when she goes astray is largely increasing. This number will continue to increase, and so ultimately this great obstacle will be overcome. The people of the United States as a whole will yet confess, as many do now, that patriotism is not shown by mere slavish bowing down to the flag, but by demanding that their country shall be true to its highest ideals. This will have great effect in future crises. As the number of men and women increases who are willing to protest when the war-spirit is upon the people, so gradually will the power of self-restraint become dominant in the nation, as to-day it is dominant in the individual. Our standard has been higher in this respect than that of any other country; we have been less disposed to go into war, and are so to-day notwithstanding the current at present against us. But the principles of our government demand that we should make the standard much higher.

There is another obstacle which can be overcome by rational treatment. What we want in moments of crises is moral courage. During our recent unhappy experience, there have been thousands of persons who have not believed that what was being done was right and yet have been unwilling to speak out their convictions. They have failed to appreciate the moral influence which men can exert by speaking the truth in moments of great crises. There is another hindrance that we have to overcome. It is the power for evil of the public press. If our newspapers were guided by moral convictions, instead of swinging with a current which they know to be evil they would have tremendous influence in preventing war. I know of editors of papers who are saying things editorially which privately they deny. They do it because it is the "policy of the paper." What is the effect? A powerful influence is exerted through the country, frequently by the suppression of facts, so that thousands of people are kept in ignorance of the real condition of things.

Another hindrance is found in the false or rather rudimentary, ethical ideas, which are expressed by the church in this country. It seems to me, after much study of the question, that a large number of our ministers hold their Christianity in compartments. Up to a certain point they are perfect Christians, as far as men can be; they do their work as well as it can be done, and they appear to understand what the teaching of Christ is; but from a lack of careful thought on international questions, when a war-cloud arises they are swept along like chaff before the wind. The fundamental Christian principles, which they applied so excellently in the narrower sphere, are discarded in the wider sphere. I remember an impressive moment last June at the Mohonk Arbitration Conference, when Dr. Felix Adler, a Jew, made an impassioned appeal to Christian ministers not to abandon the ideals of Jesus Christ.

My friends, how will it be in the future? Will our ministers gradually feel this evolutionary movement, and will they, in much larger numbers than in the past, carry the standards and ideals of Jesus Christ into the international sphere? I must believe they will. The truth will grow and prevail in the larger sphere just as it has in the narrower. I remember to have heard Colonel Waring, who died recently, say that when he was a boy he often discussed with other boys the question, "What would you do if you were challenged to fight a duel?" To-day no one is challenged to fight a duel, but the international duel remains; it will go too, as just as immoral and irrational as the private duel.

My friends, this movement for international peace is one of slow growth; but the rapidity of the growth is directly dependent on the amount of intellectual and moral force which is exerted in its favor. The responsibility rests upon each one of us to advance that great idea which lies at the root of the Christian religion, the idea of love to one's brother. It is not a mere sentiment, as every one who has made use of it knows; it is a most powerful moral force. It is our duty to carry it beyond the family and the social relation, into the international sphere. What is meant when one says, "I love my brother as I love myself?" Simply that for that brother, whether he be a Filipino, an Indian, or a Negro, one desires the best that is possible for him; that one desires for him the opportunities which have made us strong, and which if they be allowed the humblest member of humanity, can gradually lift him up and make him strong as well. Our duty is not only to create better methods than have been used in the past, but also to create new opportunities.

THE manna was so pure and delicate that it could not bear contact with earth. It fell upon the dew and had to be gathered ere the sun was up. Each one, therefore, had to rise early and seek his daily portion. So it is with the people of God now. The heavenly manna must be gathered fresh every morning. Yesterday's manna will not do for to-day, or to-day's for to-morrow. We must feed upon Christ every day, with fresh energy of the spirit, else we shall cease to grow. Moreover, we must make Christ our primary object. We must seek Him early.

C. H. M.

FOR "THE FRIEND."

### Edward The Sixth.

The present may be an opportune time to revive the remarkably interesting account of Edward the Sixth, of England, as furnished by Lydia H. Sigourney, in her "Olive Leaves." W. P. T.

"He began his reign in 1547, at the age of nine years. His mother\* died almost immediately after his birth, and until he was nearly seven he was under the care of females, whose virtues and accomplishments were calculated to make the happiest impression on his character. Thus by the grace of God, was laid the foundation of that deep, tender and consistent piety that marked his conduct through life, and left him at death an unblemished fame.

"In early childhood he discerned strong powers of mind and a conscientious heart. His reverence for the Scriptures was remarkable. Once while playing with some infantile companions, he desired to reach an article that was considerably above their heads, so they moved a large book for him to stand upon. Scarcely had he placed his foot upon it, when he saw it was the Bible. Instantly drawing back, he folded his arms around it and said, seriously to his playmates, 'Shall I trample under my feet this which God hath commanded me to treasure in my heart?'

"On his seventh birthday he was placed under the tuition of learned men, to study such branches of knowledge as they considered best for him, amongst which were the Latin and French languages. He was docile to all their directions and frequently expressed his gratitude for their instructions. Letters elegantly written in Latin at the age of eight to his father, Henry the Eighth, Queen Catharine Parr, his mother-in-law, and the Earl of Hertford, his uncle, are preserved as curiosities in the annals of those times.

"At his coronation, being then nine years old, three swords were laid before him to signify that he was the monarch of three separate kingdoms. 'There is another sword yet wanting,' said the child-prince, 'one more, the sword of the Spirit, which is the word of God; without that we are nothing, we can do nothing, we have no power. Through that we are what we are at this day. From that Book† alone, we obtain all virtue and salvation, and whatever we have of Divine strength.'

"Constancy and regularity were among his early traits of character. After he became a king and was subject to the interruptions and temptations of a court, nothing could induce him to neglect his daily seasons of private devotion. One day he was told that Sir John Cherke, who had given him lessons in Latin when quite a young child, was dangerously sick. With deep solemnity in his countenance he went to his stated retirement, and afterwards hearing that the physician had said there were little hopes of his recovery, replied in the simple fervor of faith, 'Ah, but I think there is, for I have most earnestly begged God in my prayers this morning to spare him.'

"When the sufferer was restored to health, and informed of this circumstance, he was deeply touched by the grateful affection and confiding piety of his royal pupil.

\*Jane Seymour.

†Respect for the Authority of the Book leads us to name Christ as the Word of God.—Ed.

"Edward the Sixth kept an exact diary of all the memorable events that passed under his observation. The conferring of every office, civil or ecclesiastical; the receipt and expenditure of the revenue; the repairs or erection of forts; the sending forth or reception of ambassadors, and indeed, all matters of business that occurred during his reign were legibly recorded by his own hand, with their appropriate dates. This diary which evinces industry and uprightness of purpose, is often quoted by historians.

"But pulmonary consumption early made fatal inroads on his health, and he prepared for a higher and happier state with the benignity of one whose heart was already there.

"The following prayer, which is among those which he used as the close of life drew nigh, will show how much the progress of true religion among his people dwelt on his mind, when he was about to be taken from them.

"My Lord God, if thou wilt deliver me from this miserable and wretched life, take me among thy chosen. Yet not my will but thy will be done. Lord, I commit my spirit unto thee. Thou knowest how happy it were for me to be with thee. But if thou dost send me life and health, grant that I may more truly serve thee. Oh! my God, save thy people, and bless thine inheritance. Preserve thy chosen realm of England, and maintain thy true religion, that both king and people may praise thy Holy Name for the sake of our Lord Jesus Christ."

Edward Sixth died at the age of sixteen Seventh Month 6th, 1553, beloved and lamented by all over whom he had reigned.

### TRUE COURAGE.

Have courage to speak the truth, boys;  
Be honest in spite of all.

And work for the right with all your might,  
No matter what fate befall.

In the stress of life, through the waves of sin,  
Hold firm to your banner bright,  
And the boy who will do what is good and right  
Is the boy who will win the fight!

We cannot all be heroes, boys,  
And shine on the roll of fame,  
But to each is given, with the help of heaven,  
The right to a stainless name.  
So keep your eye on the star of truth,  
Your feet on the pathway straight,  
And do your best through all trial and test,  
Till you vanquish scorn and hate.

Have courage to do the right, boys,  
To conquer false pride and fear.  
To rise up strong with the strife with wrong,  
In spite of the tempter's sneer!  
And though you struggle, uncrowned, unknown,  
Uncheered by the praise of earth:  
Above the din of life's toil and sin  
There is One who will know your worth.

—Ida Goldsmith Morris.

AMOUNT OF AIR WE BREATHE.—A full-sized man takes into his lungs at each breath about a pint of air. While in there, all the life-tributement is extracted from it, and on its being sent out of the body it is so entirely destitute of life-giving power that if he rebreathes it into the lungs again without the admixture of pure air, the individual would suffocate—would die in sixty seconds. As a man breathes about eighteen times a minute, and a pint at each breath, he consumes over two hogshheads of air every hour, or about sixteen hogsh-

during the eight hours of sleep; i. e., if a man were put in a room which would hold sixteen hogheads of air, he would, during eight hours' sleep, extract from it every atom of life-nutrient and would die at the end of eight hours, even if each breath would be kept to itself, provided no air came into the room from without.—*American Journal of Health.*

### The Testimony of a Dying Jewess.

Traveling through the western part of Virginia, I was much interested in hearing an aged and highly respectable clergyman give the following account of a Jew with whom he had become acquainted.

Preaching one day to a large audience, his attention was arrested by the entrance of a man, having, in every respect, the appearance of a Jew. He was well dressed, of noble aspect, but with an expression in his countenance that clearly indicated that his heart was the abode of deep sorrow. He took his seat, and seemed during Divine worship, absorbed in thought, while tears stole down his cheeks. After the service was closed, the clergyman was too much interested to refrain from thus costing him, "Sir, am I not correct in supposing that I am addressing one of the children of Abraham?" "You are," replied the stranger. "But how is it," continued the clergyman, "that I meet with a Jew in a Christian assembly?" This question elicited the substance of the following affecting relation. This descendant of Abraham, who was a man of high respectability and superior education, had recently left London, and embarked for America with all his property, and his only child, a daughter then in her sixteenth year, and had settled in a beautiful situation on the banks of the Ohio. His wife he had buried before he quitted Europe, and his whole pleasure afterwards was in the society of his beloved child. She was indeed worthy of a parent's love. She was not only beautiful in person, but possessed an amiable disposition and a cultivated mind. She had been taught to read and to speak with fluency several languages, and no pains had been spared in her education. No wonder, then, that a father, advanced in years, should place his whole affections on this only child of his love, especially as he was a stranger to any other happiness than that which an earthly good can yield. Being a strict Jew, he carefully educated her in the principles of his religion. His daughter was taken seriously ill, and it soon became apparent that her disease would prove fatal. Her afflicted father hung over the sick bed with a heart ready to burst with anguish; no trouble nor expense was spared to procure medical assistance; but human efforts were unavailing. Walking one day in a small grove near to the house, watering his eyes with tears, he was sent for by his daughter. With a heavy heart he entered the chamber which, as he sorrowfully foreboded, was to become the chamber of death. A last farewell was to be taken of his child, and his religious views left him but a feeble hope of relieving her in a future state. Having approached her bed, she grasped his hand, and addressing him with all the energy her expiring strength would allow, she asked, 'Father, do you love me?' 'My child,' said he, 'you know that I love you, and that you are dearer

to me than all the world beside.' 'But, my father, do you love me?' 'Why, my child,' he answered, 'will you give me pain so exquisite; have I never given you proofs of my love?' 'But, my dearest father, do you love me?' The father's feelings preventing his reply, she added, 'I know, my dear father, that you have ever loved me. You have been the kindest of parents, and I tenderly love you. Will you grant me one request? Oh! my father, it is the dying request of your daughter! Will you grant it?' 'My child,' said the afflicted father, 'ask what you will, though it cost me the sacrifice of my property, I will grant it—I will grant it.' 'Then, my dear father, I beg of you never again to speak against Jesus of Nazareth!' At this request, the father was struck with a kind of horror, having imbibed, with the rest of his nation, an inveterate prejudice against the name of the crucified Nazarene. 'I know,' continued the dying girl, 'I know but little of this Jesus, for I never was taught; but I do know that He is a Saviour, for He manifested himself to me during my illness, even for the salvation of my soul. I believe that He will save me, though I have never till now loved Him. I feel that I am going to Him, and that I shall be with Him. And now, my dear father, do not deny me, I beg that you will never again speak evil of Jesus of Nazareth—I entreat you to procure a New Testament, which tells of Him, and I pray that you may know Him. And when I am no more, may you bestow that love on Him which has hitherto been mine.' Here the exertion overcame the weakness of her sinking frame—she stopped—waiting a reply—but her father's heart was too full even for tears. He left the room in great agitation of mind; and before he could recover himself, the spirit of his idolized daughter had taken its flight to that Saviour who, by the influence of his own Spirit, had taught her to know, honor and love Him."

The first thing the parent did after committing to the dust his earthly treasure, was to purchase a New Testament; this he read, and, taught by the same Holy Spirit, is now numbered among the meek and humble followers of the crucified and humble Jesus.—*Selected.*

### Showing His First Pants.

A man once arose in a meeting and said, "My little boy put on his first pants this morning, and it was not long before every one in the house knew it." And he drew the conclusion that the children of God, pardoned, redeemed, renewed and sanctified, could hardly do less than tell to all around the glory of the great salvation which they had experienced and enjoyed.

We all like new things; and we like to show them to others; and there is probably no new thing a boy is more anxious to show than his first new pants.

Many years ago a well-known minister of the Society of Friends in Philadelphia, J. S. E., was engaged in his daily business which he inherited from his father, when his wife, having fitted out their eldest son with his first little pants, sent him out to the factory which was near the house, to show them to his father. Of course on such an occasion as that, an affectionate father could hardly fail to give his first-born a hearty greeting; but at this

time a strong inward impression seemed to say, "Send that child back to his mother."

Instantly and earnestly the father said to the child:

"Go right back to thy mother."

The child quietly obeyed, and had hardly left the place where he was standing, when a large and heavy cask overhead, fell directly on the spot where the little boy had stood; and had he remained there would have crushed the life out of the little one. But he was safe, thanks to his prompt obedience to his father, thanks to the father's prompt obedience to the inward voice, thanks to the ministering angels who watch the little ones, thanks to the Holy Spirit by whom the Lord's disciples are led, and thanks to the living God, the loving heavenly Father, who numbers the hairs of our heads, and without whose notice not one sparrow falls unnoticed to the ground.

The servant of God and his companion lived long, and sought to follow the leadings of God's guiding hand; the little boy who wore his first pants that day is now a husband and father, and a preacher of the gospel of Christ,—all of them are well known to the writer, and all of them still believe that God is "not far from every one of us."—*From The Christian.*

### Dishonest Men Value Honesty.

A young man came one day with a case of conscience. He was corresponding clerk in a flourishing house of business. His employer had begun to direct him to write letters to customers containing statements which he knew to be false. He had objected and they said:

"We are responsible for these statements; it is nothing to you whether they are true or false."

I said to him, "Do they sign the letters, or ask you to write them in your own name?"

As soon as the question had left my lips I saw that, if there was a difference, both would be wrong, and I hastened to tell him so. He said, "I have to sign them with my own name, pro Blank."

I said, "Your case is perfectly clear; you must decline to do it."

He said, "Then I shall be dismissed," and after a pause—"I have a wife and family."

I met him some days after.

"Well, Mr. —, said I, "how are you getting on now?"

He replied, "I am still in my situation; I had an interview with the partners, and I told them I would not write letters I knew to be untrue; they were very angry, and I expected to receive notice, but I have not received it yet."

Months passed, and he remained in his situation. After awhile he called on me, and I saw by his face something had happened.

"Well, Mr. —," I said, "have you had your dismissal?"

"No," he said, "I have not," and smiled.

"What then?"

"A very confidential post in their service, with a higher salary, has fallen vacant, and they have put me into it."

On second thought, these unprincipled men had come to the conclusion that a clerk who would not deceive a customer would not deceive them, and was too valuable to be lost.

## SUMMARY OF EVENTS.

UNITED STATES—Special Commissioner Rockhill has entered upon his duties as representative of the United States at Pekin, succeeding Minister Conger.

Washington advices state that the American policy in China, as outlined to Special Commissioner Rockhill at Pekin, will be to prevent the execution of a scheme among the envoys which contemplates the wholesale punishment of Chinese officials in towns and communities.

In view of the compliance of the Chinese Imperial Government with the demands of the Powers for the execution of the leaders of the attack on the legations last summer, the President has decided to reduce the American troops in Pekin, and General Chaffee has been ordered to send the greater part of his present force to Manila.

The action of the President in regard to the Chinese officials is thus stated by Secretary Hay in a communication to the Senate: "It is charged by the foreign Ministers in Pekin and admitted by the Government of China that certain high officials of that country have been guilty of heinous crimes and outrages against American missionaries and other foreigners. This Department has not directed our Minister in Pekin to demand capital punishment for all these persons, but has instructed him to join with his colleagues in demanding the severest punishment which it is in the power of the Chinese Government to inflict."

The Fifty-sixth Congress was in session 197 days, which is less than any Congress for years. The following statement of bills and acts is given by the House tally clerk: Number of bills, 14,336; number of reports, 3000; public acts, 345; private acts, 1250; total acts, 1595; number of joint resolutions, 395.

The Philippine amendment as agreed to in the Senate contains the following: "All military, civil and judicial powers necessary to govern the Philippine Islands, acquired from Spain by the treaties concluded at Paris on the 10th day of December, 1898, and at Washington on the 7th day of November, 1900, shall, until otherwise provided by Congress, be vested in such manner as the President of the United States shall direct, for the establishment of civil government and for maintaining and protecting the inhabitants of said islands in the free enjoyment of their liberty, property and religion." Senator Hoar, in dissenting from this amendment, objected to entrusting to a commission of five men such powers over 12,000,000 of people.

A convention in Cuba has completed a draft of a constitution for the government of that island. It has been submitted to the President of the United States for consideration. It has not met with entire approval by the authorities in Washington, and a resolution has been adopted by the Senate proposing some changes, which limit the independence of Cuba. This action has awakened strong opposition in the Convention.

William McKinley and Theodore Roosevelt were inaugurated as President and Vice President of the United States for four years on the 4th inst. In his address the former said in regard to the Philippines: "Our country should not be deceived. We are not waging war against the inhabitants of the Philippine Islands. A portion of them are making war against the United States. By far the greater part of the inhabitants recognize American sovereignty, and welcome it as a guarantee of order and of security for life, property, liberty, freedom of conscience and the pursuit of happiness. To them full protection will be given. They shall not be abandoned. We will not leave the destiny of the loyal millions in the islands to the disloyal thousands, who are in rebellion against the United States. Order under civil institutions will come as soon as those who now break the peace shall keep it. Force will not be needed or used when those who make war against us shall make it no more. May it end without further bloodshed, and there be ushered in the reign of peace to be made permanent by a government of liberty under law."

The Hay-Panaceote treaty, respecting the Nicaragua Canal, has lapsed for failure of ratification, and it is expected that negotiations will begin anew for another treaty.

Five cars loaded with lettuce lately left Florida for New York City, where all of it was disposed of in three hours after arrival. Thirty thousand pounds of ice were required to refrigerate the cars during the trip.

Seventy different varieties of olives are now grown in California.

The Indians associated with Crazy Snake have been tried at Muscogee, I. T. After pleading guilty they were called into the United States Court, Judge Thomas presiding, where he sentenced them to eight years in the penitentiary and a fine of \$250 each, but agreed to suspend sentence if they would go to their homes and not commit any such acts again.

A number of ancient papyri have lately been sent

to this country for distribution by the Vice President of the Egyptian Exploration Fund. Among them is a papyrus which "contains a large part of the first chapter of the Gospel of St. Matthew. It was found at Oxyrhynchus, one hundred and forty miles south of Cairo, near the famous 'Logia,' or 'sayings of Jesus,' and its date is placed by some experts at 150 A. D. and by the editors of the society's publications at fifty or sixty years later. This papyrus of St. Matthew's belongs to the same class as the famous Sinaitic and Vatican Codices, and, of course, is a remarkable corroboration of those texts and the present accepted version."

A despatch from the Lick Observatory in California of the 26th ult., says: "The new star in Perseus has diminished in brightness about one-fifth of a magnitude in the past twenty-four hours. A careful study of the red, orange, yellow and green regions of its spectrum has been made, leading to many results of great technical interest, of which a few may be mentioned. The presence of hydrogen in the star is shown by the broad, bright bands of that element. The orange line of helium is dark. The orange sodium lines are dark and extremely narrow, and the fact that they occupy their usual position shows that the star's distance from the earth is not changing rapidly."

It is estimated that there are about four hundred thousand Angora goats in the United States, and that our annual production of mohair is about one million pounds. During the last forty years, they have been extensively bred in the Western States and Territories, especially in Texas, New Mexico, Nevada, Florida, California and Oregon.

There were 538 deaths in this city last week, reported to the Board of Health. This is 21 more than the previous week and 58 less than the corresponding week of 1900. Of the foregoing, 282 were males and 256 females: 62 died of consumption of the lungs; 82 of inflammation of the lungs and surrounding membranes; 20 of diphtheria; 12 of cancer; 29 of apoplexy, and 5 of typhoid fever.

COTTON closed on a basis of 9 7/8c. per pound for middling uplands.

FLOUR.—Winter, super., \$2.25 to \$2.50; Pennsylvania roller, straight, \$3.25 to \$3.45; Western winter, straight, \$3.40 to \$3.60; spring, straight, \$3.65 to \$3.90.

GRAIN.—No. 2 red wheat, 77 to 77 1/2c.

No. 2 mixed corn, 44 1/2 to 44 3/4c.

No. 2 white oats, clipped, 33c.

BEEF CATTLE.—Best, 5 to 5 1/2c.; good, 4 1/2 to 4 3/4c.; medium, 4 1/4 to 4 1/2c.

SHEEP AND LAMBS.—Choice, 4 3/4 to 4 5/8c.; good, 4 1/4 to 4 3/4c.; common, 3 to 3 3/4c.; lambs, \$4.50 to \$6.50.

HOGS.—Best Western, 7 1/2 to 8c.

FOREIGN.—A despatch from Pekin says that two of the Chinese officials condemned to death were executed there on the 26th ult. One of them had been the Grand Secretary. The German Government has provided for the maintenance of its army in China until 1902, although some of the troops may be withdrawn before the expiration of that time.

Plans for the evacuation of China by the allied forces are completed, and they will, it is said in large part, be gradually withdrawn.

A cablegram from Pekin, received in London, says the foreign Ministers have demanded the death of twelve more Chinese officials and the punishment of ninety provincial mandarins.

A telegram from Odessa represents that more than 20,000 Jews are starving in Southern Russia, where there are 39 different colonies of Jews. An appeal for help is made to their co-religionists in this country. If immediate relief is not given, it is feared that the consequence might be another exodus of Russian Jews to our shores similar to the one of some years ago.

An understanding appears to have existed between Russia and China by which the demand of the former for the control of Manchuria will be granted. This action of Russia is now the subject of correspondence among the Powers, and China has been notified that if she should grant such concession to Russia she will be called on for similar concessions by others of the Powers.

The Philippine Commission has organized a civil government for the province of Bulacan. A despatch says: "The President of the town welcomed the Commissioners, declaring that the people of the province, which had been watered with the blood of Americans and Filipinos, earnestly hoped for the obliteration of the marks of war, and for the establishment of a peaceful government, guaranteeing personal liberty. Judge Taft responded. He said he rejoiced at the fact that the people of the province of Bulacan no longer misunderstood the objects of the American Government, which, solely, were to secure for the people the blessings of civil liberty and to develop their self-governing capacity."

In a discussion in Parliament on the South African war Secretary Brodrick stated that it was not true that

the country had been devastated deliberately and by wholesale. Farm houses had been burned for cause, and portions of the country had been fought over five or six times. In some cases the Boers deserted their houses and the Kaffirs burned them. The Secretary, during his remarks, reaffirmed that the Government had not the slightest intention of giving way in the question of independence.

The St. Petersburg *Official Messenger* prints an imperial decree ratifying The Hague Conference.

A despatch from Coleberg, Cape Colony, says that 1,600 Boers, with De Wet and Steyn, have recrossed the Orange River, thus avoiding capture.

In consequence of the increasing number of cases of chronic malaria in the neighborhood of Moscow, Professor Zograf made investigations of a most searching character, and he confirms the opinion of the English scientists that the disease is communicated by a certain kind of mosquito.

## NOTICES.

THE FRIENDS' EDUCATIONAL ASSOCIATION will meet at 140 North Sixteenth Street, on Seventh-day, Third Month 9th, 1901, at 2.30 P. M.

## PROGRAM:

"Temperance Teaching in Friends' Schools," Elizabeth Lloyd.

"Home Training from the Teachers' Standpoint," J. Wetherill Hutton.

"School Discipline from the Parents' Standpoint," Eleanor Cope Emlen, Walter E. Vail, Elizabeth S. Roberts, Samuel Moon, and others.

"Discussion."

RUTH S. GOODWIN,  
Secretary.

## Public Meeting, Lansdowne, Pa.

A meeting for worship is appointed by authority of Chester Monthly Meeting, Pa., to be held in the meeting house at Lansdowne, Pa., Fifth-day evening, the 21st inst., at eight o'clock. This is the last of this season series of evening meetings.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to

WILLIAM F. WICKERSHAM, *Principal*.

Payments on account of board and tuition, and communications in regard to business should be forwarded

EDWARD G. SMEDLEY, *Superintendent*.

Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will run trains leaving Philadelphia 7.16 and 8.18 A. M., and 2 and 4.32 P. M. Other trains are met when request Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, West Chester, Phone 114-X.

EDWARD G. SMEDLEY, *Sup't*

WESTTOWN BOARDING SCHOOL.—The spring term of School begins on Second-day, Third Month 11th, 1901.

WILLIAM F. WICKERSHAM, *Principal*

DIED, First Month 25th, 1901, at her former home, Winona, Ohio, RACHEL STRATTON, widow of the late Joseph Stratton, in the seventy-fourth year of her age, a beloved member and elder of New Garden Monthly Particular Meeting. From early life, she had been a devoted example of dedication and obedience to her Master's will and service. She bore a protracted illness with cheerfulness and Christian resignation. During her affliction, she was remarkably persevering in attending religious meetings, and often said her privilege to do so was one of her greatest blessings. Near her close, she said she had no wish to live, except to see Truth prevail. She was much exercised for the religious welfare of many relatives and friends; and very earnest for the preservation of her own meeting, of which she had been a lifelong member; confidently saying, that He, who is able to preserve us from everlasting to everlasting, is able to keep and uphold his church to his own honor and praise. During her sickness she communicated much instructive counsel to those about her. Near her close, alluding to the state of her mind, she said, "I have not had any great amount of joy, but feel a quiet, hopeful trust. I see nothing in my future."

—, at the residence of her niece, near Hamlet, Loudon County, Virginia, on Second Month 18th, 1901, PHEBE HOGE, daughter of James and Rachel Hoge, in the eighty-sixth year of her age. She experienced a change of heart while a pupil at Friends' Boarding School, Wilmington, Del., and was ever after a consistent member of the Society of Friends.



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## Fruit-pelting and Root-killing.

Throwing the hatchet at some fruits of the corrupt tree is one way of fighting an evil; while laying the axe at the root of the corrupt tree is the distinctive process of Christianity.

Christianity would destroy war by destroying the dispositions which lead to war,—by giving men individually “a new heart and a new spirit.”

The gospel laborer may be the surest worker for peace without needing to name the word; for he strikes war at the root, not by prating about this war or that policy, but by being an instrument of the Spirit’s power to open men’s eyes to the heart-changing power of Christ. Let the prophet must sometimes cry aloud and spare not some special development of sin in his day.

The co-workers with Christ in his gospel are likewise the only radical temperance workers, for their work is at the root of human desires and passions, unto the love and spirit of Christ, which is the only effective antidote to the love of drink.

And so for the whole catalogue of corruptions which are in the world through lust. Christ is come to destroy the works of the devil by changing men’s hearts from the minion of the flesh to the dominion of the Spirit. Specific crimes, vices and abuses do not have to be hacked at when one is eradicating them *all* by the gospel axe laid at sin in the heart as their root.

Accordingly our greatest confidence for prohibition of the fruits of the flesh is prohibition by eradication, rather than prohibition by clipping off a fruit here or nipping off a leaf there. While the tree stands with a live root

at its base, this process of nipping or clubbing will always need to go on, and will be doing its temporary good by removing some opportunities of harm. Yet it will be a work as endless as the life of the corrupt tree. To use another figure, as fast as one head of the monster is cut off, others spring up in its place.

Yet all our vigilance is called for against the out-croppings of evil, as well as to destroy its radical source. “These ought ye to have done and not to leave the other undone.” An indifference to fruit-work is no sign of a commission for root-work. Both the lessening of effects and the removal of causes are the Christian’s concern. The moralist, the reformer, the philanthropist, the cleaner up of the surface of the body politic, have their useful place and their reward; but the work of the Regenerator would make the surface-work of all these unnecessary. Our one hope against the dire evils of the day is the hope of the gospel. That lays the axe at the motives of all evil and plants good motives in their place.

And he who best labors in right authority for the extension of the gospel, both in himself and among men, is fundamentally the surest peace-lecturer, the most practical prohibitionist, the truest social reformer, the soundest reconciler of the misunderstanding between labor and capital, the clearest purifier of morals. For society, for nations to live, is Christ.

The Master accords, however, various divisions of labor to servants in his cause on earth. Some may have their right places among the branches, some at the root. Both are best doing their root-work by being in their right place. But while we as Friends must “let the potsherd strive with the potsherd of the earth,” we must remember that the weapons of our warfare with existing evils are not carnal, but spiritual and inward, that the best outward service may be met; and the sword which we are to take is the sword of the Spirit; that we can fight the tree of public corruption only by Christ as our “battle-axe and weapons of war;” and that it is a high portion of our business to keep ourselves as a sound object-lesson of the fact that adherence to the witness of Christ’s spirit in the heart undeniably lays the axe at the root of the corrupt tree, ensuring in us as a people, temperance, peace, social purity, justice to and from labor and all the fruits of the Spirit.

A SUCCESSFUL BUSINESS LIFE.—A Friend who was deeply esteemed lately passed forward from among us, and, we trust, into the church triumphant. He was one of our successful business men, dying after many losses in this world, rich in faith, in patience, in long-suffering in industrious faithfulness, in Christian integrity. The success in which he passed to his end here, was a success that could rise above poverty, and be proved as success by rising above poverty. Endeavoring to keep his eye single to the Spirit, kingdom and patience of Christ, “diligent in business, fervent in spirit, serving the Lord,” he held the beginning of his confidence steadfast unto the end—which crowned all with the durable riches of Christian character. While he was not exempt from errors of human judgment, it will best be adjudged by the Searcher of hearts, which portion of his losses should be accounted as failures, and which as true self-sacrifice.

There are some who regard “failure” as a failure to be rich, or to hold riches. The snare of those who *will* be rich, is not that they should sometime lose their wealth, for they may not while this life lasts, but that in the inordinate pursuit of business, they fall into the meshes of peculiarly subtle temptation, into complications of principle beyond retreat, which drown men in destruction and perdition. No one, if rich, knows how to be rich except as he seeks pre-eminently the kingdom of God. And no one else knows how to be poor or can so well afford to be poor.

In view of the vortex of business life in which some of our young men incline to embark we would counsel them at the start to lay hold on the condition of lasting success, whatever happens—that is, to choose the Lord for their portion. And may they deeply ponder the holy concern of John Woolman on this matter of being drawn into business past redemption. We have believed his counsel contained in our present number and entitled “The Water of Separation,” may be read by many with profit.

PATRIOTISM.—Reminding us of our recent apprehension of military drill being forced upon schools, we have taken note in the *Educational Review* that Sir Joshua Fitch, who is well-known in the United States and in England has been assailing military drill in schools

"in a wholly admirable fashion. He is not deceived as to the basis of patriotism, and refuses to find it in bugle-calls and drum-beats, in cannon and sword, and all the paraphernalia of war." He adds:

On what does true patriotism depend? On a rational and affectionate recognition of the privileges we enjoy as citizens of free England; on a sentiment of gratitude to those of our fathers whose efforts and sacrifices have won these privileges for us; and on a strong desire to live such lives and do such work as shall show us to be worthy of our great inheritance. In this sense, lessons on patriotism form an essential part of the education of an English citizen. But there are spurious as well as genuine forms of patriotism. It is not, for example, a necessary part of it to exult merely in the lust of conquest or in the display of power. Still less does it demand on our part an approval of all wars in which the government of the day may happen to engage. With the memories of Chatham, of Burke, of Fox, of Bright, and of Gladstone, as factors in the history of England, no one can seriously contend that the grave censure of a popular war is necessarily unpatriotic.

### Unappreciated Moral Worth.

Men untrained in the matter of looking for precious stones will walk over the rarest and most valuable specimens again and again, all unconscious of the worth and wealth they are passing so heedlessly by; while the eye of the lapidary or the mineralogist quickly discerns in certain of the rough-looking specimens which fail to attract the attention of untrained eyes gems of exceeding value. Even so, too, many of us meet and mingle in the common walks of daily life with spirits of finest mold and highest destiny, yet all unconscious of their transcendent moral worth and of their destined eminence in the kingdom of God; while those whose spiritual senses have been exercised to discern inward worth beneath the most common exterior are always finding and drawing about themselves characters of beauty, worth and loveliness, even from the most unfavorable conditions and surroundings. The very nearness of others to ourselves is quite too apt to blind us to their transcendent qualities of character.

"To the eye of the vulgar," says Carlyle, "few things are wonderful that are not distant. It is difficult for men to believe that the man, the mere man whom they see, may perhaps painfully feel, toiling at their side through the poor jostlings of existence, can be made of finer clay than themselves." Yet it is frequently even so. Just because he was so human, and in his humanity so near them and so unpretentious, the Son of God, the long-desired Messiah, was rejected by the Hebrew Nation, being esteemed as "a root out of dry ground," as "without form or comeliness," and as "having no beauty that they should desire him." Naught but highest moral excellence in ourselves will make us quick to discern true worth of character in others. — *Herald of Truth.*

The best edition of the Holy Scriptures is a holy life. God wants to translate his supernatural Book into the living experience of all his children. — *A. B. Simpson.*

### Recollections by James Kite.

#### BEGGING BREAD.

David said, I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread. "Well, David did not see what I am seeing," said H. to her sick daughter, as she adjusted her bonnet and shawl to go out upon the street. She had been a widow for ten years and was advanced in years when her husband died. He had been a faithful minister of the gospel, working without salary, and active in his Master's service, and had left his family without property or earthly resource. Through the exertions of a daughter they had been supported in their humble home until prostrated by years of illness she had been unable to do anything and H. had through all these years found her God ever watchful to supply her daily need. But now she was brought into a great strait; her means were exhausted, her last piece of bread was eaten, it was late in the autumn, and a long winter of sickness and privations was before them, and the enemy of souls had so taken advantage of these trying circumstances, and presented such powerful temptations to her mind, that for the moment she had even questioned the care of her Heavenly Father. Looking carefully around to see if any portion of her household work had been neglected, for her motto ever had been, "If poor, always tidy," and her sick daughter made comfortable while she was away, she yet paused and turned a glance upon the clock, which stood on the mantel. "Half-past eleven," she said, "and nothing for dinner;" and then turning, she gave a long lingering look at an old-fashioned profile hanging on the wall, and musingly said, "Just as constant as the ticking of that clock was his labors in his Master's vineyard, just as faithfully as that clock tells the hour did he lift up his voice in his Master's cause." She leaned against the mantel absorbed in thought, and her face grew sad as she recalled the by-gone years and the home of plenty she had left to share the toils and struggle of him whose features were outlined before her. Yes, the thought of the present needs of herself and her sick daughter had cast a shade of sadness over a face that had shed sunshine on many a troubled soul. "I think," she said at last, rousing herself, "I will go to Mrs. B. and ask her for a piece of bread for our dinner. I have no other way to get it, and she has often asked me to call upon her if in trouble. A new business indeed for me." And the saddened look grew deeper. "My father was a righteous man," she continued. "And here I am, his youngest daughter, and I am going out to ask for a piece of bread."

"Yes," said the discouraged woman, "I am experiencing more than David did in this respect. I do not claim that I am perfect, but I am trying to serve the Lord; but my father was a whole-hearted Christian and so was my husband; and I want bread." When the poor woman had thus poured out the sorrows of her heart and was preparing to start on her painful errand, she heard a gentle rap on the door.

"There," she said, "some one has come, and I wanted to get some bread for dinner." (Checking herself, she opened the door, when a young woman whom she had seen but a few

times, one who ever prefaced her visits to the suffering with prayer, entered and said, "I have heard of your daughter's illness, and this morning I felt a strong desire to see her, and I have brought a simple gift, I hope you will not be hurt because it is so common an article, for when I tried to select something else my mind was unaccountably turned to this," and she tremblingly laid upon the table a loaf of bread.

H. felt reproved, but, oh! how gently and tenderly her heavenly Father had reproved her; she told her visitor why she had on her bonnet and shawl to go out, and then said reverently and tearfully, "I can now say with David, 'I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread,'" and that night, as she knelt by her daughter's sick-bed, how earnestly did she pray for forgiveness for that moment of unbelief.

It is now fifteen years since God sent that loaf of bread to the widow's humble home, and in all that time, in many wonderful ways, He has shown his care, and his faithfulness has never failed.

H. has since passed from earthly trials; her daughter still survives, a witness to the mercies of the Lord, and her hand has traced this record in the hope that it may strengthen some poor afflicted child of God who knows the want of earthly comforts to trust in his care and providence.

#### "THE PASSING OF THE GREAT GRASSHOPPER PLAGUE IN MINNESOTA, 1877.

I feel like giving this partial resume of an article I read under the above caption. In the southwestern part of Minnesota many grasshoppers, or Rocky Mountain locusts, appeared during the summer of 1874, causing great damage. Yet they caused little concern, as likely another year would remedy the difficulty; but it did not, for they increase prodigiously — thousands now, where before was but one — overrunning several counties every green thing was devoured and much suffering ensued. Help was afforded by the legislature to as many as six hundred persons whose crops were entirely destroyed. By the next year thirty-two counties were overrun, and still they spread, seeming likely to overflow into other States, and the end none could foresee.

Meantime every device ingenuity could suggest was tried in vain to destroy them. Myriads were killed, but these appeared but as "drop in a bucket." What was to be done? Earthly resources failing, an appeal was made to the governor to appoint a day of prayer for Divine aid. "Would the prayer of the people avail, when the work of their hands had gone for naught," was the question now asked.

The governor felt it a responsible matter, view of possible ridicule from misbelievers, case of failure. Finally, after serious deliberation, he decided to appoint a day as requested. This proclamation was somewhat as follows: "A desire having been expressed by various religious bodies for the appointment of a day for fasting, humiliation and prayer in view of the threatened continuance of the grasshopper scourge, I do hereby, in recognition of our dependence upon the power and wisdom of Almighty God appoint the twenty

fifth of April for this purpose, and I invite the people to withdraw from business, and in their homes and places of worship, with contrite hearts, to beseech the mercy of God for us. In the shadow of the locust plague, whose impending renewal threatens desolation to the land, let us invoke his help.

"Let us moreover endeavor to deserve a new prosperity by renewed efforts to live worthily for the future."

J. S. PILLSBURY, Governor.

The whole proclamation breathed a devout feeling.

Of course this attracted widespread attention. In the states the governor's action was generally heartily endorsed, though some so-called liberal leagues ridiculed. One member of such a body wrote, asking him to note carefully the condition of the grasshoppers on the twenty-sixth, and then on the twenty-seventh, to see the effect of their invocation, etc. Yet he impression was mostly profound. The writer says, "I well remember our minister reading the proclamation from the pulpit, and then in solemn tones exhort the people to assemble and lend their voices in the general appeal."

When the day came, an air of sabbath stillness prevailed, and the scoffers had little to say. Of it, Governor Pillsbury said, "I never saw a stiller day in Minneapolis." On the twenty-seventh the sun shown warm and hot over Minnesota, and an almost summer warmth penetrated the moist earth, bringing forth the larvae in countless billions, enough apparently to devastate half a dozen states. For a few days they grew rapidly, and then a severe freeze destroyed them all.

And, when the earth thawed again, except a insignificant straggling few, all were gone. Some men say, "Yes, and so it would have been if no united prayer had been offered." But so say not I.

CONVERTING DOWNWARDS.—The history of the origin of the festivals of the church and the manner of their celebration is full of interest. It is discovered that far more was borrowed from the customs of the people before the preaching of Christianity than was at one time supposed. The Christian teachers wishing to popularize the doctrines of Christianity gave the heathen festivals a new name, abolished the more objectionable practices connected with them, and sought in this way to lead the people to something higher and better than they had before known. There is much [worldly] wisdom in the proceeding, though too often the result was to introduce to the church beliefs and practices quite out of harmony with the teaching of Christ. This is a curious illustration of the continuance of this feeling of adaptation, a feeling right and necessary in itself, that an active evangelizing body of the present day, a body supposed to be almost ascetic in its teachings, reported to be about to adopt in a western city the methods of the stage in order to attract. The promoter claims that he can draw people from the low theatres to his good plays and that he has enough good actors who are so "well-saved" to do it. Here again the motive is good, but experience is as we think, entirely against him. He may attract audiences, good may be done, but if past experi-

ence is a true guide, it will cause a lowered spiritual tone to the workers and instead of proving a step upward to the spectators, will more often prove a step downward to them.

—*The Interchange.*

### Queen Victoria.

From *Scattered Seeds*, a magazine for youthful readers, we extract the following short history:

On the twenty-second of First Month, 1901, there died at her residence, the Osborne House Isle of Wight, Queen Victoria, England's great and good Queen.

Such a great historical and social event should be recorded, even in our little paper, for she was a woman whose life of greatness and goodness combined is full of valuable lessons for young and old, rich and poor.

The Queen was born at Kensington Palace, London, Fifth Month 24th, 1819; she was the daughter and only child of Edward, Duke of Kent, one of the younger sons of George the Third. Her mother was a German, the Princess Victoria of Saxe, who was a widow when she married the Duke of Kent. The Queen married Prince Albert of Saxe Coburg, in 1840; he died in 1861; they had nine children, of whom six survive.

Her son, the new king, is Albert Edward, who has been Prince of Wales. He is the second child and eldest son of the Queen, born Eleventh Month 9th, 1841; married Third Month 10th, 1863, to Princess Alexandra eldest daughter of the King of Denmark. The new king assumes the title of Edward the Seventh. The last Edward, the Sixth, reigned 1547 to 1553, being only a lad of sixteen years when he died.

The papers are everywhere filled with long accounts of the Queen and her family, and the happenings that have occurred during her long reign, but our space will permit only of one story told of her childhood by Baroness Selwyn, her governess, when Victoria was but twelve years old. It was thought by her instructors that she should then be told her history and genealogy and her prospects of becoming the Queen of England. She was very attentive, and comprehended the greatness and weight of it all, remarking "I see I am nearer the throne than I thought." Now many a child would boast, but they don't know the difficulty. There is much splendor but there is much responsibility. Then having lifted up the forefinger of her right hand while she spoke she gave me (her governess) her little hand saying "I will be good. I understand now why you urged me so much to learn even Latin. My cousins Augusta and Mary never did, but you told me Latin is the foundation of the English grammar, and of all the elegant expressions, and I learned it as you wished it, but I understand all better now;" and this little Princess gave me her hand repeating "I will be good."

"It is seldom that a little scene like this stands out so distinct in the early story even of a life destined to greatness. The hush of awe upon the child; the childish application of this great secret to the study of Latin which was not required from the others; the immediate resolution so simple, yet containing all that the wisest sage could have counseled or the greatest hero vowed—"I will be good"

—make a perfect little picture. It is the clearest appearance of the child-queen in her own person that we get through the obscurity of those childish years."

Thus we see that she kept her resolution to be good all through her long life of nearly eighty-two years, and it was her goodness as much as her greatness that caused her to be so beloved. Tennyson, the Poet Laureate, once addressed to her these lines which have been fully realized in her life just closed, long after his own:

"May you rule us long  
And leave us rulers of your blood  
As noble till the latest day!  
May children of our children say,  
'She wrought her people lasting good;'

"Her court was pure; her life serene;  
God gave her peace; her land reposed;  
A thousand claims to reverence closed  
In her as Mother, Wife and Queen."

G. F. S.

### Mothering Boys.

Whether the boy of the past received too much help or not, the boy of to-day must not be neglected. He has his needs, the chief of which is that of being mothered. The most independent nature among these boys has a secret longing for those gentle ministries that can never be expected from one of his own sex.

There are women who possess the gift for mothering boys—knowing just how to deal with their natures; to them the needy youth appeal instinctively, and through their help are often tided over those times of loneliness that often prove dangerous to the unfriended boy.

There are mothers anxious on account of their sons, careful for their interest, ready to sacrifice themselves to the last degree who yet have no equipment for mothering them. Lacking sympathy or strength or tenderness, or that delicate insight that is generally an unerring guide, they miss the privilege of leading, comforting, inspiring the boy in his home-life.

The youth who at sixteen bows before a maiden much older than himself, is supposed to have permanently chosen a sweetheart, when really he has recognized his opportunity to satisfy his longing to be mothered, and his nature springs to blessedness of the experience of being understood and of receiving the gentle touch of comprehension and guidance.

Let the mother of to-day look lovingly upon the condition of the boy who has been given her, and be sure that in asking for bread he does not receive a stone. No one with a heart would willingly give a child a darksome boyhood; yet many do it because of short-sightedness. Not being able to meet the boy on his own ground he is forced out of his individuality and kept in position by harsh methods or soothed by over-indulgence. The wise mother's purpose will be to help in the natural unfolding of the boy's nature, leaving his masculine tendencies like pillars of strength around which the flowers of beauty and delicacy may be twined. She will never place herself beyond the reach of his need, and never in order to discover it will she subject him to a course of cross-questioning that irritates and alienates, tempting to evasions of the truth, lead-

ing even to hypocrisies. With the gift of insight she will not find it necessary to pry into his secret experience. She can put herself in the place of her son through her loving sympathy, and in this way win his confidence, so that he will come to her with his difficulties, fears and hopes.

The boy who is well mothered, bears about him evidence of the fact on through all the stages of his development; and the wife is fortunate whose husband's early years were strengthened by the influence of a wise and loving mother.—*Woman's Home Companion.*

FOR "THE FRIEND."

### Going to Meeting.

Read before a company of young Friends, Twelfth Month, 1899.

The subject of going to meeting is one that has been before us all our lives. When we were small, we went to meeting because our parents took us. When we became a little older, we went, perhaps, because they wanted us to go. But now, it may be, we have come to a time when we must choose for ourselves in this, as in most other matters. And shall we go to meeting?

The question seems to me to present itself in a very personal manner; and probably the answers of no two people will be in all respects the same. For myself, I can only say, that for the most part I am generally inclined to go to meeting. But when I attempt to tell you why, I am at once met with a much graver problem.

This brings us to a vital point of all religion, and most of all of ours—the inspiration and principle of worship. "Dost thou love me?" "Give me thy heart," wait upon me and serve me. Like Emerson, Friends tell us that the one element of true riches is the putting away of self; and that this moreover is done, not through ourselves, but only by submission to the tendering operations of Divine grace. We come to meetings that we may wait; we come to be gathered in stillness of the flesh together in spiritual worship—sembled to wait that we may be united in that power and love which cometh, but whose comings we cannot control. Our meetings are primarily meetings with the Lord; we come professedly to meet with and worship Him—to perform what has been called the highest function that mortal man is capable of—to sit down together in solemn and reverential silence to wait upon our heavenly Father, turning our minds inward that we may be humbled and brought into a state of lowness and supplication. It is a doctrine preached and believed among us, that man must wait for spiritual strength—wait for imbueing of the Power, we needs must wait for the leading and guiding of the gentle Holy Spirit—for the speaking and comforting of the still small voice in the secret of the suppliant heart. When presented for spiritual healing we must wait for the moving of the waters and the pouring of the oil of life, wait for strength to be born of humility and courage, of lowliness and contrition of heart. And this, my friends, is what we wait in our meetings for. It is no idle dream. It is because it is depth that we wait before height, and to be, before to do.

If we are Christians at all, we want one thing, and we want it badly. We want a faith

that will save our souls; we want a faith that we can fear no end of,—that the more we know of, the happier we shall feel and the less we shall doubt. And as we are promised that "They that wait upon the Lord shall renew their strength" so also we are told that love when it is perfect casteth out fear. The seed of the kingdom sown in our hearts is likened to a grain of mustard seed and waxes more and more as it is given way to. We need not expect great things now. If we have only a little faith and only a little hope, his love may be made perfect in us.

Going to meeting is nothing in itself, or but a means to an end. A man might do so unlikely a thing as to go to meeting every day of his life, and yet be no better for it.

Meetings are held for the solemn purpose of worshipping our heavenly Father, and in the hope of the promise that "When two or three are gathered together in my name, there am I in the midst of them." Each of us who goes to meeting may add to or take away from the spiritual worship there, and each who stays at home, when that is his right place, may as truly worship alone. For "neither in this mountain, nor yet at Jerusalem," but "in spirit and in truth," said our Saviour to the woman of Samaria. Yet, as "members one of another," there is a need deeper than we sometimes see to heed the apostle's counsel of "not neglecting the assembling of ourselves together."

HOWARD Y. PENNELL.

### ON FORGIVENESS OF INJURIES.

BY LADY ELIZABETH CAREY.

The fairest action of our human life  
Is scorning to revenge an injury;  
For who forgives without a further strife,  
His adversary's heart to him doth tie,  
And 'tis a firmer conquest, truly said,  
To win the heart than overthrow the head.

If we a worthy enemy do find  
To yield to worth it must be nobly done;  
But if of baser metal be his mind,  
In base revenge there is no honor won.  
Who would a worthy courage overthrow?  
And who would wrestle with a worthless foe?

We say our hearts are great and cannot yield.  
Because they cannot yield it proves them poor;  
Great hearts are tasked beyond their power but  
sold;

The weakest lion will the loudest roar.  
Truth's school for certain doth this same allow,  
High heartedness doth sometimes teach to bow.

A noble heart doth teach a virtuous scorn:  
To scorn to owe a duty overlong,  
To scorn to be for benefits forborne,  
To scorn to lie, to scorn to do a wrong,  
To scorn to bear an injury in mind,  
To scorn a free-born heart slave-like to bind.

But if for wrongs we needs revenge must have,  
Then be our vengeance of the noblest kind;  
Do we his body from our fury save,  
And let our hate prevail against his mind,  
What can 'gainst him a greater vengeance be  
Than make his foe more worthy far than he?

The work of our hands—establish thou it,  
How often with thoughtless lips we pray!  
But he who sits in the heavens shall say,  
"Is the work of your hands so fair and fit  
That ye dare thus pray?"

Safely we answer, "Lord, make it fit,  
The work of our hands—that so we may  
Lift up our eyes and dare to pray,  
The work of our hands—establish thou it."

—Anon.

### THE GUESTS OF GOD.

Why should we wear hlack for the guests of God?—*Ruskin.*

From the dust of the weary highway,  
From the smart of sorrow's rod,  
In the royal presence  
They are bidden as guests of God.  
The veil from their eyes is taken,  
Sweet mysteries they are shown,  
Their doubts and fears are over,  
For they know as they are known.

For them there should be rejoicing  
And festival array,  
As for the bride in her beauty  
Whom love hath taken away—  
Sweet hours of peaceful waiting,  
Till the path that we have trod  
Shall end at the Father's gateway,  
And we are the guests of God.  
—*Mary F. Butts.*

### Our Manner of Worship.

ADDRESSED TO A YOUNG CORRESPONDENT BY  
WILLIAM P. BEDELL.

Second Month 14th, 1862.—I am glad, dear friend, thou hast had some trials, and hast witnessed some ups and downs, for this is a Christian's lot, and I rejoice to learn thou hast not wavered in thy belief in God, and hast been led by his grace to put greater trust in Him.

Thou sayest "I cannot think that you Friends conduct your religious meetings in a manner pleasing to God." I answer, as "God is a Spirit, and they that worship Him must worship Him in spirit and in truth," the Spirit searcheth all things. Yea the deep things of God. As it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him; but God hath revealed them unto us by his spirit." "Now the Lord is that Spirit and where the Spirit of the Lord is there is liberty."

Now, I presume thou knowest that Friends recommend silence and stillness in their religious assemblies, and as our manner of worship is misunderstood by many, I will take this opportunity to offer thee some explanation of it.

We look upon Divine worship to be the most solemn act the mind of man is capable of being engaged in and in consideration of the high and inconceivable majesty of Almighty God think it our duty to approach Him with the greatest reverence. Every thinking person who is in any degree sensible of the love and fear of God, must esteem it an awful thing to present himself to the especial notice of the Infinite, Omnipresent, Eternal Being. Under a sense of this, the wise man adviseth "Keep thy foot when thou goest to the house of God, or enters upon worship, "and be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God, for God is in heaven and thou upon earth; therefore let thy words be few" (Eccles. v: 1).

He well knew, as he expressed it, that both "the preparation of the heart and the answer of the tongue is from the Lord" (Prov. xvi: 1). This accords with what our Saviour saith "Without Me ye can do nothing" (John xv: 5). We therefore, cannot perform Divine worship acceptably but by his assistance. This must be received in spirit; for, saith the apostle, "The

spirit also helpeth our infirmities; for we know what we should pray for as we ought" (Rom. viii: 26). This being as certainly our case as it was that of the apostles and primitive believers, it is incumbent on us to wait for that Spirit which is requisite to help our infirmities, in order to pray as we ought.

No form of devotion of men's invention can supply the place of the Spirit. The same Apostle further saith, "Through Him we both have an access by one Spirit unto the Father" (Eph. ii: 18). Seeing, therefore, that both help and access is through the Spirit of Christ, the renewal of which is at his pleasure, and not ours, we must necessarily wait for it. This waiting must be in stillness of mind from the common course of our own thoughts, from all wandering imaginations, and also in silence from the expression of words, for the utterance of words is not waiting; but acting.

Words are requisite to convey the sense of one person to another, but not to that Omnipotent Being who is the universal Spirit, and everywhere Almighty, who therefore stands in need either of the use of corporeal organs or instruments or the sound of words, to communicate with the spirit of man.

If in order to worship the mind does not settle into stillness, the passions will be at work and may agitate it into enthusiastic heats and vague imaginations. But in true stillness and singleness of soul towards God, they are silenced and subjected. The still, small voice of the Inspirer of all good then comes to be heard, and the mind being closely engaged in attention thereunto, and answering it in faithful humble submission, feels Divine life and grace spring up, and receives ability therein fully to worship the great Author of its existence and heavenly Supplier of its wants, with a devotion no forms can reach.

This worship is not entered upon by totally setting aside our faculties and falling into a senseless stupor as superficial observers have imagined, but by a real introversion of mind, and an attention fixed singly upon the alone Object of all adoration, in patient, yet fervent desire after Him.

Thus, according to the Hebrew, the experienced Psalmist advises "Be silent to the Lord, and wait patiently for Him" (Ps. xxxvii: 7) and respecting his own practice, he saith, "Truly my soul is silent upon God," adding as his cogent reason "from Him cometh my expectation" (Ibid. lxii: 1). Verse 5, he applied the exhortation to himself, "My soul waiteth thou only upon God for my expectation from Him." Great encouragement he had to wait as appears Psalm xl, where he saith, "I waited patiently for the Lord, and He inclined unto me and heard my cry; He brought me up also out of an horrible pit out of the miry clay and set my feet upon a rock and established my goings, and He hath put a new song into my mouth, even praise unto God."

This was no new song in itself, but being sensibly renewed to him in his acceptable waiting, he, with sufficient propriety styles it so.

To the same practical and profitable doctrine, Jeremiah bears testimony "It is good that a man should both hope and quietly wait for the salvation," or saving help, "of the

Lord. It is good for a man that he bear the yoke in his youth. He sitteth alone, and keepeth silence, because he hath borne it upon him."

Silent waiting was in practice among the prophets and those that attended them, as appears in the prophecy of Ezekiel. We find the spirit of the prophet was engaged in Divine vision, whilst the elders of Judah sat before him as it is described from the first verse of the eighth chapter to the fourth of the eleventh chapter. During the time of which vision, it cannot be consistently supposed, that he was either speaking to them or they to him or to each other. This was not a singular instance of their meeting together, for it was the manner of God's people to congregate with the prophets as that close reprehension plainly indicates. They came unto thee as the people cometh and they sit before thee as my people, and they hear thy words, but they will not do them (Ezek. xxxiii: 31).

In this solemn practice we have often been enabled thankfully to acknowledge the verity of that gracious declaration of the Lord, "Where two or three are gathered together in My name, there am I in the midst of them" (Matt. xviii: 20), the fulfilling of that promise, "They that wait upon the Lord shall renew their strength" (Isa. xl: 31); the certainty of that assertion "The Lord is good unto them that wait for Him, to the soul that seeketh Him" (Lam. iii: 25); and the necessity and authority of that just command, "Be still, and know that I am God" (Psal. xlvi: 10).

As silent waiting appears to us, in the first place requisite to the worship of God in spirit and truth, it is always our practice, for we believe He ought to have the direction of our hearts therein; and if He please to influence anyone under due preparation vocally to appear either by way of address to himself in prayer, or to us in preaching, we never preclude such appearances but silently assist according to our measures. If it prove that none are so concerned to speak, we sit the time through in silence, wherein true mental worship is often experienced; but we never appoint any meeting with intent that it shall be held throughout in silence, as some have mistakenly imagined; for we believe that all ought to be led and guided by the good spirit of God, more especially in the solemn act of Divine worship.

It would be a happy thing were all so led amongst us, as well as others, but the case appears otherwise with too many, who sit unconcerned in expectation of hearing the ministry, of waiting upon God, and therefore often meet with disappointment.

The apostle said in his age, "they are not all Israel which are of Israel" (Rom. ix: 6). So we must acknowledge all who have descended from faithful ancestors are not themselves faithful, but the defect is in themselves and not in the principle.

(To be continued.)

A fluent speaker utters between seven thousand and seven thousand five hundred words in the course of an hour's uninterrupted speaking. Many an orator of more than usual rapid utterance will reach eight and even nine thousand, but one hundred and twenty-five words a minute, or seven thousand five hundred an hour, is a fair average.

### The Water of Separation.

A degree of exercise from day to day attends me, that the pure, peaceable government of Christ may spread and prevail among mankind. The leading of a young generation in that pure way in which the wisdom of this world hath no place where parents and tutors, humbly waiting for the heavenly Counsellor, may example them in the truth as it is in Jesus, hath for several days been the exercise of my mind. O, how safe, how quiet is that state where the soul stands in pure obedience to the voice of Christ, and a watchful care is maintained not to follow the voice of the stranger! Here Christ is felt to be our Shepherd, and under his leading people are brought to a stability; and where He doth not lead forward, we are bound in the bonds of pure love to stand still and wait upon Him.

In the love of money and in the wisdom of this world, business is proposed, then the urgency of affairs pushes forward, and the mind cannot in this state discern the good and perfect will of God concerning us. The love of God is manifested in graciously calling us to come out of that which stands in confusion; but if we bow not in the name of Jesus, if we give not up those prospects of gain which in the wisdom of this world are open before us, but say to our hearts, "I must needs go on and in going on I hope to keep as near the purity of truth as the business before me will admit of," the mind remains entangled and the shining of the light of life into the soul is obstructed.

Surely the Lord calls to mourning and deep humiliation, that in his fear we may be instructed and led safely through the great difficulties and perplexities in this present age. In an entire subjection of our will the Lord graciously opens a way for his people where all their wants are bounded by his wisdom; and there we experience the substance of what Moses the prophet figured out in the water of separation as a purification from sin.

Esau is mentioned as a child red all over like a hairy garment. In Esau is represented the natural will of man. In preparing the water of separation a red heifer without blemish, on which there had been no yoke, was to be slain and her blood sprinkled by the priest seven times towards the tabernacle of the congregation. Then her skin, her flesh and all pertaining to her was to be burnt without the camp, and of her ashes the water was prepared. Thus, the crucifying of the old man, or natural will is represented; thence comes a separation from that carnal mind which is death. "He who toucheth the dead body of a man and purifieth not himself with the water of separation defileth the tabernacle of the Lord, he is unclean" (Num. xix: 13).

If any [who] through the love of gain engage in business wherein they dwell as among the tombs and touch the bodies of those who are dead, should, through the infinite love of God feel the power of the cross of Christ to crucify them to the world, and therein learn humbly to follow the Divine Leader—here is the judgment of this world, here the prince of this world is cast out. The water of separation is felt; and though we have been among the slain, and through the desire of gain have touched the dead body of a man, yet in the purifying love of Christ we are washed in the

water of separation; we are brought off from that business, from that gain, and from that fellowship which is not agreeable to his holy will.

I have felt a renewed confirmation in the time of this voyage, that the Lord in his infinite love is calling to his visited children so to give up all outward possessions and means of getting treasures, that his holy spirit may have free course in their hearts and direct them in all their proceedings. To feel the substance pointed at in this figure man must know death as to his own will.

JOHN WOOLMAN.

### "Lenten Hypocrisy."

Warren J. Johnson preached recently a sermon at St. John's Reformed church, Philadelphia, on the theme, "Lenten Hypocrisy," taking as his text Joel ii: 12.

The observance of Lent, said he, has become fashionable. This is to be regretted, for fashion is often the fell destroyer of that which is religious and spiritual. If religious observances are to be determined by the fickle mandates of fashion they are doomed. There is great danger of making a mere mockery of this sacred season of the church year in which self-denial and abstinence are practised.

It is a sad commentary upon our religious life that as many gayeties and amusements as possible are crowded into the days preceding Ash Wednesday, as though every moment must be snatched for pleasure ere sackcloth be donned. And the Lenten season is by many regarded so dull that they ponder what new pastime may be invented to while away the tedious hours of these forty days. To many Christians the observance of the Lenten season is as a galling yoke. How they long for the close of the season, so that they may re-engage in the world's festivities and gayeties! And too often, alas! the solemn hours of Passion week are spent in making preparations for the festivities and amusements of Easter Monday. What an abomination in the sight of the Lord must be such an observance of Lent! The prayer book may be carried never so carefully and the body dragged never so regularly to the Lenten services, unless the heart and mind centre upon the sufferings of Christ it is but Lenten hypocrisy. From the deepest recess of the heart must gush the Lenten litany, "From pride, vain-glory, and hypocrisy, good Lord, deliver us." The world can never contemplate too fervently the agonizing sufferings of Christ. His divinity made his humanity none the less sensitive to suffering.

The true significance of Lent is found in so mortifying the passions and appetites of the body as to permit a higher life to enter the soul, quickening new pulsations of love and devotion. Only as we become empty of the things of the world and flesh can we be filled with those spiritual promptings which lift the soul to lofty heights of communion with God.

Far better no observance of Lent at all than a hypocritical, reluctant observance.

PEOPLE who excuse themselves for not being more earnest in religion because there is so much hypocrisy, never, we observe, retire from their business pursuits because there is so much rascality among business men. *Selected.*

### A Communication by Richard Jordan.

AT A QUARTERLY MEETING HELD IN PHILADELPHIA, FIFTH MONTH 7, 1821.

In a communication delivered by Richard Jordan in Philadelphia Quarterly Meeting, he was led to speak of the Church in the three different ages of the world.

*First*, when Christ was preached as to come; the holy men of old being filled with the spirit of prophesy, were permitted in the visions of light, to point out his office, whilst on earth, and the state of the new Church under the gospel dispensation.

*Secondly*, the time that was preached as Christ having come, and being on earth in his bodily appearance, teaching and doing good to the people, and by his example showing our duty one to another.

*Thirdly*, the present state of it, Christ having come and fulfilled his office in the earth, by sealing our redemption by his blood, and having risen from the dead, ascended up into heaven led captivity captive and gave gifts unto men.

He then remarked the different views and beliefs that sincere people of different persuasions, under the profession of Christians had in regard to fulfilling their religious duty. Some partook of the corporeal bread and wine believing it required of them so to do; also to be baptized with water until the second coming of our Lord and Saviour Jesus Christ in which they believe; and in the partaking of the outward bread and wine they consider it as a partaking of the real body and blood of Christ; and being baptized with water the fulfilling a Divine ordination. He mentioned the peculiar satisfaction it had often afforded him to see the zeal of these people in fulfilling these outward ordinances and in their care in encouraging the communicants to prepare even for many days previous to coming to the communion table for what they in sincerity believed a participation of the real Lord's supper, doing it in remembrance of Him until his second coming into the world to judge the earth, living under the belief and often confirmed in the belief that if they in sincerity partook of it worthily they were spiritually refreshed, and if unworthily they incurred the greater condemnation.

To the truth of all as far as they had seen into these matters, he said he was ready to say, they from their devotedness, often were accepted in the Divine sight, and an evidence of that peace was afforded them which surpassed all human imagination, and they were made instruments in holding one another up in the most holy faith, and holding up a good example to all around them.

He then proceeded to contrast us as a people with those he had quoted. We professed to believe in the inward and spiritual appearance of our Lord and Saviour Jesus Christ, manifesting by his Spirit in the secret of the heart, giving unto us a portion of his grace to profit withal, and on this ground, and professing to be led and guided by his Spirit we had believed it to be our duty to abolish all outward ordinances, as being by Him fulfilled when personally upon earth; and believing with the apostle, that he had nailed the ordinances to the cross, we felt it not only our duty, but believed it required of us to worship Him in spirit and in truth.

Seeing this was our holy profession, what

would be required of us? That we should be a more spiritually-minded people, in order that by our lives, conduct and conversation we might show all whose eyes are upon us, that we are endeavoring to fulfill our high and holy profession, to the honor of Him from whom we profess to derive it; that our hearts may be redeemed from the spirit of the world that lies in wickedness; and that we may, by a well regulated conduct, fulfill our social and religious duties to the good of mankind, and to the honor and glory of our Father who is in heaven, that we might be as instruments of good to others, and not be as stumbling blocks in the way of honest inquirers of the way to Zion.

But, said he, it is lamentably true that this is not the case. We have deviated from the simplicity of our predecessors. We have become a mixed multitude; the principles which we profess are not attended to; we indeed are willing to be called by the name, but not willing to suffer for the cause.

He remarked that he had been instructed to contemplate the parable concerning the people of Israel when they were compared to a vineyard on a pleasant hill, with a hedge and a trench about it; in which the husbandman looked for grapes, and it brought forth wild grapes; that it was then said concerning it, "I will take away the hedge from about it and I will give it unto the beasts of the field to be trodden down; and I will command the clouds of heaven that they rain no more upon it." This as regards the Jews had been fulfilled, they had been carried away captive to Babylon for the space of seventy years, and that once favored people are now scattered throughout all the nations of the earth.

He said, that his duty obliged him to declare it as his opinion, that he feared if we remained so careless and indifferent in regard to fulfilling what our high profession call for, that we would be much in the same state that if we neglected to improve so great a salvation, our condemnation would be greater than we are aware of. "It is," said he, "lamentable to observe the want of zeal in us as a religious Society, that our conduct, at the time of our religious meetings was such as to balk the testimony in the hearts of honest inquirers, whose minds were turned toward us when they saw so little of that true sincerity and devotedness amongst us which they appear to enjoy who partake of the outward ordinances." This, he feared, would be our condemnation.

He concluded with sincerely calling upon all in the love of the gospel to arise from the lethargy in which we are too many of us dwelling, and call upon Him who is able to deliver us, that we may yet be favored to repent of our first works quickly, lest they be like one of the churches to which St. John the Divine was informing them if they would not repent quickly he would remove the candlestick out of its place. And he desired all to recur to first principles; to give not sleep to their eyes or slumber to the eyelids until they had found a resting-place for their God, that so they might be partakers of the rest prepared for the righteous inhabitants of the new Jerusalem, where nothing common or unclean shall ever enter.

WITH all thy getting, get wisdom.

MARVELLOUS FEAT.—The death of Thomas Kitson, at Stroudsburg, Pa., recalls to the *Philadelphia Times* a remarkable feat performed by him in 1898.

A six hours and four minutes the fleece of sheep was transformed into a finished suit up-to-date clothing worn by T. Kitson. The various world's record of this kind was held in a mill at Calshields, Scotland and was eight years. At the Scotland trial, however, but one pound of wool was used, whereas in the Kitson trial, there was a mixture of twenty per cent. white and forty per cent. black, making altogether a better cloth and giving a distinct pattern.

At 6.30 on the morning of Fifth Month 18th, 1898, six sheep were shorn by half a dozen experienced shearers, who in an inconceivably short space of time had the raw material off the backs and in the hands of the wool sorter. During this process it was, in rapid succession, washed, red, dyed, dried, placed upon the picker, pressed and prepared for spinning. It was then spooled, dressed and handed in, reeled and finally woven.

Under the watchful eye of the boss weaver, the cloth came quickly from the loom, and was then passed into the finishing room, where it passed respectively through the process of fully picking, extracting, drying, shearing, pressing and general finishing. All in all, the cloth was subject to eighteen distinct and necessary processes of manufacture before reaching the weaver's hands.

About ten o'clock the cloth was given to the tailor, who, in two and one-half hours, finished the suit, with every button in its place, and fit, style and workmanship of the best order, at the residence of Thomas Kitson.

TRACTIONS TO CHURCH AS SUBTRACTIONS FROM WORSHIP.—Church-going itself every Christian will rightly consider an invaluable aid to the right development of the spiritual life. . . . But just because of its high and unique place in religious regard, does it drive men from time to time to enquire how the church is really ministering to the spiritual health of the immense religious community which looks to it as its foster mother. The danger consists essentially in the deputy-worship or deputy-worship inseparable from church and chapel ministrations. One man is set apart to prepare a certain amount of spiritual truth for the rest. But if all one's truth is derived from the church, the faculties for receiving truth are not only undeveloped, but one's whole view of truth becomes distorted. . . . Our churches overflow with members who are mere consumers. Their interest in religion is purely parasitic. Their spiritual exercise is the automatic one of obedience, the clergyman being the one who depends on every Sunday for at least a spiritual supply.—*Drummond.*

FOR "THE FRIEND."

Items Concerning the Society.

Eastern Quarterly Meeting in North Carolina held at Cedar Grove in the town of Woodland, Second Month 22nd, 23d and 24th. The meetings were largely attended, and proved to be a successful season. Minutes were read for Persis Holland and Jesse Mekeel, and returning minutes were read them on behalf of the meetings, there

being full unity felt and expressed. The presence of other visiting Friends was also noted on our books.

The Friends from New York came into the limits of this Quarterly Meeting on the eleventh of First Month and left Second Month 25th. They spent about ten days in the limits of Piney Woods Monthly Meeting in Perquimans County. During their sojourn in North Carolina they have been in nearly one hundred homes, and as the writer has been with them the most of the time, he can testify to the entire satisfaction that has been manifest throughout their visit, and that they have left behind them many kind friends, who desire that their return to their homes may be with sheaves of peace.

From the ancient records of the religious Society of Friends in these parts, it appears that a few Friends settled in the Albemarle district of North Carolina, now Perquimans County, about the year 1660. They probably came to North Carolina for their religious liberty, as laws were enacted against the Quakers in Virginia and North Carolina about this time. The gospel and the doctrines of this Society were here freely preached, and there was a rapid increase to the Society both by conviction and immigration.

William Edmundson came through eastern Virginia and North Carolina in 1672, and George Fox a few years later. Monthly Meetings were established in Albemarle district as early as 1680. The first Quarterly Meeting was held at the house of Henry White in Perquimans County, Fourth Month 4th, 1698. The first Yearly Meeting held in North Carolina was the last First-day in Seventh Month, 1698, at the house of Francis Toms, and Second-day following was set apart for business.

There were several large meetings established in Perquimans and Pasquotank Counties, and the Yearly Meeting continued to be held there for about one hundred years. Afterwards it was held in the western part of the State. Owing to the eastern part being a slave district a great many Friends emigrated west to Ohio and Indiana and the numbers became very much reduced thereby. In consequence many meetings were discontinued, and for a great many years there were only two meetings that constituted Eastern Quarter, namely, Piney Woods and Rich Square. Since the war of the rebellion, two new meetings have been established, one in Perquimans County and one in Northampton County at Woodland. These four Preparative Meetings form two Monthly Meetings, Rich-Square and Piney Woods, and have a membership of about six hundred, the larger portion being young people. The Quarterly Meetings are held as follows: The last Seventh-day in Second Month at Woodland, and the last Seventh-day in Eighth Month at Rich Square, at Piney Woods the last Seventh-day in Fifth and Eleventh Months. The distance between these Monthly Meetings is fifty miles, which makes it often very difficult to get to the Quarterly Meeting, as it is reached by private conveyance, there being a wide river to cross on a ferry boat and several miles of water to pass over, sometimes coming into the buggies. But notwithstanding all the difficulties, the distance, etc., this journey is performed four times every year by many Friends, sometimes from forty to sixty. And we have no account on record, as far back as the origin of this Quarterly Meeting, which was over two hundred years ago without evidence that it has been represented by some of the members of both Monthly Meetings, even during the rebellion, when it had to be reached on foot and the river crossed on canoes. During the various separations that have taken place in the Society of Friends, there has never been one in North Carolina Yearly Meeting. And we have cause to be thankful to our Father in heaven that most of the members of Eastern Quarter are still loyal to the original doctrines and testimonies of Friends, and hold their

meetings both for worship and discipline, according to the long established custom and practice of the Society. B. P. B.

GEORGE, N. C.

*Immigration of the Irish Quakers into Pennsylvania, 1682-1750, with their Early History in Ireland, by ALBERT COOK MYERS, B. L., Member of the Historical Society of Pennsylvania, Author of "Quaker Arrivals at Philadelphia."*

In this work is presented a feature of the immigration into Pennsylvania hitherto overlooked by historians of the State. While it is true that a large part of the Quaker settlers on the Delaware came from England and Wales, it is also true that a considerable and important body of them were immigrants from Ireland, who took a prominent and useful place in the affairs of the Province and produced such statesmen as James Logan, President of the council and Governor; Thomas Holme, Surveyor General, and others eminent in the Provincial Council and Assembly. The Irish, or more properly the Anglo-Irish and Scotch-Irish Quakers, settled in all of the early established counties of the State, but particularly in the city of Philadelphia and in what are now the counties of Chester and Delaware, the township of New Garden in Chester Co. being settled almost entirely by them. The descendants of these settlers, now numbered by the tens of thousands, have scattered to all parts of the Union, and are among the most valued and influential of our citizens.

The materials for this volume have been carefully and systematically collected from widely scattered sources and from rare books and manuscripts, many of which are not readily accessible to the public. The author has made use of the Friends' Historical Library of Swarthmore College, the largest collection of Friends' books in America; the two Friends' and other Libraries in Philadelphia; various public and private records of the State, and of the three original counties, Philadelphia, Bucks and Chester, and the large and exceptionally valuable collections of the Historical Society of Pennsylvania. He has carefully examined the manuscript records of all the Monthly Meetings of Friends established in Pennsylvania prior to 1750, for data bearing on the subject of the immigration.

During the summer of 1900 he investigated the Friends' records of the Province of Ulster, in Ireland, and those collected in Dublin, and made researches at the Bibliotheque Nationale in Paris; at the British Museum; at Friends' library of Devonshire House, London, probably the largest collection of Friends' works in the world; at the Bodleian Library of Oxford University; and at the Public Record office in Dublin.

Part I has four chapters on "The Planting of Quakerism in Ireland;" Part II, five chapters on "The Migration of Irish Friends to Pennsylvania;" Part III, four chapters on "The Irish Friends in Pennsylvania. An appendix gives a list of Friends who came from Ireland, with genealogical notes, followed by a bibliography and index.

Many ancient documents and letters written by the early settlers are now printed for the first time. The book will be issued soon, as an octavo of some two hundred pages, limited to three hundred copies. The illustrations will be reproductions of old manuscripts, portraits, meeting-houses, etc. Price to those subscribing now, \$2.50, by mail, \$2.70. Subscriptions should be sent to ALBERT COOK MYERS, Swarthmore College, Swarthmore, Pa.

If "Barclay's Apology" is sound, let us attend to it as one of our standards. Study one of his propositions this year, and I believe those of us that will be spared to come together again in our annual gathering, will find more unity, more courage to declare for our Society, more confidence and earnestness for the dissemination of those truths for which our people contended and suffered, with

a belief that those teachings are needed to-day in the churches.—*Joseph Harrison, in The Interchange.*

Henry T. Outland and Abram Fisher, of Rich Square Monthly Meeting, North Carolina, have been granted minutes for religious service, the former within the limits of his own Yearly Meeting, the latter to attend Philadelphia, New York, New England and Canada Yearly Meetings.

Mary B. Test, a minister, has reached Philadelphia, being liberated by Hickory Grove Quarterly Meeting, Iowa, to attend the coming sessions of Philadelphia, New England and Canada Yearly Meetings.

#### SUMMARY OF EVENTS.

UNITED STATES—A despatch from Washington of the 6th, says: The enactment of the Diplomatic and Consular Appropriation bill has placed at the disposal of the State Department a sum of money for the acquisition by purchase of Legation premises for the United States-Legation at Peking. Therefore, Secretary Hay has instructed Special Commissioner Rockhill that he is permitted to proceed immediately to consummate the purchase of a suitable tract of land. With the exception of Great Britain, which owned its own Legation premises in Peking before the Boxer outbreak, it is believed here that the United States will be the only foreign Power which will have paid cash for every foot of ground in its Legation compound.

Special Commissioner Rockhill, in accordance with instructions given him by Secretary Hay, has submitted to his colleagues the plan of this Government for the settlement of the indemnity question. This contemplated an agreement upon a lump sum as the indemnity to be demanded of the Chinese and its distribution by the Ministers among the Powers. In case of failure to agree, the distribution shall be made by The Hague Court of Arbitration. All the diplomatic representatives in Peking have approved the principle of the American proposal, but they say they have no instructions to act upon it.

The U. S. Senate adjourned on the 9th after a session of six days.

It is understood in Washington that the declaration of Congress as to relations with Cuba was intended to be a final disposition of the matter, and that the military occupation will continue until Cuba accepts its conditions or until Congress otherwise directs at its next regular session.

The surrender of jurisdiction over the Isle of Pines on the south coast of Cuba is one of the demands now made upon Cuba. By the pledge of Fourth Month 20th, 1898, the United States solemnly proclaimed to the world that it would not exercise any "sovereignty, jurisdiction or control over said island, except for the pacification thereof." That "completed" it promised to leave "the government and control of the island to its people."

There are more than 700 islands off the southern coast of Cuba, the largest of which is the Isle of Pines. It has a population of about 3000. Under the Spanish dominion it formed an integral part of Havana Province and was so designated in Government maps. While the treaty of Paris does not specifically refer to the Isle of Pines, nor to any of the hundreds of islets off the Cuban coast, as parts of Cuba, the Cubans have continued to recognize them all as Cuban territory and as a portion of the future Cuban Republic, whose Constitution has just been drawn.

Not one-twentieth of the arable soil of Cuba is said to be under cultivation, and with its great resources it could support forty to fifty millions of population.

The annual report of the Board of Indian Commissioners expresses a confident view of the Indian situation, and says that the policy of justice pursued by the Government and the better knowledge of the power and resources of the Government of the United States which now prevails among all the Indian tribes will render improbable any renewals of serious rioting and attempted war on the part of the Indian tribes. It recommends the breaking up of the Indian trust funds into individual holdings, and the fixing of a date at which these holdings shall be paid to the Indians entitled to them. It is urged that Indian children be placed in the public schools of the States and Territories wherever it is practicable.

The Executive Committee of the National Afro-American Council, lately holding its annual session in Washington, has issued a circular appealing against the disfranchisement of their race, particularly in Louisiana; calls the earnest attention of the public to the alarming encroachments of the contract system upon the labor and liberty of American citizens, and demands the immediate repeal of all pro-slavery contract labor laws. Appeal is

made for a trial by jury for every person charged with crime; for swift and certain punishment of the guilty by due process of law.

Carrie Nation has entered upon the publication of a newspaper entitled "The Smasher's Mail."

The Prohibition State Convention in Michigan, by an almost unanimous vote, refused to endorse the work of Carrie Nation in smashing the saloons in Kansas.

A despatch from Columbia, S. C., of the 7th, says: The Grand Jury of Anderson county to-day made its report to Judge W. C. Benet, and declared that a practical enslavement of negroes has been conducted in that county. The presentment was prepared by a special committee which visited the convict stockade camps in Anderson county, and found confined therein negroes guiltless of any felony, but undergoing a term of servitude under voluntary contracts, which they had signed in partial ignorance. The presentment of the Grand Jury, it is believed, will put an end to this practice, which is conducted in no other county in the State.

The mileage of railways in the United States Sixth Month 30th, 1900, is stated to have been 190,406 miles. In 1861 there were but 31,286 miles in operation.

It is said that a careful estimate had shown that there are 700,000 Jews in the United States.

A severe storm, attended with a heavy rainfall on the 10th inst., has done great damage in Wisconsin, Illinois, Pennsylvania, New York State and Delaware by freshets and high winds.

There were 495 deaths in this city last week, reported to the Board of Health. This is 43 less than the previous week and 16 less than the corresponding week of 1900. Of the foregoing, 264 were males and 231 females: 77 died of consumption of the lungs; 88 of inflammation of the lungs and surrounding membranes; 9 of diphtheria; 17 of cancer; 14 of apoplexy, and 7 of typhoid fever.

COTTON closed on a basis of 9 $\frac{1}{2}$ c. per pound for middling uplands.

FLOUR.—Winter, super., \$2.25 to \$2.50; Pennsylvania roller, straight, \$3.25 to \$3.45; Western winter, straight, \$3.40 to \$3.60; spring, straight, \$3.65 to \$3.90.

GRAIN.—No. 2 red wheat, 77 to 77 $\frac{1}{2}$ c.  
No. 2 mixed corn, 44 $\frac{1}{2}$  to 44 $\frac{3}{4}$ c.  
No. 2 white oats, clipped, 33c.

BEEF CATTLE.—Best, 5 $\frac{1}{4}$  to 5 $\frac{1}{2}$ c.; good, 4 $\frac{1}{4}$  to 4 $\frac{1}{2}$ c.; medium, 4 $\frac{1}{4}$  to 4 $\frac{3}{4}$ c.

SHEEP AND LAMBS.—Choice, 4 $\frac{1}{2}$  to 4 $\frac{3}{4}$ c.; good, 4 $\frac{1}{4}$  to 4 $\frac{1}{2}$ c.; common, 3 to 3 $\frac{1}{2}$ c.; spring lambs, \$4.50 to \$6.50.

HOGS.—Best Western, 7 $\frac{1}{2}$  to 8c.

FOREIGN.—The German commander in China, Count von Waldersee has been appealed to, by order of Li Hung Chang as follows: "If it be possible, let there be no more expeditions. Give permission to the Chinese troops to remain within ten miles of the allies for the purpose of preventing 'boxers' and robbers. Direct the allied troops, while searching for and punishing robbers and 'boxers' to ask assistance of the Chinese officials. Prevent native Christians from making extortionate claims, which the missionaries help to enforce." The reply of Count von Waldersee was to the effect that his actions would be governed by circumstances.

A despatch from Peking says that Count von Waldersee stormed a gate of the Great Wall of China, 80 miles west of Pao-Ting-Fu, on the 8th instant.

Russia denies that it has concluded, or was engaged in concluding, with China, a convention or permanent arrangement which would give Russia new rights and a virtual protectorate over Southern Manchuria, and states her occupation of Manchuria is only temporary pending the present negotiations. This denial is not accepted as entirely satisfactory by the Powers. It is said, however, that it is likely the Powers will not oppose the schemes of Russia.

Out of a population of 36,200,000 in Great Britain and Ireland there are said to be 1,003,005 paupers, who are supported at an expense of nearly \$67,000,000 annually.

A circular announcing the excommunication of Count Tolstoi by the Orthodox church in Russia has been published. It charges him with "anti-Christian and anti-ecclesiastical teachings."

A telegram from Palermo, Sicily, of the 10th says: "A strange phenomenon is now being witnessed here. Ever since last night a heavy red cloud has extended over the city, the sky being a deep red color. The rain now falling resembles drops of coagulated blood. This phenomenon, which is called the 'bloody rain,' is attributed to dust from the African deserts, transported by the heavy south wind now blowing. The phenomenon extends also over Southern Italy. At Rome the sky is yellow, and at Naples a rain of sand has fallen, the heavens being dark red."

On the morning of the 9th a very strong shock of earthquake were felt in Lima, Peru. It was accompanied by extremely loud and prolonged subterranean noises. Many walls of houses were cracked.

According to the census returns the population of Central Provinces of India has decreased 1,100,000, to famine.

Judge Taft telegraphed on the 3rd instant that progress had been made in the pacification of the Philippines, and that anxiety for provincial government everywhere apparent, and satisfaction with the adopted was manifested. On the other hand cable reports of operations confirm the reports of persons who have come from the Philippines, that the American forces even in Manila itself, possess only the ground they stand on.

The provisions of the Spooner amendment regulating trade in the Philippines have caused much disappointment among those interested in lumber, mines and lands.

It is expected that the surrender of General Botha the forces under his command will soon take place, and the other Boer armies will remain in the field.

The Emperor of Germany was severely injured by a blow from a piece of iron hurled at him by an epileptic workman, but his condition is not serious.

Several Hungarian villages have been isolated by floods. All along the banks of the Danube and its tributaries great damage has been done. The bitter cold driving wolves from the Carpathian Mountains to the villages below. They have killed twelve persons during the last few weeks.

#### NOTICES.

##### Friends' Library, 142 N. 16th St., Phila.

The following new books have been added to the Library:  
DYER, H. S.—Pandita Ramabai, the Story of her Life.  
GEDDIE, John—Romantic Edinburgh.  
LATIMER, E. W.—Last Years of the Nineteenth Century.  
MORLEY, John—Oliver Cromwell.  
NOBLE, Edmund—Russia and the Russians.  
ROSEBERY, A. P. Lord—Napoleon, the Last Emperor.  
SLOCUM, Joshua—Sailing Alone Around the World.  
SPARKS, E. E.—Men who Made the Nation.  
WISE, J. S.—End of an Era.  
ZWEMER, S. M.—Arabia; the Cradle of Islam.  
Open on week-days from 11 30 A. M. to 2 P. M. and from 3 P. M. to 6 P. M. Also from 7 P. M. to 7 45 P. M. on the evenings on which Friends' Institute Lyceum meetings are held.

##### Tract Association of Friends.

The annual meeting of the Association will be held in the Committee Room of Arch Street Meeting-house on Fourth-day evening the 27th instant at 8 o'clock. Reports of Auxiliary Associations and an interesting report of the managers will be read. All are invited to attend.  
HENRY B. ABBOTT, Clerk.

##### Public Meeting, Lansdowne, Pa.

A meeting for worship is appointed by authority of the Chester Monthly Meeting, Pa., to be held in the meeting-house at Lansdowne, Pa., Fifth-day evening, the 10th inst., at eight o'clock. This is the last of this series of evening meetings.

WANTED—A young woman Friend as mother's help to assist with light housework in family of three, in city. Address E. R. R. BRINTON, Timicula, Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the general committee will be held in Philadelphia on Fourth-day Month 22nd at 10.30 A. M. A meeting of the Committee on Instruction will be held at the same place at 9 o'clock A. M.  
WM. B. HARVEY, Clerk.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to  
WILLIAM F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to  
EDWARD G. SMEDLEY, Superintendent.  
Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will leave Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when required. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph West Chester, Phone 114-X.

EDWARD G. SMEDLEY, Principal.

DIED, on the eleventh of Second Month, 1901, at home near Chester Hill, Ohio, ELIZA SMITH, widow of late Thomas K. Smith, in the eighty-fifth year of age, a beloved member of Chesterfield Monthly Meeting Friends.



# THE FRIEND.

A Religious and Literary Journal.

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## Labor and its Waste.

Human society requires very much work of men and women which Divine authority does call for. Much labor is put forth which is wasteful of our vital energies, as it is ignominious or enslaving.

We believe the Master will give to us His strength for all daily duties. But the things that are not duties are left to be done by our own strength, in the exhaustion of which "even the youths shall faint and be weary," or the young man may even "utterly be weary."

This might not be the case were our strength reserved for duties only, and not wasted in following our own heady ways outside of duty, outside the Divine calling and blessing, or in the indulgences of self-love, self-indulgence, or in the gratification of social wants "which war against the strength of youth."

The difference between a strength-gathering man and one prematurely prostrated or dissipated, is often the difference between a man whose steps being ordered of the Lord, "keeps his gift," and one who busies himself outside of his own duty. It is the privilege of the former to find that "as his days, so shall his strength be," it is the weakness of the latter that he can merely draw upon his natural strength while they last.

We have believed there are many items in the daily work of modern life with which "God is well pleased." We cannot believe He prizes such departure from simplicity and indulgence for so much sewing and running after fashionable suits of apparel, so much setting up houses in bric-a-brac disorder and finery, so much feasting and do not live; so much feeding the lust of the eye, more than the needs of nature; so much study,

and so many studies, for the pride of life rather than for the glory of God; so many entertainments that leave people no better than they found them; so much business enslavement of soul to grab money as game rather than as a need; so much struggle to keep in with society rather than "labor to enter into that rest" which comes by being conformed to the Divine will. Abandonment of our manifold superfluities would emancipate many heads and members of families from a large share of that compulsory labor which grinds rich as well as poor, and it would leave time for those well-ordered activities of body, mind and spirit, in which we would be blessed and made a blessing.

We may depend on the Lord to strengthen us in the discharge of our true duties. But many of our so-called duties are self-imposed, or for artificial needs, or in bondage to modes and maxims of the world. Therein will a man rob God of time and strength due to Him, and yet pretend to ask Him to be his strength in duties to a tyranny of man-made gods which society, business, or trifling is running after.

A restoration to the Divine harmony is much wanted in our day, for the saving health of body, mind, and soul. The declaration "I do always the things which please Him," as it was the maxim of the Author of the saint's faith, so it is the maxim of the saint's rest, and of the saint's labor, which is rest because it is harmony.

We are beginning to hear the cry of oppression, because two years of the game of war has raised the average annual tax at twenty-five dollars to be exacted of every family above what it was taxed before. But the social and the lustful taskmaster of artificial wants and needless toils, serves his warrant at every man's door for the major part of his earnings. This adds several hours per day to his term of compulsory or mercenary labor. And the same lusts which are responsible for this taxation, are declared by the apostle James to be the spring and source of war.

Not that labor is an evil. It is a means of good. But we wish it converted to God, and not to waste. We wish it redeemed from slavery and employed in things of a higher life. We wish it to be building up more character and fewer perishables. There is ample exercise for all our powers in things that are duties under the Divine will. The grace of being so

led by the Spirit of God as to be sons and daughters of God will keep us in the line of duty and harmony with Him. Our Quaker rule would settle the question of life-spending in "laboriously doing nothing," as it would settle all other abuses—namely, "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh," "the lust of the eye," nor "the pride of life."

"Wherefore do ye spend your money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness" (Isa. lv: 2).

Instead of being conformed unto the exactions and tyrannies of the world, "Come unto me," says the Saviour, "all ye that are weary and heavy-laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

THE DIVINE EXCHANGE.—On receiving the following extract from the autobiography of Thomas Story, the *British Friend* says. "We gladly give it a place in our columns, and remind our readers that the autobiography commences in 1686 and ends in 1735. Thomas Story appears to have come out from the Anglican Church and joined Friends more from inward conviction than from the teaching of men. He traveled extensively in the British Islands, also in North America and in parts of the Continent. His writing and preaching was largely doctrinal, sometimes controversial in the spirit of the times and in defence of spiritual truth. He was a well-educated man of considerable intellectual ability. The extract is called

## THE DIVINE EXCHANGE.

He called for my life, and I offered it at his footstool;  
But He gave it me as a prey with unspeakable addition;  
He called for my will, and I resigned it at his call;  
But He returned me his own in token of his love;  
He called for the world, and I laid it at his feet, with the crowns thereof;  
I withheld them not at the beckoning of his hand.  
But mark the benefit of exchange! For He gave, instead of earth, a Kingdom of eternal Peace,  
And in lieu of crowns of vanity a fadeless crown of glory.—*Thomas Story.*

Concerning the Doukhobortsi.

A letter from Rose M. Osborne, under date of Second Month 25th, 1901, tells of having received a letter from the village of Kirilovka No. 1, asking her to transfer their message of thanksgiving to the beloved ones who sent them sheep and wool, and also their desires for the blessing of the Lord to be afforded. They also ask for medicine like some previously sent. This letter was signed on behalf of the villagers by Ivan Minanichen.

She further says that there are several cases of sickness in the hospital, at Winnipeg; one of them a case of blindness of three years' standing, for which there is promise of a cure.

From First Month 7th, 1899, to Twelfth Month, 1900, seventy-eight Doukhobors have received free treatment in the General Hospital at Winnipeg. The Report for the year states that the number of beds in all departments is two hundred and twelve. The number of patients treated last year two thousand six hundred and forty-nine; in the out-door department there were one thousand four hundred and thirty-five consultations, and nine hundred and fifty-three visits to the sick by the District nurse. The Government allows thirty-seven and one-half cents a day for each patient, and the city of Winnipeg \$10,000 a year; donations last year from other sources, four hundred and seventy-two dollars and six cents. The Board of Directors, however, find the present ordinary sources of revenue insufficient to maintain the hospital, and make an appeal for subscriptions to meet present deficit and to maintain efficiency.

Another letter was enclosed in that from R. M. O., of which the following is a fac simile:

Winnipeg  
1901.

25 February  
- Josef S. Elkinton.

Dear Brother  
I send you my greeting  
and all my brother  
Doukhobor greeting  
I go to school three months  
and I help my my  
brothers to saw wood  
We earned 30 dollars  
and now we will buy a  
plow and a cow for our  
village.  
I hope you will visit our  
village some time my village  
is Terpenia Rosthern.  
Sistrizma helps me slash  
her russian word: brother  
gregory Chernoff

[FAC SIMILE OF LETTER.]

Note. The writer is seventeen years of age. He walked from the village of Terpenia in the Rosthern District in Saskatchewan to Winnipeg (a distance of several hundred miles) his desire being great for schooling. He works between times with his brother. The Russian word Sistrizma means sister.

Considerable interest has been awakened in Toronto and elsewhere, by the accounts pub-

lished by Nellie Baker, who accompanied Eliza H. Varney last summer to the colonies, as also what has been published by May FitzGibbon who has also been in the colonies two successive summers. On her last trip she was accompanied by Emma A — as interpreter, she being employed by the Government. The following extracts are taken from the account of her last visit:

“Katusha! Katusha” called many voices, in response to the enquiries of Emma A —, at the charmingly situated Doukhobor village on the banks of the Assiniboine, far off in the great prairie of Northwestern Canada; and in a few minutes I saw my traveling companion and interpreter locked in the arms of a stalwart Doukhobor woman, whose exclamations of “Mille, mille, zdrazistizi,” (Dear, dear, a thousand welcomes), conveyed to me the fact that she was more than delighted to welcome her late mistress. For Emma A — had employed her for some time, during the period when the Doukhobortsi were passing through Winnipeg on their way to the tracts of lands assigned to them in Assiniboia and Saskatchewan.

It was indeed a charming village where we proposed staying for a few days' rest, before starting on our journey through the remainder of the Doukhobor settlements. It was well called “Proterpevshe” (or “Endurance”) for the people have gone through many hardships, both in their own country and in the first few months of settling in this new district. There was no room in Katusha's house, which was full to overflowing, so we were ushered into the largest house in the village, owned by one Simon Poitchin, where the family were not quite so numerous, and our host prided himself on being able to speak a little English. We were no sooner seated at the small square table with a movable top, which does duty as a dining table, than an exceedingly well-mannered man of about sixty years was ushered into the room, and presented to us, the last new comer from Siberia. His snow-white hair and beard made one at first imagine he was a much older man than our host said, but when we learned that he had spent thirteen months in irons, in a filthy prison, the reason for Gregory Chersinkoff's deeply-lined face and snowy hair became apparent.

In front of one of the white-washed houses, with its sod roof covered with a marvellous growth of prairie sunflowers, a small circle of children were gathered round a tiny fire, built in the side of the bank. At first I thought that they were playing some game, as I watched the tiny hands tightly folded in their gayly colored aprons, while they sat singing and chatting together. After sitting for some time among the little lads and lasses, I found that the reason for this gathering was the enjoyment of crunching between their dazzlingly white teeth the wheat gleaned from the harvest field that had been reaped that afternoon, and the children always made a little festival of this occasion, and sang hymns of praise to the “Master of the harvest field,” whose Hand could give or withhold.

As the twilight deepened, the cottage windows began to show gleams of light, and merry voices came from the open doorways, showing that the day's work was ended. The long village street leading down to the river bank be-

came an animated scene as the horses of the village community were driven from their great stable to the river for water, and not far from where we were seated, a sort of “corral fenced in the cows, which were also generally property. Six or seven women carried great wooden pails, made out of a solid piece of log to the enclosure where the milking was done. The distribution of the milk was rather curiously arranged, for fifteen families had the cow for one fortnight, and the remaining number of households waited for their turn the following night. The invalids never suffered by this arrangement, for by common consent they were always included in the “milk ring. We found this the case in all the villages where perfect community life existed, but here at there among the many villages we pass through, there was not a perfect community and before many months have passed it is more than likely that many of the villagers will have taken up separate homesteads on their own account. The village granary, which contains not only the newly reaped grain, but the flour supply as well, was open to all comers, including the family whose bread-winner was dying of consumption.

The width of the village streets always struck me as peculiar, and when I enquired the reason, the answer given showed that these general peasant people were not without their ambitions. “When we are stronger (that is, better off), we will build better homes; these are the back apartments of what will be very good homes.” They are exceedingly skillful builders, and I noticed all the living rooms gave one a sense of space, due rather to the niceness of proportion than to their actual size.

After a perfect mountain of bread and the last ladle of soup had disappeared, and the children and old people had given thanks for the really excellent meal they had disposed of, the women began to bring out from the chests under the divan, clean white curtains with the colored flowers, and daintily frilled edges. These they quickly hung up before the great divan, by means of a pole fixed in the ceiling for the purpose, and then began the process of bed-making. First of all a great sheet of grey felt, thick and soft, was laid on those poplar logs we have such good reason to remember. Then came a “curtailed” feather which reached only about three feet below the great square pillows. The bolsters were composed of numerous sheepskin coats piled up at the head of the couch, and on top of these crimson cushions were laid, and then the entire structure was covered with a great leather sheet edged with insertion and lace, of knitted linen thread. As a coverlet, a brilliant crimson and blue wadded quilt was laid over the imposing erection. I feebly protested at trying to sleep at an angle of forty-five degrees, but it appeared that the Doukhobor idea of doing honor to a guest was to let him, or her, sleep as nearly as possible in a standing position, and the greater the number of pillows the greater the honor conferred. The women of the family shared our divan, but not a particular heap of bedding, and when the sheet was put out, I began a bombardment of sheepskin coats, much to the amusement of Emma A —. When the morning came, I was to see that they had been utilized by our hostesses, who had, dear souls, given us all

lows and coverlets the house contained. Her night's repose had been a pleasant one, and we awoke to the experiences of another among the Doukhoborts, with a novel interest and lively expectation.

Thirty dollars has been received from an unknown hand for the relief of the Russian exiles, which has been handed over to the Treasurer of the Committee for the Relief of the Doukhoborts.

J. S. E.

FOR "THE FRIEND."

**Communion with God a Cure for Loneliness.** There is no loneliness like that which accompanies human sorrow. The gentle, persuasive sympathy of friends cannot dissipate communion with nature cannot shake off pall; resource to intellectual activity cannot diminish its heaviness; and the allurements of the world or of the secular life tend rather to emphasize it. But the loneliness is more bitter and poignant when the sorrow that causes it results from the loss by death, and irritation from all which had constituted a happy family circle, a breaking up of a home where sweet companionship was enjoyed, and a person is left alone.

The supreme cure for heart loneliness is communion with God; and it seems at times especially by means of the loneliness which sorrows bring us to do we come to appreciate the value and real meaning of intercourse with our Heavenly Father. At such times we may have a deeper knowledge of his purpose, and a clearer conception of our relation to that purpose, and out of which may come a more devoted devotion to the service of our Lord and Father. It requires loneliness sometimes to convince us that we need to call upon that Father, which alone can be looked unto in all our needful times.

Third Mo. 2nd, 1901.

**THE BIRDS OF CHINA.**—Very early in the world's history the nations of the West recognized that China produced certain things which were unmatched and unknown elsewhere, but which were really the living treasures of the country. They did not find their way elsewhere as soon as the silk and the tea. How eager those merchants were to find the sea passage to China were to be seen over these fine birds is shown by the very early date at which they were taken on board ship. Vasco da Gama only found the way to round the Cape in 1497. Sixteen years later the Portuguese had acclimated the ring-necked pheasant, the Far Eastern form of our common pheasant, in the Island of St. Helena, and probably General Cronje will have the pleasure of dining off the descendants of the bird then "planted," for they thrive greatly. They are used to feed another set of rebels and malcontents that the pheasants were sent there. General Lopez, who deserted from the army at Albuquerque at Goa, was exiled and banished to a number of negroes to St. Helena, and supplied with "roots, seeds, poultry and pheasants." When the Elizabethan explorer, Cavendish, visited the island in 1588 he found the ring-necked pheasants in great abundance. In 1875 they were still very numerous, and did not in any way altered in plumage from the indigenous stock of North China. Recently the same bird has almost replaced our common quail. America has also imported it, a form which Chinese immigration which is highly popular.

A list of nine States was recently given in which the Chinese pheasants are thriving and increasing, often with State aid and protection. In Oregon it is said that the golden pheasant is also established in a wild condition.—*Spectator*.

FOR "THE FRIEND."

### The Attainment of Saving Knowledge.

"How knoweth this man letters, having never learned?"

Jesus answered them, and said "my doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself (John vii: 15, 16, 17)."

Christ gives us a very plain way to come at the true knowledge of doctrine, simply by doing the will of Him that sent him. So the first step in gaining the knowledge of doctrine is to do the will of God. And how shall we know what his will is?

The answer is plain, even by heeding that of God born in every heart, even that breath of Divine Life which was first breathed into Adam and made him "a living soul," and which Life is quickened and raised into dominion in every soul that is open to receive the promised "Comforter," whom Christ told his disciples he would pray the Father to send, "Even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him, but ye know Him; for He dwelleth with you, and shall be in you" (John xiv: 17).

And Christ further tells his disciples in regard to this Comforter, the Holy Spirit, whom the Father would send in his name, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Paul says, "For the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (1 Cor. ii: 10, 11). So we see that the knowledge of doctrine, "whether it be of God," is obtained by "doing his will," and the knowledge of his will is obtained by following the teaching of the Holy Spirit. Man may by his own understanding judge whether the doctrine taught by another as the doctrine of Christ is according to the letter of Scripture yea or nay, but he requires a deeper knowledge to know whether the doctrine as it comes through instrumental means is of God or not. This knowledge is reserved for those who do his will. So we may see the necessity of every one knowing Him for themselves, and this saving knowledge comes through the enlightening influence of the Holy Spirit, the one saving light of Christ. Paul says, "No man can say that Jesus is the Lord, but by the Holy Ghost." It is through the transforming power of the Holy Ghost operating upon the heart that man is brought to know and own Jesus as his Lord. So it is to this individual, inward work that we should turn our thoughts away from a curious seeking to comprehend Divine mysteries which the intellect, unaided by that Divine and saving Light which opens and reveals to those who do the Father's will, can never be able to comprehend. There are mysteries which the Father hides "from the wise and prudent and reveals them unto babes; even so, because it hath seemed good in his sight." And there are

mysteries revealed unto the babes which they have no power or language to convey to others. Man with all his wisdom can not know God. The Apostle might also have said: Man by his wisdom cannot even know man; we are a mystery to ourselves, body, soul and spirit, united in one living mystery, we know we are; but what more to do we know. So far as preaching or teaching others the way of salvation is concerned, the Apostle Paul has left us a good example where he says, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. 1, 21, 22, 23, 24). The Jews stumbled at the idea of any benefit coming from a crucified Christ, their views were outward, they were depending on the personal coming and reign of Christ as an earthly king to deliver them from the Roman yoke. And the Greeks were so wise in the wisdom of the world that a Christ crucified being still a living Saviour, was, to their wisdom, foolishness. But though the Jews stumbled and the Greeks thought him foolish, Paul preached and wrote on still the same, not changing to please either class the doctrine given him to hold forth. And though we may be different from those Jews and acknowledge the Christ who suffered without the gates of Jerusalem as the promised Messiah, yet if we stumble at the preaching of a crucified and living Christ who in spirit has appeared a "second time without sin unto salvation" in the heart of every believer, and fail to realize that it is the inward as well as the outward work, the second, as well as the first coming, we are to look to for salvation, we shall surely fail to realize him as our Saviour. "What God hath joined together let no man put asunder." The outward and inward work joined together in order for man's salvation to the very ends of the earth.

What shall we say of those Greeks to whom the preaching of a crucified Christ was foolishness? Why, the foolishness in them, not in the doctrine which Paul preached. It is to be feared that what was foolishness to those Greeks, is still foolishness to many in this our day, yet that wisdom "which confounds the wisdom of the wise and brings to naught the understanding of the prudent" is secretly at work as a hidden leaven operating gradually, but surely, upon the whole lump. The crucified, yet living Christ, whom Paul preached, is still preached both immediately to the individual heart, as well as by his feeble instruments. But as Paul said in writing to Timothy, "Without controversy, great is the mystery of godliness, God was manifest in the flesh, justified in the spirit, seen of angels, preached to the Gentiles, believed on in the world, received up into glory." Yet this preacher of "Christ crucified," who is to "all them that believe, Christ the power of God and the wisdom of God," leaves the mystery where it is, without seeking to expound it to Timothy. "The secret things belong unto the Lord our God, but those things which are revealed belong unto us and our children forever, that we may

do all the words of this law" (Deut xxix: 29). As under the law "those things which were revealed" were for the people, so under the Gospel dispensation it is the things which are revealed that are for us whilst the "secret things belong to the Lord our God." And if secret things were left with Him to whom they belong and the restless mind of man was satisfied with what might be revealed to him through "Christ the power of God and the wisdom of God," what labor might be saved. He is "the way, the truth, and the life, and no man cometh to the Father but by Him." Whoso entereth not in by Christ the door, but climbeth up some other way, is declared by Him to be a thief and a robber. And why should any seek another way than by Christ the open door, when He has said, "By me if any man enter in, he shall be saved, and shall go in and out and find pasture." O, blessed and happy experience! but there is a spirit at work in this our day which is seeking some other way than by Christ the open door. This is a thieving spirit seeking to rob Him of his due. The choice is left with us whether we enter in by Christ the open door to salvation, or whether we keep on climbing and reaching up in the wisdom of this world to be branded in the end as thieves and robbers.

Dear Friends, fellow-professors of the same household of faith, whether of the aged, the middle-aged or the youth, the times call loudly for us to hold fast our integrity and allegiance to the profession of our faith, having our zeal tempered at all times with the love of Christ which suffereth long and is kind. We need to cherish an earnest exercise of spirit with and for one another, for we all need the help one of another. "Let him that thinketh he standeth, take heed lest he fall," is an injunction which will not hurt any of us to take to ourselves. It is the saving knowledge of Christ that the soul needs, and whilst literary attainments are well and desirable and helpful to a certain extent for the enlargement of the intellect, yet it is the one great Teacher, "Christ the power of God, and the wisdom of God," that can make wise unto salvation, every soul that believeth. He is the alone sure foundation, which was laid in Zion before ever the Scriptures were given forth, and well will it be for those who are established on Him in this our day of criticisms and "seeking to climb up some other way," instead of simply entering in by Christ the open door. "If any man will do his will, he shall know of the doctrine whether it be of God." Why should we not accept the gospel of Christ in its simplicity? Are we afraid to hazard our souls' salvation upon it? "To whom else shall we go?" "for He hath the words of eternal life." And what more do we want? Let us accept the gospel of Christ in its simplicity and in humility of spirit that all may be made partakers of its privileges, even to become heirs of God and joint heirs with Christ. "This is the stone which is still set at naught by the builders which is the head of the corner. Neither is their salvation in any other, for there is none other name under heaven given among men, whereby we must be saved" (Acts iv: 11, 12). T. H. W.

WEST CHESTER. Third Mo., 1901.

WORSHIP is simple and spiritual, not complex and spectacular.

FOR "THE FRIEND."

"And they shall walk with me in white, for they are worthy" (Rev. iii: 4.)

We stood around our cherished friend,  
With stricken hearts and sad,  
The silent form, whence life had fled,  
In snowy white was clad.

The dear head on the pillow lay,  
As though in slumber deep,  
And mid the sense of perfect peace,  
For her we could not weep.

The soft hair, beautiful and gray,  
Above the pallid brow;  
A sweet smile rested on her lips  
Tho' they were silent now.

Those tender eyes with beams of love,  
Have looked within our own—  
Are closed in death's long, dreamless sleep,  
Their light from earth has flown.

The voice is hushed that breathed to us,  
The welcome and the cheer.  
Her words of sympathy no more  
Can reach the human ear.

The loving heart, whose pulses beat  
With life-tide's happy flow,  
While yet the sick and suffering ones,  
It was her joy to know.

Rest covers all these promptings pure,  
To soothe another's pain.  
Whose mission is Christ's love "to live,"  
For them "to die, is gain."

The busy hands for other's needs,  
Lie passive at her side,  
And sighs of grief from troubled hearts,  
Arose, when "Dorcas" died.

The white robe folded round the form,  
Within its place of rest,  
The spirit winged its upward flight,  
To Him who loved her best.

How is it there, with our beloved?  
The changed, the glorified?  
To spirits clad in snow white robes  
The gates are opened wide.

The scenes revealed, the welcome there,  
We cannot here portray;  
The songs of that angelic throng,  
Who dwell with Christ, alway.

"They walk in white," within those realms,  
Who gain an entrance there;  
"For they are worthy"—all is "Praise,"  
Earth is our place of "prayer."

Upon the Spirit's brow is sealed—  
"The new name," softly pressed;  
Another voice, from hallowed lips,  
Proclaims the promised rest.

The human heart with human ties,  
Its work aside is laid,  
We view through tears "the garments" now,  
The hands of "Dorcas" made.

But to the eye of faith there steals,  
A sight of heavenly bliss,  
And where a sweet reward awaits  
For service done in this.

We leave her there, with other loved,  
Amid the saints in light,  
And weep because death's shadow hides  
These treasures from our sight.

Dear Heavenly Father, comfort all,  
Who mourn anew this day,  
Strengthen thy sorrowing hearted ones  
To tread life's lonely way.

The light and joy of early years,  
No more can come to bless,  
Ah! many hearts have drank this cup,  
Of grief and loneliness.

The angel of Our Father's care,  
Steals softly from above;  
A presence fills the aching void,  
And whispers "God is love."

We do live on, we know not how,  
Just bear the grief and pain;  
Their sufferings o'er—we cannot ask,  
Our loved ones back again.

'Tis sweet to feel life's fleeting hour,  
Is in the sunset glow,  
And that we have a Heavenly Friend,  
Who all our way does know.

A soothing hope, from mercy's hand,  
Is to the spirit given;  
When earth's full service here is done,  
We'll join our loved in heaven.

E. S. E.

THE GRACE OF PRAISE.—"An old gentleman who was in harmony with God and all nature—and we cannot be in harmony with his works unless we are in harmony with God—was one evening standing on a rustic bridge that spanned a clear, beautiful, laughing stream, watching the glowing heavens as the great ball of day was sinking in golden waves of glory. The wonderful love of God for himself and for mankind was so revealed to him in the splendors of that sunset, and in the resurrected life in nature around him, that his soul was filled, and tears of joy and gratitude to God streamed down his face, furrowed with many cares. Just then another old man, a neighbor, came riding by, and the old man on the bridge, noting his glowing face, said, 'What a glorious sunset!' The neighbor, with coldness and discontent in face and voice, answered, 'I think it is going to rain to-morrow.'"

These two men were alike in innocence and purity in the beginning of life. What made the difference? The latter by pampering parents or teacher, or both, had been taught to think that all things centered around self, he could see only blight to self-interests that would possibly follow the glorious sunset. How hard it was for this man to submit himself to God.

TAKE TIME TO BE HOLY.—I name the picture of Mary and Martha "Taking time to be holy." I have often heard these women preached about, and the ministers who have preached about them have preferred Martha to Mary.

I see on every side of me ministers making the excuse that they haven't time for their closets, and business men pleading the hard rushing drive of their business life as an excuse for their lack of spirituality, and women pleading that their household duties gave them no time to be alone with God.

I declare to you to-day that it is a contradiction of my heart, that if any one picture more than another needs to be set up and framed with vivid distinctness before our busy, rushing life, it is the picture of taking time to be holy. And I thank God that Jesus has come down to us and framed the picture right before our busy, fussy, rushing, anxious, over-careful life, of the woman sitting at his feet right in the midst of cares that were calling her and taking time to be holy.—Wilton Merle S. Th.

## Our Manner of Worship.

(Continued from page 247.)

MINISTRY.—All who are truly called under Christ's ministry, to be ministers of the everlasting gospel, and preachers of righteousness, must be sanctified, Divinely inspired, and gifted for that sacred work and service of our blessed Lord Jesus Christ; they must be careful that their conversation be as becometh the gospel; they must live good lives, as well as speak good words; they must be men fearing God, and eschewing evil; truly fearing God, and abating covetousness, and giving no offense in anything, that the ministry be not blamed.

I believe that Jesus Christ will neither employ wicked or corrupt persons in his sacred service of the ministry, nor afford such his presence in their preaching, whatever they pretend or profess in his name. It is Christ's faithful ministers who truly obey Him, and follow his example, that He will accompany with his Divine presence and help in their ministry and gospel testimony. It was to such He gave this great encouragement and promise, "Lo, I am with you always, even unto the end of the world;" or, throughout all ages.

What that kingly prophet David earnestly prayed to God for, in Psalm fifty-one, doth truly set forth the state and condition of the true gospel minister, whose ministry is attended with his power and presence, and thereby made effectual for the conversion of sinners unto Him, "Wash me thoroughly from mine iniquity, and cleanse me from my sin. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence, and take not thy holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will teach transgressors thy ways; and sinners shall be converted unto thee."

Now, a minister of the gospel of Christ, I believe, sincerely aim at these things, and earnestly desire of the Lord and inwardly in spirit travail for them, with his soul and whole heart, for Christ promised unto his people saying, "I will give you pastors according to my own heart, which shall feed you with knowledge and understanding." They are only true pastors and ministers who are of his giving; hence the reason for the limited preaching amongst Friends, as it is clearly shown it is not at their command.

PRAYER.—Thou also sayest, "You have hardly any public prayers." Now, as I have written somewhat lengthy on preaching, I will say a little on prayer. We as a Society freely confess that prayer is both very profitable and necessary duty, commanded and fit to be practised frequently by all Christians; but as we can do nothing without Christ, so neither can we pray without the concurrence and assistance of his spirit. But that our little controversy may be the better understood, let it be considered first, that prayer is two-fold, inward and outward. Inward prayer is that secret turning of the mind towards God, whereby, being secretly touched and awakened by the light of Christ in the conscience, and subdued down under the sense of its iniquities, unworthiness and misery, it looks up to God, and joining with the secret inspirations of God, breathes towards Him, and is constantly breathing forth some secret desires and aspirations towards Him. It is in this sense that we

are so frequently in Scripture commanded to pray continually, Luke xviii: 1; Thess. v: 17; Eph. vi: 18; Luke, xxi: 36; which cannot be understood of outward prayer, because it were impossible that men should be always upon their knees, expressing words of prayer, and this would hinder them from the exercise of those duties no less positively commanded.

Outward prayer is when, as the Spirit being thus in the exercise of inward retirement, and feeling the breathing of the Spirit of God to arise powerfully in the soul, it receives strength and liberty by a superadded motion and influence of the Spirit to bring forth, either audible sighs, groans or words, and that either in public assemblies, or in private, or at meat, etc.

As, then, inward prayer is necessary at all times, so, as long as the day of every man's visitation lasteth, he never wants some influence, less or more, for the practice of it; because he no sooner retires his mind, and considers himself in God's presence, but he finds himself in the practice of it.

Though Christ taught his disciples to pray, they were in some sort, disciples before He taught them; not worldly men, whose prayers are an abomination to God. And his teaching them is not an argument that every one must say that prayer, whether he can say it with the same heart, and under the same qualifications as his poor disciples and followers did, or not, as is now too superstitiously and presumptuously practised. But rather, that, as they then, so we now, are not to pray our own prayers, but his; that is, such as He enables us to make as He enabled them then. The body ought never to go before the soul in prayer, his ear is open to such requests, and his spirit strongly intercedes for those that offer them.

But it may be asked, how shall this preparation be obtained? I answer, by waiting patiently, yet watchfully and intently upon God. "Lord," says the Psalmist, "thou hast heard the desire of the humble; thou wilt prepare their heart, thou wilt cause thine ear to hear," and, says Wisdom, "the preparation of the heart in man is from the Lord."

Much might be cited to show the displeasure of God against even his own forms of worship when performed without the Spirit and that necessary preparation of the heart in man which nothing else can work or give.

A WAITING WORSHIP.—Above all other penman of sacred writ, this is most frequently and emphatically recommended to us by the example of the Psalmist, who, calling to mind his own great slips, and the cause of them, and the way by which he came to be accepted of God, and obtain strength and comfort from Him, reminds himself to wait upon God. "Lead me in thy truth, and teach me, for thou art the God of my salvation; on thee do I wait all the day long." His soul looked to God for salvation, to be delivered from the snares and evils of the world.

This shows an inward exercise, a spiritual attendance that stood not in external forms, but an inward Divine aid.

And truly, David had great encouragement so to do. The goodness of God invited him to it and strengthened him in it. "For," says he, "I waited patiently upon the Lord, and He inclined unto me, and heard my cry. He brought me out of the miry clay and set my feet upon

a rock." He waited patiently upon God; his mind retired, watchful and intent, to his law and spirit, and he felt the Lord incline to him. His needy and sensible cry entered heaven and prevailed; then came rescue and deliverance (in God's time, not in David's); strength to go through his exercises and surmount all his troubles, for which he tells us, "a new song was put into his mouth, even praises to our God." It was a song of God's making and putting, and not his own.

Another time he cried thus, "As the hart panteth after the water-brooks, so panteth my soul after thee, O, God. My soul thirsteth for God, for the living God; when shall I come and appear before Him?" This goes beyond formality, and can be tied to no lesson. We may by this see, that true worship is an inward work; that the soul must be touched and raised in heavenly desires by the heavenly spirit, and that the true worship is in God's presence. "When shall I come and appear?" Not in the temple, nor with outward sacrifices, but before God in his presence. The souls of true worshippers see God, make their appearance before Him; and for this they wait, they pant, they thirst. O, how is the greater part of Christendom degenerated from David's example! No wonder that this good man tells us, "Truly, my soul waiteth upon God;" and that he gives it in charge to his soul so to do; "O, my soul, wait thou upon God, for my expectation is from Him." As if he said, none else can prepare my heart, or supply my wants; so that my expectation is not from my own voluntary performance, or the bodily worship I can give him; they are of no value, they can neither help me nor please me. But I wait upon Him for strength and power to present myself so before Him, as may be most pleasing to Him; for He that prepares the sacrifice, will certainly accept it. In two verses he repeats it thrice, "I wait for the Lord—my soul doth wait—My soul waiteth for the Lord, more than they that watch for the morning." Yea, so intently and with such unweariedness of soul, that he says in one place, "Mine eyes fail, while I wait for my God."

(To be continued.)

A WORLDLING'S TESTIMONY.—Few have seen or known much more of the world's fashion, pride, and vanity than Lord Chesterfield. He was not a religious man, but was gay and fashionable, a pleasure-lover and a pleasure seeker. This is his testimony:

"I have run the silly rounds of pleasure, and have done with them all. I have enjoyed all the pleasure of the world, and I appraise them at their real worth, which is in truth very low. Those who have seen only their outside always overrate them, but I have been behind the scenes; I have seen all the coarse pulleys and dirty ropes which move the gaudy machines, and I have seen and smelt the tallow candles which illuminate the whole decoration to the astonishment and admiration of the ignorant audience. When I reflect on what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry and bustle of pleasure in the world had any reality; but I look upon all that is passed as one of those romantic dreams which opium commonly occasions, and I do by no means desire to repeat the nauseous dose."

For "THE FRIEND."

## Child Study, No. 9—By S. W. E.

SCHOOL DISCIPLINE FROM A PARENT'S STAND-POINT.\*

Any one who has had to train a real boy and has thought about his training, must have been impressed with the wide stretch between his primitive instincts and the self-control of the aged.

The task set for parents and teachers is to aid the child's growth into an efficient and acceptable member of civilized society. Wisdom, time and tact are needed. Rules which have behavior and not character in view are generally injurious. The intricate and often conventional relationship which binds society together to-day has been a thing of slow and painful growth, and the average little boy who is obliged to conform to its requirements rebels heartily within himself, if not to his elders.

That social relationship which is part of the Divine plan for Christian society—wherein the individual must live for and consider first the good of society and not his own selfish desires—presses more and more upon the twentieth century intelligence. This is the foundation upon which to build up discipline.

If the child's nature is understood and that which is best in him, is cultivated—if from babyhood he has been taught how he is playing and learning and loving so as to be a healthy, happy, helpful member of society—the undesirable traits of character will most likely drop off, one by one—without special discipline or effort to suppress them.

In school discipline there are three essential elements—the personality of the teacher, the health of the child, and the attitude of the parents. Where an effort is required to maintain rational discipline, one of these elements probably is deficient. The parental element is the strongest for the weal or for the woe of the child. Perfection of discipline is seen in a school where all are busy, happy and attentive, and sufficiently quiet—that is, do not interfere with each other.

There are teachers who keep this kind of order. It is the ideal which each one should bear in mind.

Love for humanity, especially for little children, tact, cheer, fresh ideas, quickness of perception, all these and many more good things, which have been put together in some attractive people are part of the successful teacher's outfit. But suppose the teacher is perfect, there will be children who are depressingly stupid or lazy or rebellious. Is the child wilfully so or is there a discoverable physical cause for this conduct? There is usually a removable cause. If eyes, ears, or nose cannot be blamed there may be a hobby about which the child is thinking, instead of doing his school work, or he may simply be tired out with year after year of school life.

People who have crowded into cities or who live in small towns have very little wholesome out-of-door work for their children to do, so that it seems necessary to send them to school when very young.

This surely is a most unnatural life for children. If we knowingly coop up these little ones and outrage their natural instincts, we ought to understand, at least in a measure, what it

is which makes some little souls who feel the suffering the most keenly, declare for freedom.

Some wise person has said it is inattention which saves the children from the sheer weight of our overloaded curriculums. Suppose for a minute that your children all walked into the school-room quietly, sat decorously, studied diligently, recited perfectly, and walked home properly for one term—did just as you think you want them to do—wouldn't you be frightened?

If so, be thankful if they are natural; and hopeful, very hopeful, if they are improving year by year.

Parents should make it a rule to support the teachers. They select a school as they select a community and should live peaceably under the rules governing each. Teachers, however, ought to be able to learn from the parents; their work should be harmonious. Much of the indifference to school work results from the failure on the part of the children to appreciate what they are doing and why they are doing it. They feel as though time was never-ending, life was full of fun, and future usefulness was a long way off.

Children fourteen or fifteen years old seem to have the haziest ideas about their present work and future prospects.

This brings us to parental influence. If children are early taught self-control for the sake of others, it still remains for them to be interested in their own mental training.

Primary children who appreciate that the Year Book maps out certain work for each year and who aspire to get into the secondary school, feel much more interest in their work than when drifting aimlessly along.

Older children are likely to be interested in the value of science, literature and history in proportion to their parents' intelligent interest in their mental equipment. If we want our children to be earnest, working students, we owe it to them and to their teachers to be equally interested in what they are doing or expect to do.

The burden rests with us parents. Generally if we have understood our children and helped them to build up their character on truly Christian and scientific lines, the question of school discipline will fade away.

If I have not seemed practical, it is because I appreciate that each case has to be worked out independently.

I hope I have given eight points clearly. They are very briefly, Children are primitive; Civilization is ultimate; Self-control is necessary; Individuals must be subject to society; A magnetic teacher; Healthy children; Intelligent and sympathetic parents, and few rules, insure rational school discipline.

**SHEEP SHEARING BY MACHINERY.**—The sheep-shearing experiment that is being tried in Sycamore, Ill., is proving successful. A gasoline engine of four horse power runs ten clippers, which shear on an average one thousand sheep a day. One of the advantages of the experiment is that about half a pound more wool is realized from each sheep. The test will be given to 15,000 sheep. The sheep are sheared, the wool tied and packed in large sacks holding several hundred pounds each, and ready for shipment at once. The success met with in this experiment will revolutionize the sheep-shearing business.—*St. Louis Globe-Democrat.*

## Preserve Our History.

We repeat, with suitable modifications, some counsel given in the *Presbyterian* concerning the preservation of manuscript data for the history of a religious society.

Sometime since a wife in the work of putting her house in order after the death of her husband, who was a church officer, built a fire in the yard and destroyed papers and pamphlets including the records of a church running over a period of forty years. Such an act was thoughtless, it was more, it was criminal. It was an act of ingratitude, for it showed a want of appreciation for the generation of faithful workers whose labors were ended. In a sense, it was an act of robbery, for it was the destroying of that which belonged to the generations which were to come.

And yet this is being repeated in some form almost every week, and oftentimes by those who know better. Precious things in book, pamphlet and letter, are being suffered to go to waste or are destroyed, and thus often making a blank in the history which it is impossible to fill. Thus valuable data for the future history of the church in which we read the lives of faithful workers and the results of their labors, are lost to the world. Perhaps, it may be a pamphlet of which few were printed and fewer read; perhaps an article in some local newspaper, the only printed sketch of a minister or elder ever likely to be found in print perhaps a discourse in which as the fruit of diligent and patient research we have the history of a church or an institution; perhaps it is only a bundle of old letters, in which are to be found much in hint, suggestion, or positive statement, that will greatly aid some future student to a clearer understanding of some man, or church, or period.

There is a sense in which all such things are not private property. And even the private collectors of historical treasures for their own pleasure and profit owe a debt to the public. While they live or after their death, all such valuable collections should be given to the properly constituted depositories for such treasures where they will be easily accessible to the student of history and so prove the greatest good to the greatest number. Thus their pleasure and profit are bequeathed to posterity who will cherish them in grateful remembrance.

Such institutions for the keeping of the which makes, interprets and preserves history from disappearing we have in Historical Societies, or better still in Record Rooms under the care of our own religious Society.

To hand over historical papers or records to these is the duty and the privilege of all those who are making history or have in their possession the documents from which such a record must come. There are good old elders who have in their possession valuable documents which they should make secure for the future lest some thoughtless heir in a fit of cleanliness should throw them into the waste basket or destroy them in the fire. There are ministers who have documents in written or printed form whose importance and value they fully recognize, that continue to jeopardize their perpetuity by not giving them into the care of the Society where they can be classified and catalogued for use. There are wives, the sons and daughters of departed elders and other noted faithful men in the Church, who were making

\* Read at the Friends' Educational Association, Philadelphia, Third Month 6th, 1901.

its history, that too often fail to appreciate the responsibility upon them carefully to preserve everything in their possession that will throw light upon the lives of those they loved and the churches in which they labored.

In these days there is a growing sense as to the very great importance and value of all historic facts and of everything that can throw light upon the men, the customs and the records of any particular period. Even indirect evidence has often great weight in bringing me to a true conclusion, so we cannot be too careful or diligent in bringing together everything that in any way will throw light upon the history of the Church. It may be only a written or printed page, or private notes about persons or measures, or a manuscript sketch of the history of a particular meeting. All these have value, for they are the data on which all true history is based.

For the sake of the individual, the community, and the denomination, we should all have care that none of these things be lost, but carefully collected and sent to our Historical Depository. There they will all be easily accessible to the student in the years to come, and of priceless value to him as he writes about the pioneer preacher, some particular church and its historic struggles in its establishment and early progress, or the work of some meeting in its early endeavors to possess the land for Christ.

Then let the careless filling of waste-baskets cease. Let the reckless feeding of flames with this precious kind of fuel be stopped. If there is more thoughtfulness in seeking for and preserving that which is of historic value, there would be fewer fires of burning treasure back-yards, and a daily adding to the classified collections of those things which are of great importance to the student of the history of our Church.—*Wm. L. Ledwith.*

WEEK-DAY MEETINGS.—“I can with truth acknowledge,” writes one, “that no greater means of usefulness and happiness have fallen my way, than our week-day meetings. These I have regularly attended from my seventeenth year to the present time. Deeply am I responsible for the refreshment and edification which I have often derived from them. Their earnestness, the seriousness of those Friends who were in the regular habit of attending them, the sweet feeling of unity in our worship, and the liveliness of the ministry sometimes uttered on these occasions, are all hallowed in my mind and feelings; and were I asked what has been the happiest portion of my life, I believe I should not be far wrong by replying—the hours attracted from the common business of the world for the purpose of public worship. The sacrifice is greater than that which we have to make on the First-day of the week when all business ceases; and the reward graciously bestowed has been to me, and I believe to many others great in proportion. May none of our young friends and relations who belong to the Society ever throw themselves out of the way of so precious a privilege.”

THE moment a man allows his belief that will overrule the wrath of man to condone righteous methods, he has begun to confound fundamental moral distinctions.”—*Watch-*

### A Notable Scotch Friend.

The decease of Janet Allan, of Dundee and Broughty Ferry, in her ninetieth year, the widow of Bailie James Allan, was recently recorded in our columns. [It occurred Twelfth Month 9th, 1900]. For at least half a century she and her husband were connected with the public life of Dundee; and there was perhaps no lady better known or more respected by the inhabitants than “Mrs. Allan, the Quakeress.” A writer in a local paper says of her: “Her fine face under the quaint Quaker bonnet was good to see, and I well remember as a child watching for ‘the beautiful old lady,’ as I always called her, to pass our windows.”

Born and brought up in the Carse\* of Gowrie her father, David McPherson, was the village blacksmith at Ninewells, about three miles west of Dundee; and Jessie was often found in her father’s smithy holding the irons for her father on the anvil, the red hot sparks flying around; and for her father’s arts and crafts she always retained a profound admiration.

She owed much of her pious disposition to the influence of a godly mother, whose life made a deep impression upon her eldest girl. As a child of eight years, Jessie went into a room one day and found her father for the first time to her knowledge in great grief because her little brother was ill and pronounced by the doctor to be beyond human aid and with only a short time to live. Jessie at once retired to a place alone, and there prayed for her little brother’s recovery. At once she felt sure God answered her prayer and returning to her father, she told him not to cry for Jamie, for said she, “I asked the Lord to make him well and send him to school with me again, and the Lord is going to do it.” It was so, Jamie did recover and returned to school.

At a time when Jessie’s own health gave concern, the family doctor, believing that the child’s serious disposition was disturbing the condition of her health, advised that she be sent a into company, and that she should attend a dancing school. In obedience to parental instructions she set out with an elderly person to join such a class, but it was against her own wish and belief as to what was right. On her way to the class she believed she heard lovely music in the heavens, and asked her companion to listen, but she could hear nothing. Jessie declared she heard it repeated, and took it as an indication that she ought not to go to dancing. Though punished, she was resolute on declining to join the dance. Her conduct was reported to her father, who dealt with his little daughter and only in obedience to his wishes did she yield. Ultimately she became proficient in the art, and as a young woman was much sought after in the dance and mirth.

When she was but fourteen her mother died, and much responsibility was consequently thrown upon her as the eldest of a large family, to whom she had to act as mother. The training, however doubtless did much to ensure success of management in later years.

Some time after her marriage, when scarcely eighteen years old her acquired propensity for mirth, song and the dance underwent a great

\* In Scotland, the low-lying part of a valley that is watered by a river, as distinguished from the higher ground.

change. She was one of the few cholera victims who survived when the first epidemic visited Dundee. She was thought to be dying and a minister offered prayer by her bedside which appeared to be the last service to the living. Though she could not speak she was conscious and hoped that the minister would pray that she might be spared to live and work for God. The minister so prayed and she was restored as she believed in answer to prayer to work for God and the good of mankind.

Though brought up in the Established Church of Scotland she found useful spheres of labor outside. She was an eager seeker after truth, and paid frequent visits to clergymen and Christian teachers to whom she made known her difficulties in regard to doctrine and the way of life. Some regarded her converse with amazement, and some preached sermons controverting the views she had put forward. One of her elderly friends would sometimes say to her “Lassie you would make a fine Quaker,” a suggestion she resented for she little thought she was advancing in that direction. She ultimately believed it right to absent herself from the churches and to sit down in her own room in silent waiting upon God. This practice she followed (joined by a few others later) for about sixteen years before she discovered that the principles which had become dear to her heart were identical with those of the Society of Friends; and it was only after the visit of a few Friends who held a public meeting in Dundee that her prejudices against the “Quakers” were removed and she cast in her lot amongst them.

She was the founder of the present Dundee meeting and was one of the most prominent promoters of the Friends’ Institute and meeting-house premises in Whitehall Crescent where a good work has been carried on. She was most anxious that the building should not only be used for meeting for worship but be available for practical philanthropic and rescue work.

In her work for the fallen she has often given shelter in her own home till other arrangements could be made.

Of her children two sons and one daughter survive. On the fifth of Third Month, 1889, the aged couple celebrated their diamond wedding, when four generations were present, and a large number of friends, amongst whom were the Lord Provost and magistrates and other leading citizens.

Janet Allan took a prominent part in the work of many agencies, for the common welfare. She was the first to sign the total abstinence pledge in Dundee and her husband started the old Dundee Temperance Society, now the Dundee Gospel Temperance Union. He was a preacher of the gospel for over fifty years.—*London Friend.*

“AM I GOING UP OR DOWN?”—Recently I was on a street-car when it occurred to me that I was going in the wrong direction. Asking the conductor whether I was going up or down, he replied, “You are going down.” As I wanted to go up-town instead of down-town, I left the car immediately, and took one that was going up. The question seemed to echo itself, “Am I going up or down?” There is more than one kind of traveling—there is a thought travel. Are our thoughts taking us down or up? It

strikes me these days that a good many people are on the wrong car. I was in a comfortable seat, only I was going down instead of up. Spiritual travel is of the utmost importance. We first want to settle where we want to go. Surely we want to go on unto perfection. Then we ought to make sure we are on the right road. If our object is physical perfection, then take the right car; if mental improvement, we must get the right train; if spiritual perfection, there is only one way. The Master said, "I am the way." To know Him, to be like Him, is going up. To be patient and loving and long-suffering is going up; to be harsh and intolerant and unforgiving is going down.

Settle it that to believe in Christ, to obey Christ is ever going up, ever ascending to that "city which hath foundations whose builder and maker is God."—*Ladies' Home Journal*.

Do not forget that your life may be the only Bible your neighbor ever reads. Your words, your actions, are spread ever before him, like so many pages to be read.—*The Pacific*.

#### SUMMARY OF EVENTS.

UNITED STATES.—The punitive expeditions in China and insistence by some of the Ministers upon designating more Chinese notables for execution is regarded in Washington as sure to result in the failure of the negotiations, and Minister Rockhill is using his powers to induce the foreign authorities to cease what are regarded as ruthless and bloody measures.

An order has been sent to General Chaffee for the evacuation of China by American troops, leaving only a legation guard of 150 men. The troops will be removed from China the last of Fourth Month.

It is confidently expected in Washington that when it is fully realized by members of the Cuban Constitutional Convention that there can be no modification of the conditions prescribed by Congress they will be accepted.

Those conditions are "substantially" that Cuba shall not enter into treaty or compact with any foreign Power which would impair the independence of the island; not to assume or contract any debt, for the payment of which the public revenues would be insufficient; that the United States may exercise the right to intervene for the preservation of the independence of the island of Cuba and for the discharge of obligations imposed upon the United States by the treaty of Paris; that the Isle of Pines shall be omitted from the proposed Constitutional boundaries of Cuba, the title to be left to future adjustment, and that Cuba will sell or lease to the United States lands necessary for coaling or naval stations at certain specified points. These are the conditions which must be "substantially" conceded before pacification will be accomplished, and before the President can obtain authority to "leave the government and control of the island to its people."

Ex-President Harrison died at his home in Indianapolis on the 13th inst., in his sixty-eighth year.

Andrew Carnegie has given to the managers of the Carnegie Co. \$4,000,000, the income of which is to be used to provide for employes of the Carnegie Company in all its works, mines, railways, shops, etc., injured in its service, and for those dependent upon such employes as are killed, and to provide small pensions or aids to such employes as, after long and creditable service, through exceptional circumstances, need such help in their old age, and who make a good use of it.

Forty years ago scarcely any land was owned in Virginia by negroes; the State Auditor's books show that negroes now own one-twenty-sixth of all the land in the Old Dominion, while in some counties they own as much as one-sixth. The taxable value of the property owned by colored people in Georgia, as shown by the official report of the Secretary of State, aggregates \$11,000,000, and the increase during the past year alone was nearly \$100,000. Members of the race who had no land a few years ago now own 1,375,000 acres in Georgia alone, while the same frugal and thrifty tendencies are shown in other States, notably in Alabama, Tennessee and Texas.

The President has appointed Professor Samuel W. Stratton, of the University of Chicago, to be the head of the new National Bureau of Standards created by Congress in the closing hours of the last session; he will have charge of a special building in Washington, with a corps

of fourteen assistants. His work will be that of standardizing all instruments of precision and all weights and measures used in the United States. Among which are barometers, thermometers, pressure gauges, polariscopes, steam indicators, instruments of measuring electric currents, others for chemical measurements.

For want of authoritative standards in this country it has been necessary for manufacturers and for the Government itself to send many delicate instruments to Germany to be tested and made accurate.

Sixto Lopez, a Filipino, stated lately in an address delivered in this city that more than 70 per cent. of the Filipinos are able to read and write; and, instead of being divided into innumerable tribes constantly at war with each other, nine and a half millions of the population are a homogeneous people belonging to one race, speaking practically one language, united for independence and in opposition to foreign rule.

The Board of Health in this city adopted a resolution placing tuberculosis upon the list of pestilential or contagious diseases. It is not the intention of the Bureau of Health to placard houses in which consumptive patients live, but merely to hold the cases under close observation and to take measures to prevent a spread of the disease.

There are 29,000 places in the United States reached by the telegraph companies. Almost 50 per cent. of the post offices have telegraph connections.

G. Marconi has lately arrived in this country to establish his system of wireless telegraphy. He recently said:

"I am here to establish signal stations along the coast, so that incoming vessels may be reported more quickly than they are now. Some lines are already fitted with my system. With this service, communications from vessels 200 miles out to sea can be received on shore. It is just as useful in fog and stormy weather as it is at any other time."

The grove of giant redwoods in Santa Cruz county, California, is to be preserved. A bill appropriating \$250,000 for the purchase has been approved by Governor Gage.

The mine workers in the anthracite coal regions threaten a strike to begin about Fourth Month 1st, if their organization is not recognized by the coal operators, and an understanding arrived at between the two bodies. Thus far the operators have declined to meet them.

There were 526 deaths in this city last week, reported to the Board of Health. This is 31 more than the previous week and 54 less than the corresponding week of 1900. Of the foregoing, 253 were males and 273 females; 83 died of consumption of the lungs; 83 of inflammation of the lungs and surrounding membranes; 6 of diphtheria; 10 of cancer; 19 of apoplexy, and 3 of typhoid fever.

COTTON closed on a basis of 9c. per pound for middling uplands.

FLOUR.—Winter, super., \$2.25 to \$2.50; Pennsylvania roller, straight, \$3.25 to \$3.45; Western winter, straight, \$3.40 to \$3.60; spring, straight, \$3.65 to \$3.90.

GRAIN.—No. 2 red wheat, 78 to 78½c.

No. 2 mixed corn, 45¼ to 45½c.

No. 2 white oats, clipped, 33c.

BEEF CATTLE.—Best, 5¼ to 5½c.; good, 4¾ to 5c.; medium, 4¾ to 4½c.

SHEEP AND LAMBS.—Choice, 4¾ to 4¾c.; good, 4¼ to 4½c.; common, 3 to 3½c.; spring lambs, \$4.50 to \$6.50.

HOGS.—Best Western, 8 to 8½c.

FOREIGN.—Friction has arisen at Tien Tsin in China between the British and Russians over a piece of land alleged to belong to the railway company and to have been in possession of the company for some years. According to dispatches from Tien Tsin the Russians assert that this land is part of their new concession, and therefore Russian property. Both the Russians and the British are awaiting instructions from the Governments. The disputants are exercising the utmost caution to prevent a collision between the guards during the negotiations. The Russians continue to purchase land in the new concessions. The troops of all nations are under arms. In commenting upon the strained relations now existing between England and Russia, the British newspapers state that England is now powerless because of the war in South Africa.

Li Hung Chang is seriously ill, and his condition causes grave apprehensions, as it is believed no one is able to represent China so acceptably as he, nor to wield his powerful influence in favor of peace.

A despatch from St. Petersburg says: "In consequence of the riotous disturbances following the demonstrations promoted by university students the Government has proclaimed a state of siege at Odessa, Kieff and Kharkoff."

A despatch from London of the 12th says: "King Edward received a number of addresses from deputations representing various churches at St. James Palace to-day. He assured all that it would be his constant care to

maintain religious liberty and toleration, and aid in the progress of morality, truth and peace. Replying to the Quakers' delegation his Majesty said he prayed that his reign would witness the widespread acceptance of their principles, the establishment of peace among nations, and the growth of mutual help among the people of Great Britain."

Estimates have been submitted in the British House of Commons for an increase of the navy. It was proposed to have 154,575 men available to man the fleet, of whom 118,625 should be on the active list. The Government would ask for \$45,000,000 for construction, the largest sum ever appropriated, out of which thirty-three new vessels were to be started.

It is understood that the British Cabinet has considered the negotiations proceeding between General Kitchener and General Botha and formulated instructions for General Kitchener, which defined on broad lines, the terms on which a peace settlement might be effected. It is understood that the Government has greatly modified the "unconditional surrender" policy, and has authorized General Kitchener to give a distinct promise that the government of the new colonies shall culminate in a complete grant of free institutions.

A special despatch from Durban, Natal, says the Boer commanders are holding a meeting at Pietersburg, in northern Transvaal, to discuss the position and the advisability of a continuation of the war.

The population of Germany is now about 56,000,000—larger than that of any country in Europe, except Russia which has in Europe alone over 106,000,000 subjects. Vienna has 1,635,647 inhabitants, and comes next in size after London, Paris and Berlin.

#### NOTICES.

##### Tract Association of Friends.

The annual meeting of the Association will be held in the Committee Room of Arch Street Meeting-house on Fourth-day evening the 27th instant at 8 o'clock. Report of Auxiliary Associations and an interesting report of the managers will be read. All are invited to attend.  
HENRY B. ABBOTT, Clerk.

WANTED—A young woman Friend as mother's help, to assist with light housework in family of three, in country. Address E. R. R. BRINTON, Timicula, Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the general committee will be held in Philadelphia, Third Month 22nd at 10.30 A. M. A meeting of the Committee on Instruction will be held at the same place at 9 o'clock A. M.  
WM. B. HARVEY, Clerk.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to  
WILLIAM F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded  
EDWARD G. SMEDLEY, Superintendent.  
Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.16 and 8.18 A. M., and 2. and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty-five cents each way. To reach the school by telegraph, write West Chester, Phone 114-X.  
EDWARD G. SMEDLEY, Supt.

SITUATION wanted by a woman Friend as nurse for invalid or as travelling companion. An experienced nurse desiring a change. References given.  
Address O. O., Office of THE FRIEND.

DIED, at his home, Pennsville, Ohio, on the twenty-first of Second Month, 1901, JOSEPH VAUGHAN, in the seventyeth year of his age; a member of Pennsville Monthly and Particular Meeting of Friends. We feel the comforting belief that through redeeming love, he has entered into rest.

—, on the morning of Third Month 9th, 1901, at residence of her son-in-law, Amos H. Fawcett, in Pasadena, California, LYDIA ANN COWGILL, widow of late Abraham Cowgill; a beloved member of Pasadena Monthly and Particular Meeting of Friends. This dear Friend endured a long protracted illness with Christian patience and fortitude, and as the end of life drew near was enabled to say, "I see nothing in my way." Her final close was peaceful and calm, leaving on the minds of her sorrowing family and friends the comforting assurance that through the mercy of her blessed Redeemer she has entered that rest prepared for the children of God.



# THE FRIEND.

A Religious and Literary Journal.

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JOHN H. DILLINGHAM.

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

WAR LOOTING ABROAD TEMPORARY, AT HOME PERPETUAL.—We have seen somewhere a letter on "War Looting at Home," which, while it now at hand, suggests to us reflections on the recoil of the cannon upon our own homes. Our title was not set to mean that disciples of loot, lust and life-taking, thus educated by war, will, when they return to their own countries, continue in the same habits because the same spirit has come into their characters to abide. Nations have indeed a right to expect that returning citizens thus taught will have learned their lesson. We are glad to hear that American soldiers in China were mostly restrained from the bestiality of other soldiers of a so-called Christendom; and that Juan put all spurious Christianity to shame by his superior example. But the looting which sailors or soldiers do amongst a foreign people is one for the time-being, whereas war looting of tax-payers at home to pay the bills of looting abroad, becomes an extortion that is perpetual. Year after year, generation after generation, the looting at home by taxation is fastened upon citizens because emissaries grasped goods or lands of others in one year or two. The enormous national debt of England, of our own and of European countries is a speck in comparison with the stupendous stage "of wrath against the day of wrath and of righteous judgment," when "the secrets of all hearts shall be revealed;" but to the on earth the national debts entailed mostly by war, have for generations been a grinding burden on daily toil, enforcing a home-made slavery where drudgery has not time to raise itself into higher intelligence. It is not our province, in such a periodical as this, to descant upon war-politics; but

against war as a principle. Illustrations from wars, that "by their fruits ye shall know them," are always at our service, except that they are mostly too deep in sin for human expression. Take our own increase of war taxation of twenty-five and more dollars per year, on an average, for each family—which the people of the country are beginning to wince at—this means a war-looting of the families of this country at the rate of a principal of five hundred dollars. But what the sum total will be for all our militarism when the pensions pile up, is not a sight that we would stand aghast at now, so much as the ghastly curse of war-sin itself in the life of any people. With this eternity must reckon, for time is too short. War is an investment which, were their subjects wise, kings would not wreck others' lives upon; and were their subjects Christian, they could not.

When shall we get a patriotism which means a love of country based upon a love of man? Outside of Christ and his spirit it will never be secured.

To love one's country, says the *New Age*, is to love its ancient virtues and hate its ancient wrongs; to mark them out clearly one from another, and live the one and slay the other. It is to pass by with contempt the dark cavern where men worship Mammon; to hold ourselves free from impure living; to seek a simple, quiet, unluxurious but fair life; to rejoice in distributing, not in hoarding or wasting wealth; to fix our thought and effort on the attainment of righteousness in public life and private homes; to sacrifice personal objects to great public aims; to have the courage to attempt what seems impossible through love of the ideals of truth [and the call of duty], and to prefer to die [in devotion thereto], rather than live in idleness and luxury.

As we carry this to press, the following letter appropriately comes to hand:

The writer has been many times of late brought face to face with this proposition: "We must not be too narrow minded; many good and Christian men have believed in war and many do yet." This seems like a hard question to answer when we have a "Friend" before us who makes the assertion. After thinking it over I felt easy to answer in this way: "What is war? War is murder; it is stealing; it is lying; it is hate; it is anger. I can well admit that a good man and even a Christian man might under sudden and extreme provocation do any of the above evil things and repent of it. But war is not a sudden thing, no man is taken from private life and placed on the 'firing line' in a moment—

on the contrary he must be trained; he spends weeks in preparing himself to handle the gun by which he intends to kill; he is drilled in all the most improved methods of doing the wicked things war consists of. There is no concealment in these preparations. The man knows why he is drilled and trained. Now let us ask ourselves this question: Can a good man, a Christian man, deliberately train himself to kill, to steal, to lie, to hate?"

We are growing as a people, I fear, entirely too compromising on the war question. Instead of being as of old ready to suffer and to lose all things for the peace principles of Christianity, we hold our peace very often when we should speak, and our speech is not so firm and decided as it should be. It is now possible for a well informed member of another church to ask the question: "Where do the Quakers stand on the question of militarism?"

A translation committee in Philadelphia is making an effort to have translated into Arabic and circulated throughout Syria a little book on kindness to animals, by Jane Budge, of England. The cost of the work will be one hundred and fifty dollars, which will include translating, printing and binding one thousand copies, also permit from Constantinople.

Daniel Oliver, residing in Ras-el-Metu, Syria, writes, "I am so glad and thankful that Friends in America are going to help us in this work of ameliorating the lot of dumb animals, and to raise a public opinion in Syria on the question of cruelty. It is much needed, and I am sure there is much blessing in store for those who do it."

Contributions to forward this work are desired to be sent to Abby Newhall, Secretary, 4048 Spruce Street, Philadelphia.

CURIOUS CONTRIBUTIONS.—Collecting money in mite-chests in New York for the relief of the Galveston sufferers has led to some curious results. Each public school child received an envelope into which to put his or her contribution, and the instructions were that all the envelopes should be handed in, even in cases where the children could not give anything. It has taken nearly two months to count what the envelopes contained, and this required the services of from five to ten clerks daily. At first the coins were counted, but this soon proved to be too slow a method, so they were weighed. There was nearly a ton of pennies and a barrel of five cent pieces. As soon as a certain weight was reached, the money was taken to the Nineteenth Ward Bank, and from there it was sent to the assay office. About ten dollars in coin was returned from there as either counterfeits or worthless. The most interesting thing of all, however, was the num-

ber and variety of foreign coins found in the envelopes. The currency of nearly every country was represented. There were several Chinese coins, one Turkish piece, and of the other countries, Germany and Russia had the most. Many of these foreign coins were of denominations seldom exceeding the value of five cents in American money. There were, however, a number of foreign coins of the value of fifty cents, or thereabouts.

### A Boy's Influence.

"There's no use talking, mother, I must do something. I can't see you starve, if father can," and Jamie Seaton drew the old cap down over his head and, with a good-by kiss to his mother and little Nell, left the house.

The father was a drunkard; almost everything he could get he exchanged for liquor, until the little cottage he once loved so well was stripped of many of its comforts.

"Want a boy, sir?" James asked the question so many times that day, always receiving a decided "no", that he was almost discouraged.

"A boy?" queried the gentleman last addressed, "well, yes, I do happen to want a boy. Do you want the place?"

"Yes, oh, yes," and Jamie's brown eyes shone like stars in their earnestness.

After a little talk, Jamie, to his great joy, found himself engaged as errand boy to one Horton, who kept a grocery store.

A year passed by. Jamie had been so faithful in his business, that his employer had given him the place of one of the clerks, with an increased salary. Seaton, who was seldom at home, troubled himself very little about Jamie and supposed him to be in school.

One morning, his master said: "Jamie, I want you to fly 'round this morning, and clear out the little back room; move the boxes and barrels to the cellar, and store the other things in the back part of the store. Be lively now, for I expect the liquor any moment."

"Liquor! did you say liquor, sir?" asked the boy with a pale face.

"What if I did?" said the grocer, impatiently, "what's that to you?"

"It's a good deal to me, sir, for if liquor comes into this store, I go out, that's all."

"Nonsense, boy, nonsense! You wouldn't leave a good place for such a nonsensical scruple as that. I can't spare you, either," he added, kindly; and then, as Jamie was still silent, he continued, "You need not sell it if you would rather not, Jamie."

"I should not," said the boy, bravely. "Mr. Horton, my father is a drunkard, and I cannot stay where it is sold to make other families as unhappy as it has made ours. So I must look for another place."

"Stay here to-day, Jamie, and we will think about it."

All day Jamie's words rang in his employer's ears.

"Jamie," said he the next morning, with a laugh, "I have decided that if I am to choose between you and the liquor, I shall keep you. You have taught me a lesson, boy, that of seeing that my gains are not increased by the unhappiness of others." *Selected.*

There doth not live any so poor but they may give, any so rich but may receive.

### "There is Always a Guinea Hen."

I once heard a story of a woman who seemed to have every blessing that life could give and yet always believed herself to be one of the most unfortunate and miserable persons on earth. She had a large fortune, excellent health a kind and devoted, husband, and family whose lives she perpetually darkened with her fretful, unceasing complaints, worries or forebodings of every imaginable evil which might by some remote possibility occur in some unknown future.

One great agony of this unhappy one was that she never could find a comfortable place to spend her summer vacation. "The world was all before her where to choose," but every where she went, at home or abroad, sea or mountain, east or west, there was neither time, space nor person to be found who did not join in the conspiracy of the universe to embitter the existence of this unlucky woman, and send her mourning home with the oft-repeated declaration that she was "the most unfortunate person in the world."

At last, one summer a place was found for her so exceptionally pleasant that it was thought even she must find a little satisfaction therein. The family were most agreeable; the scenery, the air, the neighborhood apparently all that heart could wish. So attractive was the situation that the visitor seemed to indulge a faint hope of comfort. She went; she returned in a few weeks and a friend who had known where she was going asked if she had not had a pleasant time.

Alas! her mouth took an additional turn down at the corners, an additional shade of care fell upon her face and she heaved a deep sigh.

"Oh no!" she said, mournfully. "There is always something to spoil my pleasure. I am the most unfortunate person in the world."

"Dear me!" said the other lady. "And I thought it was such a nice place."

"Oh the place was nice enough." And further inquiry brought out the fact that the table, the house, the family left nothing even for her to desire.

"What then was the matter?"

"Well, you see, I had my horse and phaeton down there, and I used to drive to the post-office for the mail." And here came a dramatic pause, foretelling the dreadful things to come.

"Oh, I see, you had an accident. Were you much hurt?"

"Oh, no; nothing of that sort;" as if much worse than injury of horse or carriage, life or limb, remained behind.

"What was the matter?"

"Well, you see, every time I went for the mail I had to pass a farm where there was a guinea hen, and every time I went past I heard that guinea hen, and it just spoiled my whole summer. I am the most unfortunate person in the world."

Now the above is a true story, and though it is to be hoped there are few people quite so unreasonable as this lady, yet I fear there are many of us who are too much on the lookout for metaphorical guinea hens. We listen to that little fowl and dwell upon her unmusical tiresomeness until we forget that there is any other bird either in the poultry yard or on the trees. We can hear nothing but that guinea hen, and we make ourselves and all

around us miserable by complaining and fretting about that guinea-hen's noise until we make veritable guinea hens of ourselves for the torment of all about us.

A man or woman, for in this particular, one sex is as bad as the other, will dwell on and magnify some little vexation or trouble until its shadow obscures every blessing of life, living all their days in gloom and unthankfulness, because of some one thing which, though perhaps it may be an annoyance, is as a mere trifle compared with their comforts and mercies. This wretched selfish narrowness of heart and brain often calls itself by fine names. It is "sensitivity," it is "acuteness of feeling," it is "a high ideal of life," or something else which is supposed to distinguish its possessor from his more vulgar brother or sister who makes the best of matters and does not give all his attention to the guinea hen's cry or even consoles himself by observing that after all the bird's plumage is exceedingly pretty and it lays very delicate eggs.

Beloved, there is no situation in this life in which there is not at least one guinea hen that is something which we could wish otherwise, something that is an annoyance; but is it worthy of any rational creature much less of a covenanted disciple of Christ to fret and worry and walk in gloom all his days because our own way is not the law of the universe.—*The Parish Visitor.*

MAKE FRIENDS AT HOME.—Many boys and girls are very anxious to make friends among strangers, while no pains are taken to make friends of those at home. Father, mother, brothers and sisters all seem to be beyond the pale of friendship. They may be insulted, and with impunity; no courtesy or respect is paid them; they are expected to make up at a moment's notice, no apology of any kind being offered or thought of. Brothers and sisters have become lifelong enemies from small beginnings. Bitter quarrels have resulted from unpremeditated, but nevertheless cruel, injustice. Relatives imagine themselves privileged to criticise as no stranger would dare to do. Now this is all wrong. Brothers and sisters should speak words of praise and encouragement. Leave others do the disagreeable—will be done, never fear. Be as courteous at home as you are abroad. Respect your home and family as you wish to be respected. Don't save all your frowns for home. Love your brothers and your sisters, remembering that love begets love. You will never regret that kindness you have shown, while your thoughtlessness and indifference to your own may reap a bitter harvest. Life would be smoother in home if everybody would endeavor to understand his or her neighbor in the home, and everybody were taken at the best, and not the worst, valuation.—*Union and Times.*

AUGUSTINE relates of a certain heathen who showed him his idol gods, saying, "He is my god, where is thine?" Then pointing at the sun, he said, "Lo, here is my God, where is thine?" So showing him various creatures, still upbraided him with, "Here are my gods, where are thine?" But Augustine said, "I showed him not my God, not because I had not one to show him, but because he had not eyes to see Him."

## Our Manner of Worship.

(Continued from page 285.)

I think this was not his practice only, as a man more than ordinarily inspired, for he speaks of it as the way of worship amongst the true people of God, the spiritual Israel, the circumcision in heart of that day. "Behold, as the eyes of servants look to the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God, until He have mercy upon us." In another place, "Our soul waiteth for the Lord, He is our help and shield. I will wait upon thy name, for it is good before thy saints." It was in request with the truly godly of that day, and the way by which they came to enjoy God, and worship Him acceptably. From his own experience of the benefit of waiting upon God, and the saints' practice of those times, he recommends it to others. "Wait upon the Lord, be of good courage, and he shall strengthen thy heart; wait, I say, upon the Lord." Wait in faith and patience, and he will come to save thee. Again, "Rest in the Lord, and wait patiently upon Him." Cast thyself upon Him; be contented, and wait for him to help thee in thy wants; thou canst not think how near He is to help those that wait upon Him. O, try and have faith! Yet again he bids us, "Wait upon the Lord and keep his way."

Great reason had David for what he said, who did with so much comfort and advantage meet the Lord in his blessed way. The prophet Isaiah says, "Lo, this is our God, we have waited for Him, and He will save us." O, blessed enjoyment! O, precious confidence! There was a waiting in faith which prevailed.

All worship not in faith, is fruitless to the worshipper, as well as displeasing to God. This faith is the gift of God, and the nature of it is to purify the heart, and give such as truly believe "victory over the world." But they go and say, "We have waited for Him, we will be glad and rejoice in his salvation." The prophet adds, "Blessed are all they that wait upon God," and why? "For they that wait upon the Lord shall renew their strength." The encouragement is great. O, hear Him speak more! "For since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O, God besides thee what he hath prepared for him that waiteth for him."

In Jeremiah's time, the true worshippers also waited upon God, and he assures us, "That the Lord is good to them that wait for Him, to the soul that seeketh Him. Thence it is that the prophet Hosea exhorts the church to turn and wait upon God. "Therefore turn thou to the Lord; keep mercy and judgment, and wait on the God continually."

Isaiah is very zealous and resolute in this regard, "I will look unto the Lord; I will wait for the God of my salvation; my God will hear us." The wicked cannot say so, nor can they pray, unless they wait. It is charged upon Israel in the wilderness, as the cause of their disobedience and ingratitude to God, that they "waited not for his counsel."

We may be sure it is our duty, and expected of us; for God requires it in Zephaniah, "Therefore wait upon me, saith the Lord, until the day that I arise," etc.

And that all who profess the name of God,

would so wait, and not offer to arise to worship without Him! and they would feel his stirrings and arisings in them, to help, and prepare, and sanctify them. Christ expressly charged his disciples that they should not stir from Jerusalem, but wait till they had received the promise of the Father, the baptism of the Holy Ghost, in order to prepare them for preaching the glorious gospel of Christ to the world.

I will close this great Scripture doctrine of waiting, with that passage in John, about the pool of Bethesda, "There is at Jerusalem by the sheep-market, a pool, which is called in the Hebrew tongue, Bethesda, having five porches; in these lay a great multitude of impotent folk, of blind, halt, and withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water. Whosoever then, first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had." This is a most exact representation of what is intended by all that has been said upon the subject of waiting.

For as there was then an outward and legal, so there is now a gospel and spiritual Jerusalem, the church of God, consisting of the faithful. The pool in old Jerusalem in some sort represented that fountain which is now set open in the New Jerusalem. That pool was for those who were under infirmities of body; this fountain is for all that are impotent in soul. There was an angel then that moved the water to render it beneficial; it is God's angel now, the great angel of his presence, that blesseth this fountain with success. They who went in before, and did not watch the angels, and take advantage of his motion, found no benefit of their stepping in. Those now who wait not for the moving of God's angel, but by a devotion of their own forming and timing, rush before God, as the horse into the battle, and hope for success, are sure to be defeated in their expectations.

Therefore, as then, they that wanted and desired to be cured, waited with all patience and intentness upon the angel's motion; so do the true worshippers of God now, who need and pray for his presence, which is the life of their souls, as the sun is to the plants of the field.

Alas! flesh and blood would fain pray, though it cannot wait; and be a saint, though it cannot abide to do or suffer the will of God. With the tongue it blesses God, and with the tongue it cures men, made in his similitude. It calls Jesus Lord, but not by the Holy Ghost, and often names the name of Jesus, yea, bows the knee to it, too, but departs not from iniquity; this is abominable to God.

There are four things so necessary to worship God aright, and which put its performance beyond man's power, that there seems little more needed than the naming of them. The first is, the sanctification of the worshipper; secondly, the consecration of the offering, which has been spoken to before somewhat largely; thirdly, what to pray for, which no man knows, that prays not by the aid of God's Spirit, and, therefore, without that Spirit no man can truly pray.

Dear friend, whilst penning the foregoing (though to a much greater extent than I first anticipated) and considering the difference of our pursuits and sentiments, I was a little fearful lest I should not be read with candor

and understanding; yet am again encouraged to this conclusion, that thou wilt at least receive it as the effect of my regard for thee.

Yes, an affection which I have felt gently to spring in my soul towards thee; as a creature formed by the same Almighty hand as myself, and for the same noble end, viz., to glorify Him who gave us being, and who has loaded us with a multitude of his favors, which loudly call for a grateful return. To what I have written, thou wilt perhaps say that these are my sentiments. But suffer me to ask thee, why they are not thine? Why do we differ in opinion and practice?

I feel a freedom to add a little more. There is a state painful to nature, which is sometimes a state of greater safety, and more directly pointing to perfection than is that of ease, or even of the abounding of sensible consolation, whereby some have been induced to conclude themselves in a better and safer state than they really were, and so have grown less watchful and diffident of their own judgment, and spiritual pride and vain-glory have entered, wherein they have boasted above their measure of experience; and at last "turned the grace of God into wantonness," and their latter end has been far worse than their beginning. But in the seasons of the withdrawals of Divine goodness, the soul that is earnestly bent to obtain the kingdom of God which stands "in righteousness" as well as "in peace and joy in the Holy Ghost," is set upon searching what is the cause of its being thus deserted, and so "digs deep" through the corruption of fallen nature, and "lays its foundation sure" in the experience of the purifying operation of the Spirit of Truth; and against such it is that "the gates of hell shall not prevail," and that thou and I may be of this happy number, is the travail of my spirit.

(To be continued.)

HOW VICTORIA RECEIVED THE NEWS THAT SHE WAS QUEEN.—Sir Edwin Arnold has told the story of the way in which she received the news of her uncle's death and that she was his successor. When she was proclaimed Queen at St. James' Palace, she retired from receiving the plaudits of the assembled multitude, to her mother's apartment, when she said to her mother: "I can scarcely believe, mamma, that I am really Queen of England. Can it indeed be so?"

"You are really Queen, my child," replied the Duchess of Kent. "Listen how your subjects still cheer your name in the streets and cry to God to bless you."

"In time," said she, "I shall, perhaps, become accustomed to this too great and splendid state. But, since I am Sovereign, let me, as your Queen, have to-day my first wish. Let me be quite alone, dear mother, for a long time."

And that day Victoria passed the first hours of her reign on her knees, praying to heaven for herself and her people, with supplications innocent and noble, which have surely been heard.

"SIN is the great sadness, the overmastering evil, the supreme sorrow, the most pathetic thing in a world that is full of pathos. Sin is the great troubler, the universal curse."

For "THE FRIEND."

## Sketch of the Life of Thomas C. Upham.

Thomas C. Upham was born at Deerfield, New Hampshire, First Month 30th, 1799, and died in New York, Fourth Month 2nd, 1872.

An American philosophical and religious writer and poet, and the author of several works on mental and moral science, he was appointed professor of mental philosophy and ethics in 1824, and held this office until 1867, discharging also the duty of instructor in the Hebrew language.

He was the author of the elements of Mental Philosophy, of a Treatise on the Will, of a volume of Practical Character, entitled "Outlines of Imperfect and Disordered Mental Action," published in 1843; and a series of works unfolding the law of Christianity from its spring in the Inner Life, which bear the titles "Principles of Interior or Hidden Life," and "The Life of Faith."

In illustration of this development of purity and holiness, Professor Upham was led to a close study of the writings of Madam Guyon, which resulted in the publication in 1855 of two volumes from his pen, entitled "Life and Religious Opinions and Experiences of Madam De La Mothe Guyon," together with some account of the "Personal History and Religious Opinions of Fenelon, Archbishop of Cambray."

His Mental Philosophy was revised in 1869.

Four years later appeared "Absolute Religion."

In volumes thirty and thirty-one of THE FRIEND there are contained some interesting letters from the pen of T. C. Upham, entitled, "Letters, Æsthetic Social and Moral," and in volume forty-five, page 398, there is an interesting reference to him; but in volume fifty-three, page 27, may be found that which is still more interesting and confirming to Friends.

The whole article under the head of "Summer Pencilings," seems to be well worth re-reading at the present time.

In it, T. C. Upham says, "I have carefully studied the Bible in the original languages. I have visited the Holy Land, the places memorable in Scripture history, and the earthly life of Christ, and what is more important, I have had many years' experience. The conclusion of the whole matter with me is an abiding conviction that Christianity is true, and that the Society of Friends have produced the highest and best statements of spiritual Christianity yet made.

"Their spiritual view of Christ, their doctrine of universal saving grace and light, are yet in advance of the age; and of the views entertained by any other denomination on this important subject.

"I am an old man, and could not at this time in life change my denomination, either with profit to myself or the cause, but I entertain the same views that were taught of the early Friends."

PREACHING BY A BADGE.—Here is how a colored porter on a train kept his testimony clear. In reply to an inquiry as to the influence of his Endeavor's badge, he told the following: "Now, just the other day, a man, who was one of four who had the car to themselves, was trying to be funny, when my badge caught his eye, and he suddenly stopped, say-

ing, 'Say, porter, I wish you would cover your badge up just long enough for me to tell a story. Somehow I can't tell it with those letters staring me in the face.' 'I will do as you wish,' I said to him; 'but mark my words when I tell you that there is not power on earth to stop the ears of the One who hears all you say, sir.' I wish you could have seen him when I said that. He looked like he'd seen a ghost for a minute; and then he took up a paper and went to reading, and no more stories did he attempt to tell. That's only one of the many sermons my badge has preached, sir, since it became my daily companion, but I have not time to tell you more to-day, for I lie off here."

## SONG OF THE PILGRIMS.

T. C. UPHAM

The breeze has swelled the whitening sail,  
The blue waves curl beneath the gale,  
And, bounding with the wave and wind,  
We leave Old England's shores behind—  
Leave behind our native shore  
Homes, and all we loved before.

The deep may dash—the winds may blow,  
The storm spread out its wings of woe,  
Till sailor's eyes can see a shroud  
Hung in the folds of every cloud;  
Still, as long as life shall last  
From that shore we'll speed us fast.

For we would rather never be  
Than dwell where mind cannot be free,  
But hews beneath a despot's rod  
E'en where it seeks to worship God.  
Blasts of heaven, onward sweep!  
Bear us o'er the troubled deep!

O, see what wonders meet our eyes!  
Another land, and other skies!  
Columbian hills have met our view!  
Adieu! Old England's shores, adieu!  
Here, at length our feet shall rest,  
Hearts be free, and homes be blessed.

As long as yonder firs shall spread  
Their green arms o'er the mountains' head,  
As long as yonder cliffs shall stand,  
Where join the ocean and the land  
Shall those cliffs and mountains be  
Proud retreats for liberty.

Now to the King of kings we'll raise  
The pæan loud of sacred praise;  
More loud than sounds the swelling breeze,  
More loud than speak the rolling seas!  
Happier lands have met our view!  
England's shores, adieu! adieu!

## Keep the Heart Alive.

The longer I live, the more expedient I find it to endeavor more and more to extend my sympathies and affections. The natural tendency of advancing years is to narrow and contract these feelings. I do not mean that I wish to form a new and sworn friendship every day, to increase my circle of intimates; these are very different affairs. But I find it conduces to my mental health and happiness to find out all I can which is amiable and lovable in those I come in contact with, and to make the most of it. It may fall very far short of what I was once wont to dream of; it may not supply the place of what I have known, felt and tasted, but it is better than nothing.

It seems to keep the feelings and affections in exercise; it keeps the heart alive in its humanity; and, till we shall be all spiritual, this is alike our duty and our interest.

BERNARD BARTON.

## The Out of Door Habit.

No change in American habits has been more important, more thorough, and, withal, more quietly affected, than that which has resulted in taking the advice of Higginson, offered in 1863, when he declared that "our American life still needs, beyond all things else, a more habitual cultivation of out-door habits." We have changed many things since that time.

One of the most potent agencies in getting people out-doors is probably the bicycle. The prediction thirty years ago that a man or woman would soon be able to mount a saddle supported between two little wheels, and on this cover without serious fatigue an extent of territory that no horse could cover comfortably in the same time, would have been received with derision. But this has come to pass. Without disputing the great value of pedestrianism, and the delight and physical benefit of horse-back riding, the bicycle gets people out-doors who will not walk and who cannot ride.

It is a question whether our schools are doing all they could and should do to foster love for the ever-present nature by assisting in revealing its beauties. How many colleges hand diplomas to young men who are not taught even the names of the largest constellations in the heavens! We could cite one which did this thirty years ago, and which, with astronomy as a "junior optional," set the young men who selected that branch to figuring the diameter of the moon's shadow in an eclipse, instead of introducing them to the bright worlds above them. How much, again, do the schools neglect the floral beauties of the fields, and how technical is much of the instruction about them that they give. Can one school-child in fifty (and we may add grown folk) give the correct names of half the flowers that decorate our fields and road paths? If botany is taught, is not effort directed rather to instruct in classification designed by man than to introduce the child to the flowers by name, with a little knowledge of their medical or other uses? Give a child this knowledge, and he will find interest at once in what he now classifies in score as simple weeds. Good work in such enlightenment has been done in recent years by the publication of books to help the student of nature in this kind of nomenclature, but how many school courses include any of these in their list of text-books?

Bird life is still more neglected. The ignorance of the average country boy (and man) about the birds that nest and fly around him is monumental. We could cite the case of a farmer who, hearing a turtle dove cooing in an orchard near by, remarked, "Hear that owl!" Almost all children old enough to go to school would fail in the examination if asked to give the names of the birds put up in a walk along mile of any country lane. To them the whole sparrow family are "chippies," all birds of brilliant plumage, orioles, and all swift dart through the upper air, swallows. To name a distant bird from its flight would be something they had never considered possible, and they would do no better classifying bird-notes than the farmer did with his "owl." What an opening of out-doors it would be to such children if an afternoon a week were given to

lk with teacher who could give them the  
nes of the feathered beauties, tell them a  
v elementary facts about their habits, and  
start them on inquiries of their own. A  
v such classes in every county would render  
ess difficult to keep birds alive in the fields,  
ead of tearing their bodies to pieces at the  
tation of milliners.

All this higher education, as we would have  
alled, will come. We have broken away  
m parlors and ball-rooms for our summer  
usements, we have idealized tan and mus-  
and soon we shall demand "nature lessons"  
our schools, just as manual training has  
sed to be an innovation. The great pre-  
atory school for this should be at home;  
the parent who will fit himself as teacher  
find an awakening interest in his pupils,  
only alarming feature of which will be the  
ands that it will make on his information.  
N. Y. Commercial Advertiser.

FOR "THE FRIEND."

And his name, through faith in his name,  
made this man strong, whom ye see and  
w, yea the faith which is by Him, hath  
en his this perfect soundness, in the pres-  
e of you all" (Acts iii: 16.)

ow often are we conscious of unsoundness  
er in our moral being or our soul's health.  
ay be that the consciousness of it rests  
ost entirely with ourselves and is in no wise  
pparent to our friends as was the disease  
i which the man at the temple gate suf-  
d. How many of us there are, who can y  
y to our own hearts, the line of the hymn  
h runs, "And they who fain would serve  
best, are conscious most of wrong within."  
e blind prejudices, the warped and biased  
ments, the pride, the selfishness, the un-  
iving spirit, the hasty temper; but why  
nerate? Do we not all know what particu-  
unsoundness is just now antagonistic to our  
stian life, causing us to walk lame in the  
et of Him who looketh on the hidden man  
e heart? And yet, the very knowledge  
r failing, is our safe-guard, just as surely  
bodily pain locates the situation of its  
e, leading us to apply the suitable remedy  
eto. Paul himself, in a burst of agony,  
out, "O, wretched man that I am! who  
deliver me from the body of this death?"  
ike a lightning-flash of inspiration, straight  
the cry of pain comes the solace, "I thank  
through Jesus Christ our Lord." Yes!  
s Name, with a living faith in his Name,  
omighty healing power, shall indeed give  
rfect soundness in the presence of all.

MABEL THOMPSON.

STLE, England.

FIENCE.—No amount of hatred or ill-usage  
injure any one if only he possesses his soul  
ience; from this discipline of suffering  
ay rather win the virtues of meekness and  
rity. His one danger arises not from his  
ey, but himself—that he should dwell upon  
et wrongs and grow garrulous about him-  
nd in the end become peevish and irrita-  
Persecutors in history never injured their  
ns by fire or sword. They sadly succeeded  
the blood of the persecuted turned into  
He who thinks kindly of his enemy gath-  
quick reward into his own bosom. How  
will it be over! How great is the love of  
—Watson.

FOR "THE FRIEND."

The New Mission Work.

I use the word new only in the sense, it  
may be new to many of us, for when looked  
into, this mission work is nearly as old as the  
gospel. The work may be described in these  
words, as "Filling up the measure of the cup  
of suffering, previous to blessing." There  
have been many hearts in many ages in the  
past, who have lived, prayed, labored, suffered,  
and then passed away from these scenes of  
change, and seen little fruit from all their  
labors.

It was said of Samuel Wesley, he labored for  
forty years in his parish and saw little fruit  
from all his labors. The blessing came in  
his son's day. The father labored, and the  
son entered into his labors. How many of  
the early Friends died in prison for the cause  
of religious liberty. They suffered and prayed,  
and died, and saw—so far as the cause of lib-  
erty went—little fruit from all their labors.  
But it came, after many had been called to  
their long home. Called from the dungeon,  
called from the prison, to what we must be-  
lieve, was their blessed reward. They were  
engaged surely in that glorious mission work  
of filling up the measure of the cup of suffer-  
ing, previous to blessing. They labored  
surely, and others entered into their labors.  
Many years ago the missionary Williams lay  
dead on the lonely island of Eromanga, in  
the New Hebrides. He labored and saw little  
fruit. His successors came along, and the  
blessing descended in their lifetime. Was  
there not great room for the worldly-mind to  
say, "What a failure, all this work!" as they  
heard of these good men called away, and so  
little result from their labors? Surely God's  
ways are above our ways, and his thoughts  
above our thoughts. We read, "for four hun-  
dred years were the children of Israel evil en-  
treated." We do not know that it was through  
any fault of their own. How many hearts in  
these long years, lived, suffered, prayed and  
died and saw not their deliverance—but there  
was on high a prayer-hearing, and prayer-  
answering God, who said in his own good time,  
"I have seen their affliction, and have heard  
their cry," and so their prayers were event-  
ually answered in the fulness of time. Their  
work on this earth seems to have been to pray  
and to suffer. This glorious mission work  
whose record can so often be written in a few  
words; if the suffering was long, the blessing  
was great. A wonderful deliverance came in  
God's own time.

The Lord's dealings with man are repeated  
over and over again in history. He the Lord  
changes not, and the natural heart of man  
still remains wicked, and the path into right-  
eousness is much the same as ever it was.  
The Lord carries on his own wonderful work  
in his own way. He calls for us to love, obey  
and trust, and He will direct. And may there  
not be hearts now in the home field of religious  
service, or in foreign lands, who are engaged  
in the glorious mission work, of filling up the  
measure of the cup of suffering, previous to  
blessing. Dear hearts, labor on! What higher  
life than a life of prayer! What nobler life  
than a life of suffering in the dear Redeemer's  
cause! Your reward is sure, not only in the  
world to come but even in this world, for the  
Lord is making you more like himself. This

is being saved by Christ in the highest sense,  
not only from the guilt of sin, by his precious  
blood, but being made like Him by his power.

Some lines from that hymn, which runs as  
follows, seem applicable to many hearts now  
passed from time to eternity.

A VOICE FROM HEAVEN.

I shine in the light of God,  
His likeness stamps my brow,  
Thro' the shadows of death my feet have trod  
And I reign in glory now.

No breaking heart is here,  
No keen and thrilling pain,  
No wasted cheek, where the frequent tear  
Hath rolled, and left its stain.

I have found the joy of heaven,  
I am one of the angel band;  
To my head a crown of gold is given,  
And a harp is in my hand.

I have learnt the song they sing  
Whom Jesus hath set free;  
And the glorious walls of heaven still ring  
With my new-born melody.

No sin, no grief, no pain,  
Safe in my happy home,  
My fears all fled, my doubts all slain,  
My hour of triumph come.

ALBERT H. BELL.

WATERFORD, Ireland.

Children and Dirt.

Harper's Bazar says the mother who would  
have her children healthy must not be afraid  
to have them occasionally dirty. While clean-  
liness is akin to godliness, there is a clean dirt  
that comes from contact with the sweet earth  
that is wholesome. Have the little ones bathed  
frequently, insist that they come to meals with  
immaculate hands and faces, but between meals  
have them so dressed that they are free to run  
and romp as they will.

An over-careful mother of an only child  
complained to a physician that her baby was  
pale and delicate. He asked to see the child,  
and the nurse brought in the two-year old from  
the veranda, where he had been seated on a  
rug, looking at a picture-book. His dainty  
nainsook frock was spotless as were also the  
pink and kid boots and silk socks.

"What that child needs is wholesome dirt,"  
was the physician's verdict. "Put a gingham  
frock and plain shoes on him, and turn him  
loose on the lawn or in the fresh earth. If he  
is not rosy and happy in a month, let me know."

At the expiration of the prescribed time the  
baby was transformed. The eyes that had  
been heavy were bright, the skin had acquired  
a healthful glow, the arms and legs were plump,  
and the languid tired little patient had become  
a rollicking boy. The freedom, fresh air, and  
clean dirt had, in a month's time wrought a  
greater change in the child's system than all  
the skill of the medical fraternity could have  
effected.

Mothers who take their little school boys  
and girls away for vacation should let them  
romp at will out of doors, fishing in the brook,  
ride on the hay, and wear strong shoes and  
clothing of which they need not be too careful.  
A child is much happier if untrammelled by  
too many "don'ts." And the mother is hap-  
pier too, if she need not say "don't" every  
hour in the day.

FOR "THE FRIEND."

## BEYOND DARK CLOUDS.

No matter though we cannot see  
The dawn behind the clouds  
And though at first we're followed not  
By fond, approving crowds,  
Keep hope, and let us travel on,  
In paths we know are right,  
If we torch-bearers true shall be,  
More will behold our light.

So let us still e'er work and pray,  
And right will surely win,  
Though ere we reach the haven bright,  
Come many days of sin:  
But still a brighter day shall dawn,  
When we the storms have passed,  
For sunshine always is beyond,  
And clouds can never last.

MARTHA SHEPARD LIPPINCOTT.

MOORESTOWN, N. J.

## Banana Plantations.

In the east the banana plant was first found, and its fruit is still the principal food of the islanders of the Eastern Pacific Ocean. At the present time it is grown in all tropical climates.

Large cultivated tracts of land in many warm climates are called plantations. The banana is not a tree, but a gigantic plant belonging to the herbaceous order of plants, such as grasses, etc.

It dies down after the fruit ripens, and a new stalk grows from the round, bulbous root stock, making a new plant, while other plants are started by transplanting the off-shoots from the main stalk. They have to be planted in moist, rich soil to do their best, often growing to the height of fifteen or twenty feet. There is a variety of banana plant raised in China, which grows only to the height of five feet. First there comes up a green roll that grows to the height of about three feet, and divides into two leaves that are followed by other leaves until we have a smooth trunk, formed by the stem of the leaves eight or ten inches thick.

At the end of nine months, a deep purple bud appears in the centre of the leaves; its constantly lengthening stem soon pushes it beyond them and it hangs down like a huge heart.

As the purple covers of the bud fall off rows of buds are seen extending two-thirds around the stem. Each miniature fruit has a waxed yellow blossom, with a large stigma on the end. The female flowers come first on the stem and nearer the end are the smaller male flowers, both are full of good honey. Three or four months are required to ripen the fruit.

In cultivation the plants are set close together and the great bunches, which often weigh eighty or one hundred pounds, are gathered and hung either in a cold place or buried in the earth.

In Mexico some of the tribes pound bananas into a paste and use it as one of their principal foods; from the unripe fruit, a useful and nutritious flour has been obtained. There are as many different kinds of bananas as there are apples, and they may be eaten either raw or cooked, baked with their skins on, or made into puddings, pies and ice-cream, and the fibres of the leaves make a fine textile cloth of great beauty known as grass cloth. So you see how valuable is this banana plant.

There are fine specimens of banana plants at Horticultural Hall in Philadelphia and the Botanical Gardens in Washington.—*Scattered Seeds.*

## The Evangelical Sects of Russia.

The Protestant movement in Russia has hitherto been confined almost wholly to the protestants; but as pointed out by Felix Volkovsky, editor of *Free Russia*, it has of late gained not a few powerful patrons among the nobility and upper classes. He writes (in *The Forum*):

"The present political order of Russia is such that every independent action—whether on a religious, social, or economic ground—inevitably assumes a political meaning, and produces a political effect, as it undermines the very principle on which the all-absorbing, all-grasping, and absolute power of the Russian Government rests. According to that principle, the citizen is not a mature personality, but a child for whom everything is determined by the Government. He has no part in imperial legislation. It is the bureaucracy, headed by the Czar, that frames, promulgates, and enforces the laws; and he must obey. His education, his political opinions, his religion, are prescribed for him; he can not even move without a permit from the Government, in the form of a passport. One understands that under such circumstances sectarianism assumes a political meaning. A peasant who, contrary to law, secedes from the established orthodox church and declines to give up his new faith, puts the commands of his personal conscience above the commands of the Government, the Czar included. Every one has heard a good deal about the Stundists, the Shelapouty, the Doukhobors, and other dissenters of Evangelical type, some of them with a strong tendency toward Quakerism. These deserving people, who are the best specimens of their race, were, and still are, subjected to the most revolting persecutions. They have been beaten, imprisoned, systematically starved, inhumanly tortured, exiled, and their female relatives have been treated in a most shameful and brutal manner. Yet notwithstanding all these facts, heroic men and women have declined point-blank to comply with the orders of the Government and the official clergy which they have considered sinful. The movement has created thousands of able and fervent apostles, who, by reason of governmental deportation, are scattered throughout the empire. It has converted millions of unthinking, passive creatures—who were until then driven about by the officials and clergy like cattle into discriminating beings, with a sense of self-respect and a determination to oppose wrong. Many dissenters who, until last year, had concealed their real religious doctrines, profited by the last census to state their creed openly.

"Besides, the upheaval of their spirit is being manifested by increasing proselytism, for which purpose some sects, for example in the Tomsk province, train their own missionaries. They also build new chapels, and write polemic books. The movement has found its way into the higher class of the population, as evidenced by the names of Tchertkov, Birukov, Tregoubov, Prokhanov, Pashkov, Prince Khilkov, Dr. Volkenstein, and others. It has its powerful prophet in the person of Count Tolstoy. It

has established its own free press, as the activity of Mr. Tchertkov, at Purleigh (in Essex) and the periodical *Bessyeda* formerly published in Sweden, show. It commands the active sympathy of the world, as has been proved by the world's press, by the immigration of several thousand Doukhobors, through the substantial pecuniary aid of the Society of Friends and the money forwarded from England to the suffering Stundists, etc. True, this very emigration may be regarded as a victory for the Czar's Government, as it has contrived to draw seven thousand courageous souls, who know how to stand by their banner, out of the country, which needs such people badly."

## What the Church is Not.

The following has been handed us as a leaflet for further publication. We have given an extract from it before:

The Church is not a house of merchandising, a bureau of amusement, or a social club. None of these things are nominated in her job high commission, and her franchise does not contemplate in leadership the executive ability of a railroad president for administration.

Individually, her members may earn money in any honest way, but corporately they have nothing to do with money but to receive freewill offerings as an act of worship, and transmit them to the proper objects. We are plainly taught by precept and example from Genesis to Revelation, that God approves of one method of raising money for his cause.

Christ twice purged the court of the temple of merchandizing. What would He now say and do if He were to return and see the bustling, junketing and vaudeville of modern churches?

It is no function of the blood-bought church to entertain or amuse any one, either by legitimate drama, Bible scenes, or the vaudeville of the world. Christ and his apostles never dreamed of putting the gospel on stage exhibition, or of making its administration an amusement for lost men.

The less piety a church has the more oysters and ice cream it takes to run it, and the faster it runs from God. The church is not to activate the social element, in the realm of worldliness, and thus paralyze the spiritual life. These festal scenes of carnal revelry and godly mirth are the apostasy of the primitive Agapae and of the Methodist love-feast. The true bride does not sit down to eat and drink in fellowship with the world, and rise up to play. This carnality and frivolity is a part of the last prophetic apostasy.

We need a new crusade, not to rescue the Holy Sepulchre from the Turk, but to rescue the Holy Place from the caterer and showman. Away with this "amusement heresy and cooking-stove apostasy." Do not drag the royal robes of the expectant Bride of Christ through a defiling church kitchen.

The early church "held the young" spiritual forces alone and in the face of flames and iron. The Puritan and all the reformed churches of Christendom held the young better than we before they ever employed these meretricious attractions of the world. Spiritual force is the strongest of all. Christ said, "And if I be lifted up from earth, will draw all men unto me."—*E. P. Marvin in the Christian*

## A True Mother.

The "Life and Letters of Phillips Brooks," the eminent Episcopalian Bishop, formerly well-known in Philadelphia, is an instructive and interesting account of the mental and spiritual development of a remarkable man, a book, as has been said, worthy of the study of all lovers of God and lovers of their fellow-men. It has especial interest as giving evidence of the effects of the tender care of a pious mother over her six sons, all of whom appear to have been religiously-minded men.

It is related of this watchful parent that on one occasion she was visited by a young and anxious mother in the confidence of getting assistance from one with so much experience in the training of boys. At first there was some reluctance, but afterward, according to a report of the conversation, the mother of the Brooks family finally admitted that she was unable to say something in regard to the management of sons, her testimony being in substance as follows, "There is an age when it is not well to question or follow your boy too closely. Up to that time you may carefully instruct and direct him; you are his best friend; he is never happy unless the story of the day has been told; you must hear about his friend, his school, all that interests him most be your interest. Suddenly these confidences cease; the affectionate son becomes reserved and silent; he seeks the intimate friendship of other lads; he goes out, he is averse to telling where he is going or how long he will be gone. He comes in and goes slightly to his room. All this is a startling change to his mother, but it is also her opportunity to practice wisdom by loving, and praying for, and absolutely trusting her son. The faithful instruction and careful training during his early years the son can never forget; this is impossible. Therefore trust not only your Heavenly Father but your son.

The period of which I speak appears to me to be one in which the boy dies and the man is born; his individuality rises up before him, and he is dazed and almost overwhelmed by his first consciousness of himself. I have always believed that it was then that the Creator was speaking with my sons, and that it is good for their souls to be left alone with Him, while I, their mother, stood trembling, praying and waiting, knowing that when the man was developed, from the boy, I should have my son again, and there would be a deeper sympathy than ever between us."

Phillips Brooks appears to have been a spiritually-minded man, more concerned for the needs of Christ than for the forms and ceremonies of a denomination, and there have been but few who have exerted a greater influence for good than this gifted son of a praying and God-hearted mother.

M. C. J.

BEARING AND FORBEARING.—Endeavor to be patient in bearing both the defects and injuries of others, of what sort soever they be; for that thyself also hast many which must come with by others.

How canst not make thyself such a one as thou wouldst, how canst thou expect to be loved by another in all things in thy liking? Willingly have others perfect, and yet defend not our own faults.

We will have others severely corrected, and will not be corrected ourselves. The large liberty of others displeaseth us, and yet we will not have our own desires denied us.

We will have others kept under by strict laws, but in no sort will ourselves be restrained. And thus it appeareth how seldom we weigh our neighbor in the same balance with ourselves.

But now God hath ordered it, that we may learn to bear one another's burdens; for no man is without fault, no man but hath his burden, no man sufficient of himself, no man wise enough of himself; but we ought to bear with one another, comfort one another, help, instruct and admonish one another.—*Thomas a Kempis.*

The Meeting for Sufferings of Philadelphia Yearly Meeting has issued the following Remonstrance against the proposed legislation at Harrisburg legalizing gambling, etc., at horse-races. A copy has been sent to each Senator and Representative.

To the Senate and House of Representatives of the Commonwealth of Pennsylvania:

The representatives of the religious Society of Friends for Pennsylvania, New Jersey and Delaware, have observed with deep regret that bills have been before the Legislature, [Bills No. 134 and No. 189 of the Senate File and one or two others of similar import,] to so amend the Act of 1889, "to punish pool-selling, receiving and transmitting bets or aiding in pool-selling or betting" as to except from its provisions the selling of pools and the other acts above enumerated within the enclosures or grounds of Agricultural Societies or Driving Clubs.

The vicious results of betting on horse races or any other form of gambling have long been recognized by the laws of Pennsylvania, and it needs no elaborate argument from us to call your attention to them. Pool-selling is closely allied to, if not in principle, a lottery, now under the ban of nearly every State in the Union. The State of New Jersey has had sad and costly experience of the public evils attendant on the very practices which it is proposed to encourage and legalize in this State by the bills in question. They became so intolerable that a dominant party was overthrown at the polls by the moral sentiment of the people, chiefly on that issue, and subsequently horse-racing and pool-selling were forbidden by stringent laws. Two successive Legislatures of that State have adopted an Amendment to the Constitution prohibiting these practices, which has since been incorporated into the Constitution of New Jersey.

The State of Maryland has also had a similar and costly experience of the evils attending these practices.

On behalf of the members of the religious Society which we represent, and we believe in consonance with the moral convictions of the great body of Christian people in the State of Pennsylvania, we earnestly remonstrate against these measures as having no good purpose within their scope, and fraught with mischief to the morals and prosperity of the whole Commonwealth.

On behalf and by direction of the Representatives aforesaid, at a meeting held at Philadelphia the twenty-fifth day of Third Month, 1901. GEORGE M. COMFORT, Clerk.

## Items Concerning the Society.

The Tract Association of Friends of Philadelphia has distributed by gift and sale during the past year 76,628 of its publications. Donations for its useful work are now much needed.

A SPURIOUS DOUKHOBOR.—Friends are warned against placing confidence in a young Russian, of small stature, who is going from place to place among Friends, and pretending need of help on his way to join the Doukhobors in Manitoba. He avails himself of prominent names of Friends in Philadelphia.

The advance of knowledge has not led to the destruction of any doctrine which the early Friends held to be essential, and consequently "Barclay's Apology" is almost the only great theological work of the seventeenth century that does not contain doctrines incapable of acceptance at the present day.—*J. D. Maynard, in London Friend.*

HADDONFIELD QUARTERLY MEETING.—Haddonfield Quarterly Meeting, held Third Month 14th, 1901, at Haddonfield, N. J., was an interesting and valuable occasion. It was about the usual size, a few visitors being present. The prevailing exercises of the Meeting for Worship was in the line of encouraging deeper consecration on the part of our members, and it closed under a feeling of solemnity and tenderness.

Much business claimed the attention of the second meeting. Especial attention was devoted to the need of daily Bible reading in all our families. Friends were urged to train their children in familiarity with our usages, and to give reasons for our practices or doctrines. It developed that the use of intoxicants seems to have almost ceased within our borders. Two of the Monthly Meetings, one of the largest in the Quarter, reported no disownments during the past year.

Altogether we were cheered by this meeting and separated under a feeling of nearness to one another and to the Master.

MOORESTOWN, N. J., Third Month 20th, 1901.

Persis Halleck, having returned from her religious visit in North Carolina, last week attended some meetings in Philadelphia.

The *London Friend* expresses dissatisfaction with a designation lately made of Friends in England according to three prevailing tendencies of thought. "There is a tendency," it says editorially, "at times to use 'labels' as descriptive of different bodies in the Society in England—for example, Conservatives, Evangelicals and Intellectuals. Many of our members would probably say at once that they belong to all three of these denominations. Each of these lines of religious thought is needed, and in the complex make-up of our minds, all three lines have an important place. But directly one man is labelled Conservative, another Evangelical, a third Intellectual, we drift into undesirable isolations and partitions. On this, as on other points, we would emphasize the wisdom of the exhortation, 'What God hath joined together, let not man put asunder.'" This was preceded by the following remark: "The use of words is equally misleading when a body of Friends in America, whom we sincerely love but with whom we sincerely disagree, is spoken of as 'Liberal.'"

WHAT CONSTITUTES A "SEER?"—"That inward sensitiveness to purely spiritual influence, which leads to the revelation of special messages addressed to special needs of individuals." This was Walter Morice's characterization of a "seer" in the

London Meeting for Sufferings lately, in speaking of the death of Alfred Wright, whose "simple ministry was much valued."

George Cadbury, of Birmingham, England, a member of the Society of Friends, refused to fill an order for cocoa for the British soldiers in the Transvaal, on the ground that his views on war make it impossible to have anything to do with a traffic growing out of the war.

The larger Ohio Yearly Meeting with a membership of nearly six thousand, has only two meetings without pastors. This we learn from the *Australian Friend*, which also, in three other places has these items: "The gradual crystallizing of the pastoral movement in the Friends' Church into a cut-and-dried system is indicated by a report of the Meeting on Ministry and Oversight of Western Yearly Meeting. This report proposes that the pastoral system shall be organized under a board; this board to assign ministers to charges, and see that no meeting nor minister is left without provision.

"The printing of a list of pastors with their location for the coming year, at the end of the proceedings of various Yearly Meetings, as has occurred a number of times in one of our periodicals, together with the expression "church year" leads one to wonder if the said Yearly Meetings have added another to their already numerous functions: that of being the "hiring time" for the church shepherds.

"A song book for use in Friends' Meetings, etc., has just been published in Chicago. One of the special features advertised by the publishers is 'Songs for Funeral Occasions.'"

#### SUMMARY OF EVENTS.

**UNITED STATES**—The objections of the British Government to accepting the modified Hay-Pauncefote treaty respecting the Nicaragua Canal have been made public. The British contend that the Clayton-Bulwer treaty is still "an international compact of unquestioned validity," and cannot be abrogated without the consent of both parties.

On the morning of the 25th a fearful tornado swept over the southern section of Birmingham, Ala., traveling in an easterly direction. The number of killed is estimated at twenty-five. The destruction of property is placed at a quarter of a million dollars. Scores of injured have been removed to the hospitals.

A rich vein of anthracite coal has been found near Cherry Run, West Virginia, on the Baltimore & Ohio Railroad, sixty miles east of Cumberland, at a depth of 87 feet.

Texas contains not only an oil field, but it may have an important asphalt district. Tests from the Lucas well resulted in two grades of asphalt being obtained from it. One grade is hard and the other soft.

Judge Jesse Holdom, of Chicago, in a decision in a labor union assault case growing out of a strike, upheld in forcible language the right of any man to work at any labor with which he is satisfied.

The increase in the exports of the United States for the last decade to the rest of the world is surprising. Exports to Europe have made a gain of 63 per cent.; to South America, 108 per cent.; to Asia, 163 per cent.; Oceania, 132 per cent., and to Africa 416 per cent.

A law recently enacted in Maryland restricts the suffrage to those citizens who have obtained at least a rudimentary education. It is estimated that 18,000 white and 26,000 colored voters will be disfranchised by it on account of their illiteracy.

By a vote of 72 to 30, the Minnesota House of Representatives has passed the Senate bill prohibiting manufacture, sale or giving away of cigarettes in that State.

The Pacific Mail Steamship *Korea*, the largest vessel ever built for the American merchant marine service, was launched at the yard of the Newport News Shipbuilding Company on the 25th. Its dimensions are: Length over all, 572.3 feet; beam, 63 feet; depth, 40 feet; draft, 27 feet, and displacement, 18,600 tons. The engines are designed to develop 18,000-horse power. It is expected to have a speed of 18 knots per hour, and to ply between San Francisco and Hong Kong.

A despatch of the 19th, says: One of the greatest gas wells ever struck in Greene county, Pa., was opened this afternoon. The force of the gas was so great that the tools were hurled from the well and thrown high in the air. All efforts to case the well have been unsuccessful, and the escaping gas can be heard for miles.

The United States is the greatest ice exporting nation in the world. In 1805, one hundred and thirty tons were shipped to Martinique. By 1818 a considerable trade with Cuba had been cultivated. In 1833 ice was shipped to the East Indies and the tropics generally. Most of it is shipped from Boston, though gathered in Maine. By a new process, it is said that ice can be manufactured at from fifty to seventy cents per ton in the Northern States.

A despatch from Pittsburg, Pa., on the 21st, says: Nikola Tesla, the inventor, is in Pittsburg placing a contract with the Westinghouse Electric Company for the manufacture of mechanical devices to be used in his experiment on wireless telegraphy across the Atlantic Ocean. He hopes to establish the proof that it is not beyond the range of possibility to establish telegraphic communication across the ocean without the aid of wires.

There were 487 deaths in this city last week, reported to the Board of Health. This is 39 less than the previous week and 140 less than the corresponding week of 1900. Of the foregoing, 256 were males and 231 females: 70 died of consumption of the lungs; 95 of inflammation of the lungs and surrounding membranes; 15 of diphtheria; 11 of cancer; 15 of apoplexy, and 3 of typhoid fever.

**COTTON** closed on a basis of 8½c. per pound for mid-ling uplands.

**FLOUR**.—Winter, super., \$2.25 to \$2.50; Pennsylvania roller, straight, \$3.25 to \$3.45; Western winter, straight, \$3.40 to \$3.60; spring, straight, \$3.75 to \$3.95.

**GRAIN**.—No. 2 red wheat, 77½ to 78½c.  
No. 2 mixed corn, 45½ to 46c.  
No. 2 white oats, clipped, 33c.

**BEEF CATTLE**.—Best, 5¼ to 5½c.; good, 4½ to 5c.; medium, 4¼ to 4½c.

**SHEEP AND LAMBS**.—Choice, 4½ to 4¾c.; good, 4¼ to 4½c.; common, 3 to 3½c.; spring lambs, \$4.50 to \$6.50.

**HOGS**.—Best Western, 8 to 8½c.

**FOREIGN**.—The critical situation in China caused by the dispute of Russian and British troops over certain territory has been relieved by the agreement of Russia and Great Britain to withdraw their troops, reserving the question of title and proprietary rights for future examination.

A despatch from Peking says that an investigation by the foreign ministers of the ability of China to pay the claims for indemnity is now being made.

A report has been received from General Wood showing that the death rate for the city of Havana for Second Month was 19.32 per 1,000, which is said to be below the average of most American cities. Exhaustive measures are now being taken against the spread of disease in Havana. Besides disinfecting the houses, the rooms occupied by yellow fever patients are screened as soon as the case is reported, and all mosquitoes in the buildings and adjoining dwellings killed by the fumes of pyrethrum powder. With these and other precautionary measures, it is expected very materially to decrease the yellow fever during the coming summer.

A large influx of foreigners have come with the view of taking up their residence in Cuba. The system of sanitary treatment of streets and public places inaugurated by the late Colonel Waring, of New York, is described as having worked wonders for the Cuban capital, and similar methods employed in other cities and towns of the island have done a great deal to counteract the influences of a tropical climate.

A serious outbreak has taken place among the students in St. Petersburg against the authorities; several hundred of them have been arrested. Women students of the higher classes, and workmen have joined the rioters. All the higher schools of the city are closed and all the police headquarters have been filled with arrested persons. New precautions have been taken for the protection of the Czar's life, which has recently been again threatened. The outbreak of students is attributed to a general discontent with the strict system of scrutiny exercised by agents of the Government in order to detect the growth of revolutionary opinion and to check it in the universities. There has been a collision between the military and some of the working people growing out of these disturbances.

The language used in the coronation of Edward VII respecting popery has given much dissatisfaction to Roman Catholics. The Premier, Salisbury, in referring to it in Parliament on the 19th, regretted that such language had been placed in the oath taken on that occasion, but said, "If it were modified or repealed, a great many people, perfectly sincere, though not very wise, would say that such action meant supporting transubstantiation. He proposed, in behalf of the Government, that a committee be appointed to consider the declaration required of the sovereign on his accession, and whether its language could be modified advantageously, without diminishing its efficiency as security for the maintenance of the Protestant succession."

The Boer leaders have rejected the terms of peace offered by General Kitchener.

An American company, known as the Philippine Lumber and Development Company, is operating in the Philippines and receiving aid and encouragement from the officials of the Government. It is alleged that the company has immense timber rights, embracing great quantities of mahogany, ebony, and other valuable timber and that buildings and roads were in course of construction by the company on Government account.

The Chief Quarantine Officer of the Philippines, forwarded an official report on leprosy in the Philippines. He says: "Leprosy is widely prevalent over the entire archipelago, but the greatest number of cases exists in Southern Luzon and the southern islands. It is quite prevalent in Cebu, the number of lepers being estimated at 2,000. The total number of cases in the islands is estimated at 20,000, but the actual number is not known and a census is difficult, on account of the majority of cases being in the rural districts.

A special despatch from Berne, Switzerland, says a glacier slide from the Rossboden Alp has destroyed a street in Berne. For a distance of a mile and a quarter the forests have been swept down, and the valley is filled with blocks of ice.

A school for training cab drivers has been established in Berlin. No coachman will obtain a license who does not possess a certificate from the school for competence in handling horses through crowded thoroughfares. Before receiving a certificate he must also pass a strict examination on the topography of Berlin.

Secretary of War Root has received a cablegram from Judge Taft, in the Philippines, which says: "Have organized Tayabas, Romblon, including Tablas, Sibuyan and smaller island, and Masbate, including Tiaco and Burias visited Mariandque, initiated organization of municipalities there and will organize province before return. Receptions most enthusiastic. Marked improvement in general situation."

#### NOTICES.

**WANTED**—A young woman Friend as mother's help to assist with light housework in family of three, in county. Address E. R. R. BRINTON, Timicula, Chester Co., Pa.

**WESTTOWN BOARDING SCHOOL**.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to

WILLIAM F. WICKERSHAM, *Principal*.  
Payments on account of board and tuition, and communications in regard to business should be forwarded to  
EDWARD G. SMEDLEY, *Superintendent*.  
Address, Westtown P. O., Chester Co., Pa.

If Friends would remember the needs of the Donors when putting away their winter clothing and forwarding to No. 817 Mifflin Street, Philadelphia, in care of John S. & Thomas Elkinton; whatever is donated will be used as before to the colonists in Canada.

**SITUATION** wanted by a woman Friend as nurse for an invalid or as travelling companion. An experienced person desiring a change. References given.

Address O. O., Office of THE FRIEND, Philadelphia, Pa.  
Office of THE FRIEND

**DIED**, First Month 24th, 1901, at his residence in Chester, Pa., BENJAMIN HAYES, in the ninety-seventh year of his age. He was a lifelong member of the Society of Friends, whose principles he firmly believed and conscientiously practised and was for many years an esteemed member and overseer in Birmingham Monthly Meeting. Though confined to his home during the last few years of his life, he retained a lively interest in general affairs and particularly those of his own religious Society. The quieting of his long life leaves a comforting assurance to his friends of his eternal peace.

—, JOSEPH JOHN CHAPPELL, at the home of his daughter, Ella C. Sleeper, in Baldwin, Kansas, Third 2d, 1901. He was a beloved minister of the Gospel long to Farmers' Institute Monthly Meeting of Farmers' Tippecanoe County, Indiana. He was born in Perquimans County, North Carolina, Ninth Month 6th, 1835. He was among the great number of Friends who left their native State largely on account of the condition of slavery existing. He came to Indiana in 1859, and settled in the vicinity of Walcutt Ridge Monthly Meeting, where he resided until 1885, when he removed to Tippecanoe County, Indiana. He was held in the highest esteem by all who knew him, especially for his sound judgment and sterling character.



# THE FRIEND.

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## The Divine Silence.

The idea of a silent God, when we come to consider it, must surely strike us as strange and almost incredible. We live in a world that has been, or is being made by Him; a world full of all kinds of voices; voices of joy and sorrow, voices of wailing and song, voices of passion and prejudice, voices of love and friendship. Amid all the voices of the world the world's Creator is inaudible. We come to Him, and we return to God. We have hearts that seek Him, and that can only be satisfied in communion with Him. But He does not speak or make himself known to us; He is silent. There is something I say unaccountably strange and sad in the very thought of a silent God. And yet there are those who come to Him; cherish it; maintain it; they are unbelievers; they acknowledge and confess the eternal power and godhead, but for them the great attribute of Deity is silence. They do not think it at all strange that God would be silent; they do not expect Him to speak, to make himself known to them in any direct way—mind to mind, spirit to spirit. If the God we believe in and worship be a living God, the one supreme everlasting deity in this world, and in all the worlds, then He who waits for his presence and power of spirit to make themselves felt will surely wait in vain. An inexpressible God, unknown, is no God. A silent God, a God who does not speak to those to whom He has given existence, cannot be God; cannot be the infinite goodness and fatherhood of the world.

There is another class of men who believe in a silent God, but who differ from the class which I have just referred to, in believing that God has not always been silent. He is silent only; silent to the history of modern man; silent to you and to me. But in other ages and lands He spoke to human beings, interposed in human affairs, made known his will to Hebrew prophets; but since the last book of the Bible has been written his voice has not been heard in the world, and his presence has not been manifested in any such way; his prophets no

longer tell what they see and hear; they tell only what ancient prophets saw and heard and felt. They are echoes merely; it is their office to reflect and report the heavenly visions and voices that came to more favored souls long ago. It is not true that east was ever nearer God than the west may be, or the modern soul further from the eternal source of inspiration than the ancient soul. It is to belittle God to think of Him as silent. We must not fetter Him with time and place. He is not alone in the past; the present for those who have eyes to see and ears to hear is full of his presence. God has not forgotten his world and gone away, as it were, a journey like Baal, and left behind Him his Book as a testament for mankind. "The word is nigh thee, even in thy mouth." God is not the God of the dead only—of Hebrew patriarchs and prophets—He is the God of the living; and we can see Him if our hearts are pure, and hear Him if our souls are hushed to listen. He spoke to men long ago, and He speaks to men to-day.

The age of inspiration is an everlasting age, and in every humble soul there is the capacity to hear and respond to the eternal voice. It is something more than vain to extol the Bible in order to prove that God is not silent; that He spoke yesterday, but does not speak to-day. Some of the old faiths are utterly faithless in their implication. The essential true revelation of which the Bible is the record is capable of being verified in the spiritual experience of every living man. While the Word of God which comes to the children verifies, it does not despoil the Word of God that came to the fathers. Religion no more than science has any need to go back two or three thousand years to find verification for its authority. God's voice in the world is more than a sublime echo from far off times. We may see what Moses saw; we may hear what Isaiah heard; and know what John knew when he lay on the breast of Christ. There is only one religion, the religion of the spirit. It would be the saddest of all sad things if we had not the life of the present to interpret the experiences of the past; if to-day as well as yesterday were not a day of revelation; if the God who spoke to the fathers was silent to the children.

God still speaks in and through the events of time, the movements of the world, and the affairs of men. A mere retrospective faith is an irreverence; it is atheistic toward all present life. God is silent because his voice is inaudible to the man whose ears are filled with the noise of this world's tumult. It is told of a great preacher that he reads his newspaper in order to see how his Heavenly Father governs the world; but if we are to take the newspaper view of things and judge by the passing hour and day we must often conclude He governs it badly or does not govern it at all; that He is indeed silent. It is only when we listen to the

centuries that we see the Divine judgment. It is through the lapse of generations we hear most unmistakably the voice of God. It is only when we look behind and before; look largely at history, and anticipate the inevitable result of principles, and tendencies, and forces that we see the Divine purpose and meaning working itself out in all the affairs of the hour and the day. It may often appear to us in our narrow vision that national greatness was not only forwarded but achieved by compromising with wrong, but believe me all such successes build sure cause of their own final ruin into the very foundations on which they rise for a time into power and splendor. The Bible but declares a universal fact when it tells us that God spoke to men—to Abraham and Moses, to Samuel and the prophets. All great quickening, renewing, redeeming thoughts spring from Him who is the thought of the universe. The deeper human voice is always the Divine voice. God's seeming silence is only seeming. Now, as in all times, human dullness is the obstacle to human interpretation.

We need to have an inward susceptibility to the Word of God. There are mysterious inequalities in this priceless gift of spiritual faculty. As in water face answereth face, so the heart of man to man. On the profound truth underlying that saying rests the whole of prophecy, ancient and modern. What is the use of preaching if one's word does not echo in one's hearers hearts—an echo they would not find if the power of spiritual perception was not a factor in human nature. To thousands and thousands of people, both inside and outside the churches, God is silent; silent in the movement of the world, silent in the Bible, silent in their own souls. God speaks, but their ears are so closed that they cannot hear. It is a penal silence to those who will not command their thoughts and feelings. The soul that will not hear is punished by becoming the soul that cannot, and the Divine Voice, of which the world and life are full, sounds fainter and fainter, until the whole universe becomes a vast abyss of unspeaking and unspeakable silence. God speaks, but He may not speak to you or to me because we have not prepared ourselves to hear. The person who comes with no spiritual development has no right to expect that he will receive any answer to the cry, "Be not silent unto me, O God." He is like the blind man who goes out to see the sunlight or the deaf man who cannot hear the music. What they both need is to have the senses which can take cognizance of sight and sound. Mere crying is not enough, however loud and long. In our communion with God we speak to Him, perhaps, with no voice that is audible, and He in turn speaks to us in the language of the spirit in subtle impulses and movements, in the silence

of the hidden depths, in the sudden glimpse of light in the mind, in sounds heard only in the heart, in new suggestions from outward things, and in whisperings softer than the evening breeze. It is impossible, however, for the language of the spirit to be understood without any preparation on our part without any spiritual discipline and culture. It is only when we have learned God's way of communicating his Divine will that we are able to discern his speech and get the full meaning of what is spoken. The voices we hear and the impressions we receive will be in exact proportion to the development and culture of the spiritual power that directs us to God. To-day, as in olden days, it is the heart's dullness that is the one obstacle in the way of hearing the Voice of God. All that is of God heareth God's Voice. Like discerns like. In the great moments of the soul's uplifting there comes back to us the faith of old; again God appears as a flaming fire in every common bush, again his footsteps are seen on every mountain, again He speaks directly to the soul as He did to the souls of the ancient seers. Instead of feeling Him absent and silent we find Him to be more than near, and we exclaim, "Oh, my God, my Father, hast thou been always near, and have we not discerned Thee?" Has God ever spoken to you? If not, why not? To many He appears silent. He is in and around their life, but they are untrained, uncultured, undisciplined souls, with no power to recognize what is truly divine. He who once would not hear, at last cannot hear. Oh! terrible doom—the doom of one's own choice. Here then, is the lesson I leave with you. Train yourselves to hear the voice of God, willing to listen to it—above all, ready to act upon it—never for any selfish gain or pleasure turn to it a deaf ear. It is the blessing of blessings, this direct communion with God, and it may be yours and mine. Let it then be our prayer and aspiration. "Be not silent unto me, O God." Oh, for the quick ear! Oh, for the sensitive soul! Oh, for the aspiring, faithful heart that ever cries, "Speak, Lord, for thy servant heareth."—*Dr. John Hunter of Glasgow (quoted by the British Friend.)*

#### The Queen's Funeral Procession as Described by an Eye-witness.

The following account is from a private letter of our Friend John Bellows, of England. But we are encouraged by a member of his family who has lately arrived in Philadelphia, to feel free to publish it:

"The German Emperor has been exceedingly impressed with the sorrow shown by the English people, and the attitude of the vast multitudes witnessing the funeral procession. My wife and I staid to see it, as it was the day after the Meeting for Sufferings. We got standing-room in a first floor in the Edgewood Road, near the "Marble Arch" of Hyde Park. We found afterward that our son had come up with a young friend of his in the night, and they had taken their places at half-past five in the morning inside the Park railings, standing there for seven hours with a throng of (I should think) a million people, besides the many hundreds of thousands that lined the streets, windows and housetops. He was pressed against the railings—a dangerous position, for if the

people had given but one surge forward, such as I was in, in the same park fifty years before (to see the Queen at the opening of the Great Exhibition), he would have been crushed to death. I never experienced the danger of a crowd till that time, nor have I ventured to risk it since. But the numbers then were much smaller, only about one million.

"From our windows in Edgewood Road we could see both in front and a long way up the road, as it was a corner house in a side street. We had to get there nearly four hours in advance; and one or two persons who came later had to force their way inch by inch through the crowd for an hour and a half to reach the door.

"The crowd was indescribable; and the danger of accident very great. The side-walks, some ten feet wide, were filled with a solid mass of people, kept from overflowing into the road by a line of soldiers and police on each side—a company of cavalry holding the side street nearest to us to prevent a burst through from the weight of the mass. The horses are mostly well under control, pushing gently back when necessary, and not plunging or kicking. Eleven ambulances were got ready along the three-and-a-half miles of route between the Railway Stations; and one of these, under our Seymour street windows, was busy for both doctors and nurses from about half-past nine till one o'clock. Most of the cases were not serious—women fainting in the crush and carried by the police. An hour or two before the procession came in, cartloads of gravel were strewn over the roadway. At about twelve o'clock the first companies of soldiers and officials came on. The Queen had asked for a military funeral,—not to make this element prominent, but in the alternative to one in which the ecclesiastical pretensions would have fuller play. She had even had india rubber tires fitted to the gun carriage that bore her coffin. This was done a few months ago!

"The dazzle of such multitudes of men and horses bewildered the memory as they passed,—and the strange costumes of the foreign representatives. For I think all the nations on earth, or nearly all, were represented. But the affecting part of the scene was the coffin itself, raised some ten feet above the road level; covered with a great white satin pall and the folds of the Royal Standard (the Queen had asked that no black might be placed on her coffin). On a cushion in the centre was the heavy imperial crown and her sceptre, and near it the smaller golden crown she had made because the first was too heavy to bear. Four bands of music preceded the coffin, the leading one (of the Life Guards only) playing, and that only half audibly. All the rest solemnly silent. The innumerable multitude silent, except for the low sound inseparable from such numbers, a sound like that of a distant sea.

"Immediately behind rode the king, on a very high horse—his brother on one side of him, his nephew, the Emperor, on the other. They looked sad and careworn. Behind them came the kings of Belgium and Greece and Portugal, and carriages with the queen and royal princesses; but I noticed nothing more. My heart sank in irrepressible sorrow; for a great blank had taken place in it. I turned back in memory to a morning when I was six years old, standing in a garden in Tavistock

listening to the muffled bells tolling for the death of William the Fourth—and then starting to hear the sudden burst into light ringing for the accession of Victoria! And now all my life had passed away till I was seventy with this queen on the throne endeavoring to serve God in her day and generation, and ending by winning such love as no other human being had ever been rewarded with. "Hir that honoreth me I will honor." Little thing she had said and done came to my mind, and prayer, with tears, in my heart, that her son may turn with all his heart to righteousness and strive to glorify that God who is sufficient for every state and for every time.

"I think it was in the evening before the fiftieth-year jubilee, that the queen was sitting with one of the bishops, talking of the great ceremony impending. She asked that the might drop into silence. After some moment of quiet the queen prayed that no one of the people might suffer injury in the throngs the morrow, and that she herself might be kept in peace. The hospitals were all g ready next day, but no case was brought in any of them. And at night, when all the pageant was over, the queen went for her usual drive as if nothing had happened!

"May we, too, seek amid all vicissitudes to be kept in peace."

The writer of the above was one of a delegation of forty-eight Friends appointed by the London Meeting for Sufferings, who with several Irish Friends, presented to the new king the following

#### Address of the Society of Friends in England to the King.

*To Edward the Seventh, King of Great Britain and Ireland, and the Dominions thereto belonging, and Emperor of India:*

May it please the King,

We, as loyal subjects, representing the religious Society of Friends in Great Britain, feel it a privilege to avail ourselves of this opportunity, on thy accession to the Throne of these Realms, to declare our faithful attachment to thy person and family.

Deeply convinced that the religion of Jesus Christ our Lord and Redeemer, faithfully acted out under the guidance of the Holy Spirit is the only foundation for the happiness, whether of individual or of nations, we pray thee, inheriting a position hallowed by the example of our late beloved Queen, thou mayst be strengthened to follow her footsteps in maintaining a course which, under the blessing of Almighty God, may promote the true greatness and prosperity of this vast Empire. Her example may well serve as a constant encouragement to a whole-hearted devotion to thy great and responsible duties.

We rejoice at thy public declaration of thy solemn purpose to devote thyself to the utmost to the promotion of the highest interests of the people and to the zealous fulfilment of what thou hast so fitly called "the great and sacred responsibilities" which in the ordering of Divine Providence have devolved upon thee. In these noble purposes thou wilt be followed by the heartfelt sympathy and prayers of multitudes of loyal subjects.

Whilst sympathizing with measures necessary for the progress of the welfare of the people, and

th efforts which are being made for the settlement by arbitration of international differences, we would respectfully but earnestly urge upon the King the unspeakable importance of the maintenance of a Peaceful Policy in all our relations with other countries. Great indeed is the responsibility inseparable from thy exalted position. May it be thy consolation to know that He who is the inexhaustible Fountain of wisdom and strength is able and willing to supply out of the fulness of His grace all the need of them that trust in Him. To the bounteous care and guidance of our mighty God we earnestly commend the King and Queen.

Signed on behalf and by direction of the representative meeting of the Religious Society Friends in Great Britain.

HENRY LLOYD WILSON, *Clerk.*

WILSONSHIRE HOUSE,  
2, Bishopsgate Without, London,  
1st Third Month, 1901.

THE KING'S REPLY.

I thank you for your loyal Address and for the cordial and dutiful good wishes which you express for my Throne and family.

I share your faith that my Government can be strengthened and guided to the attainment of the general welfare but by the blessing of God; and I solicit your efforts and prayers that my Counsels may ever be directed in accordance with the lessons of our Holy Religion.

The Society of Friends has rarely failed to be conspicuous in every movement having for its object the establishment of Peace among nations and the growth of mutual help and brotherly kindness among my people; and I pray that my Reign may witness a widespread acceptance of these principles, which I shall keep before my eyes.

Week-day Meetings.

On reading the article in THE FRIEND on the importance of week-day meetings, I was reminded of an incident related to me of a friend who was conducting a small business in his city some years ago.

One day he was called upon by a man who wished to buy a large bill of goods to furnish a hotel. After examining the goods, and getting the prices, etc., he said he liked them well, but must look elsewhere, and if he found none he liked better, would return and leave his order.

As the Friend was putting on his overcoat for morning to go to meeting, the man returned, stating that he had now come to select his goods. — replied he could not wait on him now, as he was going to his religious meeting; but if he would return at twelve o'clock, would give him all the time he desired. The man seemed surprised and offended at not being waited on at once, and said he could not come back, and would go and buy his goods elsewhere, which he did, leaving an order for the thousand dollars.

The Friend went to meeting, and afterwards learned that the project failed, and his fellow-traveler got nothing for his goods.

May there not be a lesson in this to those who may consider week-day meetings a minor matter of very little importance?

OUR temper needs watching!

For "THE FRIEND."

An Incident in China.

The following incident is related in a recent letter by Geraldine Guinness Taylor (of London Yearly Meeting), and speaks for itself.

"When I went to Hunan, there were ten million of women at least, and not a single Christian woman, and never had been one.

When we settled in that station, our first hope was to get hold of some women of the place who could come to us as helpers. We could never go out doors without a Chinese woman. The woman who came to be with me, impressed me very much. She was tall, handsome, intelligent—a woman of about fifty, but her hair was perfectly white, and there was a hardness about her, as if she had no heart. But I felt there was fine material there, fine native power. She had been married when about eighteen years of age. She had had eight little girls in succession. She had been allowed to keep only two alive out of the eight. No wonder her hair turned white and her heart seemed cold! She had not been with us very long when a wonderful tenderness came over that woman.

She had observed that two or three times in the month our letters came from home. She noticed I never ventured to open them until I could get by myself in the evening. After the first few weeks, whenever she saw the letters come, she would go into her room, opposite mine in the courtyard. . . . And then she used to come and sit down outside the door of my room. Sometimes I had to open the door, and she would come in and put her arms around me, "Don't cry, I know what a lonely heart is. I know you got a letter from your mother, and I understand all about it."

After she had been with me four months, we started out on a journey [for religious service]. One night we were sitting on the floor in a room surrounded by sixty or eighty women. I was trying to tell them of the love of Christ. My woman was sitting beside me, and presently she put her hand on me and stopped me. "Don't try to tell them any more." "Why not, I want to tell them about the Lord Jesus." She said, "I know; but you are tired, you can hardly speak. Just lean up against me. Put your head on my shoulder and rest, and I will tell them all that you want to say." Well, I looked at her surprised. I said, "Do you know what I want to say?" "Oh, yes, I know all about it." And she put her arm around me, for I was tired out—and she leaned forward and took up that story, and a sudden silence fell upon the room. I looked at her. Her face was full of a wonderful love, and a wonderful light. I never, never shall forget it. She told those women of Gethsemane, and of the cross; and as she told it, the story of the cross never seemed to me so real before. The tears were rolling down her face and those women were so moved that they were weeping all over the room. It was a marvelous hour to me. That woman went right on after that, preaching in the power of the Holy Spirit; and now she has gone to be with the Lord."

PROSPERITY OF NATIONS.—"Its foundation is laid in domestic life, in commercial integrity, in a high standard of moral worth and public spirit, in simple habits, in courage, uprightness, and a certain soundness and moderation of judgment which springs quite as much from

character as from intellect. If you will form a judgment of the future of a nation, observe carefully whether those qualities are increasing or decaying. Observe especially what qualities count for most in public life. Is character becoming of greater or less importance? Are the men who attain the highest posts in the nation, men of whom in private life and irrespective of party, competent judges speak with genuine respect? Are they of sincere convictions, consistent lives, indisputable integrity? . . . It is by observing this moral current that you can best cast the horoscope of a nation."—*W. E. H. Lecky.*

Girls as Coal-Heavers.

Bishop Potter paints this realistic picture in a paper in the Third Month *Century*, recording his impressions in Japan.

If I were asked to say, of all that I saw in Japan, what that is that lives most vividly in my memory, I should probably shock my artistic reader by saying that it was the loading of a steamship at Nagasaki with coal. The huge vessel, the *Empress of Japan*, was one morning, soon after its arrival at Nagasaki, suddenly festooned—I can use no other word—from stem to stern on each side with a series of hanging platforms, the broadest, nearest the base and diminishing as they rose, strung together by ropes, and descending from the sampans, or hugh boats in which the coal had been brought alongside the steamer, until the highest and narrowest platform was just below the particular porthole through which it was received into the ship. There were, in each case, all along the sides of the ship, some four or five of these platforms, one above another, on each of which stood a young girl. On board the sampans men were busy filling a long line of baskets holding, I should think, each about two buckets of coal, and these were passed up from the sampans in a continuous and unbroken line until they reached their destination, each young girl, as she stood on her particular platform, passing, or rather almost throwing these huge basketfuls of coal to the girl above her, and she again to her mate above her, and so on to the end. The rapidity, skill, and, above all, the rhythmic precision with which, for hours, this really tremendous task was performed was an achievement which might well fill an American athlete with envy and dismay. As I moved to and fro on the deck above them, watching this unique scene, I took out my watch to time these girls, and again and again I counted sixty-nine baskets—they never fell below sixty—passed on board in this way in a single minute. Think of it for a moment. The task—I ought rather to call it an art, so neatly, simply, and gracefully was it done—was this; the young girl stooped to her companion below her, seized from her uplifted hands a huge basket of coal, and then, shooting her little arms upward, tossed it laughingly to the girl above her in the ever-ascending chain. And all the while there was heard, as one passed along from one to another of these chains of living elevators, a clear, rhythmical sound, which I supposed at first to have been produced by some bystander striking the metal string of something like a mandolin, but which I discovered, after a little, was a series of notes produced by the lips of these young coal heavers themselves—distinct,

precise, melodious, and stimulating. And at this task these girls continued, uninterruptedly and blithely, from ten o'clock in the morning until four in the afternoon, putting on board in that time, I was told, more than one thousand tons of coal. I am quite free to say that I do not believe that there is another body of work-folk in the world who could have performed the same task in the same time and with the same ease.

### William Kite.

We adapt to these columns an article by "Penn" on our Friend, William Kite, which has appeared in the *Evening Bulletin*.

I have been turning over the pages of a little monograph which Edwin C. Jellett, of Germantown, has prepared in commemoration of an estimable old citizen who there passed away a little more than a year ago, the honest William Kite. Outside of Germantown this venerable member of the Society of Friends was little known, but there and wherever he was known he exemplified the simple virtues of that Society in what younger men would call an "old-fashioned" life. He was one of a class of unobtrusive citizens peculiar to Philadelphia, by reason not only of their adherence to a sect with which most large cities now have little acquaintance, but by their disciplined, well ordered lives. To him existence was a serious but no irksome problem; his instincts were essentially conservative, and he had no sympathy with principles of conduct, either moral or intellectual, that had not been, as he believed, absolutely tested by experience. He lived to the years of a nonagenarian as the result largely of his systematic regulation of a calm and cheerful nature. Edwin Jellett thought that physically and mentally William Kite was the finest specimen of a rare good age he had ever men with. After having seen even the well-preserved Gladstone six years before his death it seemed to him that his mentor in Germantown was active and alert when Gladstone at the same age looked old; in fact, that he had never known a man who was at once so old and yet so young.

William Kite in his early years was a printer and publisher in association with his father, who was noted for printing "paper books" for members of the bar and also the documents of the United States Bank under Nicholas Biddle. After the elder Kite went out of the business his son spent many years in Chester county as a farmer and botanist. It was while he lived in that county that he made the acquaintance of Dr. Isaac Hayes, whose home was in West Chester and who was afterward famous for his expedition to the North Pole. With men of this type, scientists or philosophers, he delighted to employ his leisure. He loved books, but there was no book that he loved so much as the book of nature—the fields, the woods, the mountains, and, above all, the flowers and trees. From the days of his boyhood until he was eighty-five years of age one of his favorite recreations was to walk great distances, and especially into the mountain region. He would tell how John Cassin, the ornithologist, who was a zealous collector for the Academy of Natural Sciences, when it was at Twelfth and Sansom streets, would sometimes go with him on these trips. One summer when they were near the Delaware

Water Gap, Cassin, who was about the same age as his companion, exclaimed, "William, there is a bird I want!" and disappeared into a thicket with his gun in his hand. A half hour afterward he reappeared, but with no bird in his hand, and he was asked why. "I was mistaken," he said, "I have the bird at home," and—such was simply the scientific instinct that inspired him to use his gun—he added, "I would not needlessly hurt another." It is said, by-the-by, that one of the rarest specimens in the Academy is a Mexican duck which Cassin discovered on a stall in the Twelfth street market. The bird had alighted on a tree near Camden, and a farmer had shot it and sent it to the city along with other birds for the game market, and Cassin happened to observe it in consequence of his habit of frequenting the stalls and inspecting the poultry.

William Kite, when he lived in the old city proper, was one of the Quaker citizens who did not think that they had properly performed their public duty unless they served with a volunteer fire company. On the occasion of the destruction of Pennsylvania Hall in 1838, his life was threatened by the rowdies who had fired the gas pipes of the new structure and who were sacking John G. Whittier's office. When he was a boy he lived next door to the house of Elizabeth Claypoole, on Arch street, the heroine of the Betsy Ross legend.

In the days of his activity among the young men of the Franklin Institute he was appointed a member of a committee which had been chosen to repeat Benjamin Franklin's experiment in drawing electricity from the clouds. The committee went out to "Cherry Hill" with a monster kite, with which they drew immense sparks, but so remote was Cherry Hill then from the populous part of the city that he was able to cut across the fields to it from Broad and Arch streets. Indeed, he could recall how, as a lad, he was in the habit of fishing in Pegg's run at Eighth and Willow streets. But some of the changes of after years were peculiarly distasteful to him.

The memory of the old Quaker could carry him back to the visits which he made to the Bartram gardens when the celebrated William Bartram was still living, and it was there that his keen interest in botanical science was probably stimulated, although his mother's garden on Arch street was attractive enough also to invite the attention of lovers of flowers. In the Germantown Horticultural Society, which was one of the joys of his life, his bent of his mind had full play whenever research or discussion was in order. Among his early acquaintances in Philadelphia, according to E. C. Jellett, was Dr. John G. Godman, the author of a once well known "American Natural History." "In the first volume of this work," says Jellett, "there is an article upon the groundhog or woodchuck. Wm. Kite told me he captured a groundhog with its young, and one of the young he kept for a pet. Becoming tired of it, in a few weeks he gave it to Dr. Godman. In his book Dr. Godman states he made his notes from personal observation, and his notes were prompted by the identical animal presented by Wm. Kite. In Philadelphia Dr. Godman lived on the west side of Twelfth street, near Arch, and he lec-

tured in the college on College avenue, near where the Postoffice now is. Dr. Godman lived in Germantown for a few years before his death, and in 1830 he died, as Dr. I. P. Willits informed me, in the old stone house on Germantown road, standing directly opposite Pastorius street. In this house was written that delightful little book, "The Rambles of a Naturalist," for Dr. Godman wrote this book upon a sick bed and completed it but a short time before his death. E. C. Jellett also records the experiences of Wm. Kite when he attended the botanical lectures given by Constantine S. Rafinesque, at the Franklin Institute. Although some savants regarded this sensation which Rafinesque created as altogether out of proportion to his real merit Wm. Kite held a contrary opinion. He described Rafinesque as "a corpulent man with a queer French accent," and said he sometimes became very angry with the class. When he appeared to lecture his odd manners and dress attracted the boys, who laughed and made fun of them. "Rafinesque" said Wm. Kite "was very large about the waist and wore wide Dutch pantaloons of a peculiar pattern, and never wore suspenders. As he proceeded with a lecture and warmed up to his subject he became excited, threw off his coat, his vest worked up to make room for the surging bulk of flesh and white shirt, and heedless alike of his personal appearance and the amusement he furnished, was oblivious to everything but his subject. In spite of Dr. Darlington, who was his friend, Wm. Kite considered Rafinesque a very able man. Dr. Darlington lived near West Chester, and not far from Wm. Kite's farm."

The good old gentleman's chief concern in the last quarter of a century of his life, was the Friends' Library. He was not far from sixty years' of age when he removed to Germantown. He had long been a minister of the Society of Friends, and had been active in the publication of its books and the pleasure of custodian of the library was congenial to his tastes. It may be doubted whether there is anywhere a library in general use which is more "solid" in the nature of its contents. No trash, no flippancy, no revels in the pleasures of imagination have ever been tolerated within its quiet walls. His face was set severely against all who could not appreciate its fourteen thousand volumes as an intellectual storehouse, but it was his delight to attend studious youths on the track of "useful knowledge." For poetry he had little time, or fiction less. Facts, exact facts, were his study, not fancies or idle speculations. Indeed, one of the compliments which he valued was when Samuel Longfellow, of Germantown, brother of the illustrious Henry Wadsworth Longfellow, who was a regular visitor, declared that it was "the best selected library in the United States."

It seems that when the Public Library was opened in Germantown, Wm. Kite apprehended the loss of his readers, as well as the character of books which they might find in the new institution. No recruiting sergeant for a crack regiment has ever put his men through a more searching scrutiny than the venerable Friend would apply to every book which he might consider doubtful before it went on his shelves.

His was one of those long simple, honest lives which are not often seen outside of Philadelphia Quakers of the olden stock.

### Mary Smeal, of Glasgow.

When a child, her parents removed to America, but did not settle there, and the long sea voyage was one of her earliest recollections. The outward bound vessel nearly suffered shipwreck, and when the passengers were gathered together in the little cabin, awaiting the cue, little Mary gravely informed her father, with all the assurance of revelation, that God would not let them drown, and that they would be saved, a prophecy that was justified by the result. She attended a school at Highmoor and Wigton. In the year 1834 she married Herbert Smeal, of Glasgow, who afterwards started the *British Friend*, along with his brother, William Smeal, and ultimately became sole proprietor and publisher of that paper, which he continued till his death, in 1866.

Mary Smeal resided in Glasgow ever since her marriage, and few Friends who visited the west of Scotland during that period failed to make her acquaintance. She took no part in public vocal ministry, but her appearance and the expression of her countenance bore eloquent testimony in public meeting and in private to purity of heart, tranquillity of mind, and simplicity of life. At home she was what the Friend called a "happyfying" woman. It was her forte to make her visitors happy and retire at their ease. Both rich and poor, learned and unlearned, found it so. Her simple manners, affectionate heart, and unbounded charity melted all restraint. Transparently true to herself, her mind was void of suspicion regarding others. Probably she did not discriminate nicely in her judgment respecting persons. She thought the best of everybody. On one occasion, when the Friends of her meeting generally kept their seat while vocal prayer was being offered by a stranger who had previously proved somewhat of a disturber to the solemnity of the meeting, Mary Smeal stood up, and afterwards explained, "I would rather stand in charity than sit in judgment." Still, she did not hesitate to exercise her judgment swiftly and decidedly in all cases where right and wrong were at stake. Early in her married life she was informed that the witness of veal was produced by slowly bleeding the calves to death. She at once inquired of the butcher's if it were so, and was surprised and shocked when he answered in the affirmative, and added, "The ladies will not have it any other way." Mary Smeal never afterwards purchased or partook of veal. On another occasion a gift was made to her of a skinskin purse, but having read of the brutality of seal-hunting, she was not able to accept it, and caused it to be taken back. She frequently remonstrated with carters and others for ill-treating animals, but the tenderness of her feelings was manifested in other ways. When Munkacsy's great picture, "Christ on Calvary," was exhibited in Glasgow, the trams were placarded with advertisements of the exhibition, bearing only the words, in very large letters, "Christ on Calvary." The shock of her sense of reverence given by this business display concerning her Redeemer's sacrifice

was such as to cause her to send a written protest against the placard, and to refrain from entering a car so long as the offensive advertisement was continued.

### SOWING SEEDS.

Go and sow beside all waters,  
In the morning of thy youth,  
In the evening scatter broadcast  
Precious seeds of living truth.

For though much may sink and perish  
In the rocky, barren mold,  
And the harvest of thy labor  
May be less than thirty-fold,

Let thy hand be not withholden,  
Still beside all waters sow,  
For thou know'st not which shall prosper  
Whether this or that will grow,

While some precious portion, scattered,  
Germinating, taking root  
Shall spring up, and grow up and ripen  
Into never-dying fruit.

Therefore, sow beside all waters,  
Trusting, hoping, toiling on;  
When the fields are white for harvest,  
God will send his angels down.

And thy soul may see the value  
Of thy patient morns and eves,  
When the everlasting garner  
Shall be filled with precious sheaves.

PIEBE CARY.

### Maxims.

From Thomas C. Upham's "Interior or Hidden Life."

In proportion as the heart becomes sanctified, there is a diminished tendency to enthusiasms and fanaticisms. And this is undoubtedly one of the leading tests of sanctification. True holiness reflects the image of God. . . . It is calm, thankful, delightful, immutable.

Do not think it strange when trials and persecutions come upon you. Rather receive them quietly and thankfully, as coming from a Father's hand.

Thou hast contended with Satan and hast been successful. Thou hast fought with him and he has fled from thee. But, O, remember his artifices. Do not indulge the belief that his nature is changed. True, indeed, he is now being complacent, and is perhaps singing thee some complacent song; but he was never more a devil than he is now. He now assaults thee by not assaulting, and knows that he shall conquer thee, when thouallest asleep.

One of the most important requisites of a holy life is patience. And by this we do not mean a meek and quiet temper when one is assaulted and injured; but a like meekness and quietness of temper in relation to the moral and religious progress of the world. We may be deeply afflicted in view of the desolations of Zion, but let us ever remember and rejoice that the cause of Truth and righteousness is lodged safely in the hands of God. With Him a thousand years are as one day: and in the darkest moments, when Satan seems to be let loose with tenfold fury, let us thank God and take courage, because the Lord God Omnipotent reigneth.

It is one among the pious and valuable maxims which are ascribed to Francis De Sales,

that a judicious silence is always better than truth spoken without charity. The very undertaking to instruct or censure others, implies an assumption of intellectual or moral superiority. It cannot be expected that the attempt will be well received unless it is tempered with a heavenly spirit.

FOR "THE FRIEND."

### Remarks on Herbert Welsh's Article, Ventilation, etc.

Among the many good articles in THE FRIEND of the ninth instant, it was especially satisfactory to read that of Herbert Welsh, on "Hindrances to International Peace," and it is most earnestly hoped that the advice therein given will be acted upon. No one knows until it is tried, how much influence he or she may exert, if faithful, reasonable and clear, in acting in obedience to what is believed to be right and required; having proper regard for the persons addressed, so as to reach their better judgment, rather than offend them through their prejudices.

Another article is also to be commended, entitled, "Amount of air we breathe." If the statements therein made are anywhere near correct, how important we should all regard it to have our dwellings, all public or private institutions, so well and thoroughly ventilated, that there will be no danger of the occupants of such dwellings and institutions breathing impure or foul air? Can air be pure which is unchanged from day to day? In some instances for weeks and months, as in the cellars of many dwellings and public institutions.

The writer from considerable experience believes such air should be changed daily in such a manner that it is known to be changed and not by trusting to air flues, which may not work, owing to the variation in temperature of the outside air, and other causes, such as stoppage by spider-webs, bird's nests, etc. In numbers of instances where contagious or infectious diseases have taken a strong hold, such have been stopped by having the air blown through the rooms, and especially the cellars, daily, so as entirely to change the air.

The greater prevalence of various diseases in the winter time, when houses, and especially the cellars of such houses are kept closed and the air less frequently changed, is proof enough that more and better ventilation is needed than is obtainable by the best of flues—which frequently will not work, for some reason or other, when circulation through them is most needed.

CHESTER CO., PA., Third Mo. 11th, 1901.

ILLEGIBLE WRITING.—There is the man who writes so badly that he himself is convinced that he has a literary gift, in which case the profession of letters has the easiest condition of entrance and the largest number of members among all the departments of human activity. Illegible writing is a slovenly habit for which no excuse can be offered except want of education; and its punishment falls on innocent people, on postmen, on clerks, on busy professional men, and on friends who cannot understand the news that has been sent. The school, large or small, which does not teach its boys to write should be marked inefficient, and the people who will not do their best to write legibly should be classed with the illiterate.—*Watson*.

## Our Manner of Worship.

(Continued from page 291.)

As our hopes and desires are fixed on an infinitely better country, the joys whereof are pure and eternally permanent, let us not repine at the means used to secure them to us; but with all possible cheerfulness take the cup which Divine Providence hands forth to us, as "the cup of his salvation," and steadily endeavor for that mind, wherewith the blessed Jesus was clothed, which says continually, "Thy will be done."

There is no happiness here equal to perfect redemption from the world, its spirit and ourselves. To have no hopes, no desires, but in the will of God, is fully giving ourselves into his holy hand.

I hope thou wilt not suppose from what I have written, that I confine the peculiar favor of God to the members of our Society, to the exclusion of others. No, I believe that amongst all sorts of people, "those who fear God and work righteousness, are accepted of Him," but as faithfulness agreeable to knowledge is the condition of our acceptance, it behooves us to seek earnestly for strength to do, as well as to be desirous to know the heavenly Father's will; and whoever is thus sincerely exercised is likely to attain to his salvation.

Now, my friend, I think thou canst understand a little by what I have written, why Friends conduct their meetings in the manner they do, and why they do not always engage in preaching, and public prayer.

Thou farther enjoins upon Friends, thus, "You are seemingly cold and selfish in your worship; the Holy Spirit seldom moves in you, and, moreover, in only a very few." And thou also queries, "Did the ancient, apostolic Christians worship in this way? Think you they met together to worship God without so much as a word said? Do we not read that they were filled with the Holy Ghost? Now, do you not suppose that their prayers were audible?"

Also, I think thou canst gather from what I have written a sufficient to answer thy queries; though I will farther say, it is the professed object of most assemblies for religious worship to wait upon the Lord. Now, whether those who in solemn, humble silence, wait to feel the influence of the spirit, to instruct and enable when and what to offer, of what is immediately received from the Fountain of good, are such as that promise applies to, "They that wait upon the Lord shall renew their strength" (Isaiah xl: 31). Or those who are always ready to begin, either in a prescribed form, or in the exercise of their own natural or acquired abilities, whether they may have the assistance so necessary, or not; I think a little serious consideration may determine.

Indeed, the plain express meaning of the term, waiting, appears to me to be a silent, attentive expression of something; and if it is weightily considered, that, at such times, we more particularly profess to approach the sacred presence of Him, "who searcheth the heart, trieth the reins and requireth truth in the inward parts;" who cannot possibly be deceived or amused by the most plausible expressions, or the most eloquent language; who has decidedly condemned the practice of drawing near to Him with the mouth, and honoring Him with the lips, whilst the heart is far from Him (Isaiah xxxix: 13). Surely it is needful

at such times to wait, silently wait, for the reception of spiritual power, lest we should be like those who offer the sacrifice of fools (Eccles. v: 1). "Let not thine heart," said the wise man, "be hasty to utter anything before God, for God is in heaven and thou upon earth; therefore, let thy words be few," verse 2. "Without me," said our blessed Lord, "ye can do nothing" (John xv: 5). Yet the practice of many, who profess to follow Him, evidently declares that they think they can do without Him, for they are, as to words and outward performances, always ready, at least that they will begin at a venture, whether it may come or not!

Surely, it may be well to consider whether it is not offering strange fire before the Lord (Lev. x: 1.) The only true worship under the gospel dispensation, is agreeably to our Lord's express declaration, that which is "in spirit and in truth" (John iv: 24). The apostle plainly declared that "we know not what we should pray for as we ought, but it is the spirit that helpeth our infirmities" (Rom. viii: 26.)

What are all the arts of composition and the powers of human eloquence, without this assistance, but "sounding brass, or a tinkling cymbal?" "When ye pray," said our Lord, "use not vain repetitions, as the heathen do; for they think they shall be heard for their much speaking" (Matt. vi: 7). A language too applicable, I fear, not only to the prescribed formal prayers, but to the more private extempore productions, as though prayer consisted in outward expression, an idea repeatedly condemned in the Scriptures of truth.

I think it must appear that there may be true prayer without words, and that there may also be words without prayer. I believe there are those possessed of considerable abilities, a ready flow of words, and a pleasing eloquent delivery, who can at any time when they please, deliver what I have heard called an excellent prayer, without waiting to feel that influence which can alone enable to "pray with the spirit, and with the understanding." But though such exercises may produce a temporary warmth, both in speaker and hearer, I believe it will be found to be only a fire of their own kindling, a mere appearance, and not the effects of the live coal from the true altar (Isa. vi: 6). The same observations are equally applicable to every other external performance of worship, public or private; for, however it may effect the outward ear, yea, and kindle sparks, as it were, producing a temporary warmth; if it does not proceed from the immediate, sensible movings of the Spirit of Truth, I much fear the appellation of will-worship is applicable to it.

The dispensation of the gospel being a "dispensation of the spirit," the ministers thereof are ministers of the spirit, and not of the letter. Not ministers of the word only, though Scripture words themselves, but of the "word of eternal life," even of the Word which was in the beginning, which liveth and abideth forever (1 Peter i: 23).

Words may have, and no doubt have, their service, as the Spirit brings to remembrance and giveth utterance, but to steal the words of Scripture (see Jer. xxiii: 30, 31) and put them in a premeditated form, however eloquently they may be delivered, I believe is not preaching the gospel.

They who are particularly called, qualified and sent by Christ himself, as I believe every true minister is, will not presume to preach or pray when, where, or what they please; but as they are immediately moved and directed by the spirit of Christ, inwardly revealed (Gal. i: 16), who alone can know what is needful to be administered, and these, as they freely receive, will, agreeably to our Lord's command, freely give (Matt. x: 8), etc., without any view to temporal interest. And as they are not their own, they cannot dispose of their time or talents, according to their own wills but as He who hath called them is pleased to direct.

(To be continued.)

## Swallow Speediest of Birds in Flight.

In nature study one of the most interesting fields of experiment left the bird lover is determining the speed of birds in flight. A good deal has been written on the subject, but according to some of the modern ornithologists a good deal that has been written needs to be revised in the interest of truth and fact. A general proposition it is now held that most tables of flights have been grossly exaggerated.

Within a year the English Field has made some efforts to attract attention to the speed of birds, taking the position that none of the existing tables is correct or even approximating correctness. To begin with, the speed of the frigate bird seems first in the order of determination, and a correspondent suggests that in the Ellice Islands this would be an easy task. There the natives tame the great bird and make perches for them on the shore, which the birds return at night to roost. Regular are they in this respect that the natives have a more or less regular carrier-post between islands, these birds bearing the message. With this system in use, the carrier speed of the frigate bird would be easy to determine.

In calculating the speed of birds only two sustained flights are admissible. The swoop of an eagle after its prey, or the frantic burrow of a partridge to escape its talons, are not considered. Fair illustrations of bird speed often are afforded by chance to the passenger on railway trains. It is no unusual thing to see crows, doves, prairie chickens, quails and hawks to head with a train and try to keep pace with it.

In most cases a train running thirty-five miles an hour will pass any of these birds after a few minutes. Perhaps the wood dove comes nearer to holding his own than do any of the others. The crow is distanced most rapidly. A flock of mallards or teal, under full headway, will pass a train going at thirty-five or forty miles an hour.

From these observations and from the conservative figures of Audubon and others a modified table of speeds may be attempted. Observing the wild pigeon of America, the naturalist Audubon ascribed to it a speed of nearly sixty miles an hour. His figures were based upon the condition of rice found in the crops of birds he had shot. The nearest feeding ground for them was in North Carolina, three hundred miles away, and judging by the condition of grain eaten by the birds, it had been in their crops but six hours. This estimate, however, has been questioned, as one, considering the long flight of the fowl,

akes the point that the exertion must have tar-  
 dard the ordinary processes of digestion. Placing  
 the flight of the passenger pigeon fifty miles  
 an hour, authority is found for the following  
 comparative table:

allow . . . . .	65	Eider duck . . . . .	40
artin . . . . .	60	Blue rock pigeon . . . . .	38
essenger pigeon . . . . .	50	Wood dove . . . . .	38
al . . . . .	50	Pheasant . . . . .	38
llard . . . . .	45	Prairie chicken . . . . .	35
wasback . . . . .	45	Quail . . . . .	35
ld goose . . . . .	40	Crow . . . . .	25

With the pheasant, prairie chicken and quail  
 their flights are never more than temporary  
 bursts of speed. The first two rarely fly to ex-  
 ceed half a mile, while the quail seldom exceeds  
 a hundred yards. Because of its short flights  
 the figures on the hawk family are difficult to  
 determine.

In determining the speed of birds, M. Marey's  
 photographic gun has been found to serve ad-  
 mirably. It is pointed in such a way that it  
 focuses on the bird, taking half a dozen nega-  
 tives in as many seconds. When these are  
 developed and comparisons made between these  
 of the photographs and the size of the  
 bird, and distance flown by the bird in a second  
 are easily determined.

Another plan is to release the bird on a  
 sandy tract while the sun is clear and overhead.  
 Distances are measured off on the sand and stop-  
 watches held on the shadow of the bird as it  
 moves over the ground. With observers at dif-  
 ferent points to mark the intersection of these  
 shadows, perfect accuracy in timing flights  
 may be assured.

To the average observer of the flight of birds  
 everything is deceptive. To compare the flight  
 of a large bird with a smaller one is especially  
 so.

The cormorant of the sea coast seems to  
 be a slow flyer, yet he does a mile in one min-  
 ute and ten seconds. The honey bee seems to  
 travel like a bullet, yet it takes him two min-  
 utes to one mile. The humming bird does not  
 fly as fast as many slow-flapping birds of un-  
 usually bulk. The quail appears to get away  
 more rapidly than does the mallard, but he  
 does not do it.

For the naturalist or ornithological body  
 which shall first give to the world a compre-  
 hensive, accurate table of comparison of the  
 flight of birds of America there is virtually  
 no field, and its interest to the world will  
 not be questioned.—*Seattle Post-Intelligencer*.

An artist was once studying a curious work  
 of art, and became so absorbed in the contem-  
 plation as to forget all else about him. A  
 spectator, observing him, asked what pleasure  
 he could take in gazing so long on what seemed  
 so indifferent an object to him. "Hadst thou  
 eyes," was the reply, "thou wouldst be as  
 much ravished as I am." Ah, do we not all  
 feel that to have our eyes opened, that we may  
 behold wondrous things out of God's law?"

MR MATTHEW HALES said: "Those who truly  
 love God have a secret guidance from a higher  
 power than what is barely human, namely,  
 the Spirit of truth and wisdom, that doth really  
 guide them, but secretly prevent and direct them;  
 though the voice be not audible, nor the  
 direction always discernible to sense, yet it is  
 as real as if a man heard the voice say-  
 ing, 'This is the way, walk in it.'"

Tears of Animals.

Many animals express various forms of sym-  
 pathy for man, and science has recently dis-  
 covered that animals actually weep.

A series of carefully conducted experiments  
 have been made on a number of animals, do-  
 mestic and wild, and the fact has been brought  
 out that they actually shed tears, says an ex-  
 change.

"To cry like a calf!" has long been a pro-  
 verb; but few who made use of it supposed  
 that calves actually wept. The term was an  
 opprobrious one, denoting weeping of a boister-  
 ous sort—a clownish bellowing.

Now it comes to light through experiments  
 conducted by Geoffroy Saint-Hilaire, F. Cu-  
 vier, E. Tennent, and others, that calves do  
 possess lachrymal glands, which operate on  
 occasions which give their owners distress.

Deer are also endowed with a similar appa-  
 ratus, and when a stag is at bay it "weeps  
 hot tears." On examining the eye of wounded  
 deer it was found that they were literally swim-  
 ming with tears, caused by the pain and alarm  
 under which the animal labored.

On removing a calf from its mother, tears  
 were seen to be streaming from its eyes long  
 after the first excitement had passed over.  
 This seemed real grief and a special record  
 was made of that case. On examining other  
 calves, under similar circumstances, the fact  
 came out that all wept real tears.

Ordinarily we do not look to the bear for  
 weakness. Bears do shed tears, however.  
 Though the occasions are rare on which bruin  
 may be observed to indulge this womanly trait,  
 still the fact has been scientifically recorded.

Bears, on the near approach of death, weep  
 copiously. Their whole being seems to be shaken  
 with sorrow. They weep silently. When a  
 bear is dying it lies on its side, with the  
 mouth open, and the scalding tears pour freely  
 from the eyes. Just at the moment of death  
 it gives vent to a few almost human sobs.

When the giraffe is wounded, if the pain is  
 severe, it sheds tears, and its grief is not al-  
 layed until the wound ceases to throb. Gi-  
 raffes have been seen to weep also from wounds,  
 which, while not especially painful, are dis-  
 figuring to the fine coat with which their body  
 is adorned.

Perhaps the æsthetic taste of the giraffe  
 is wounded deeply at the disfigurement; per-  
 haps its soul cannot bear the sight of blood.  
 These latter points yet remain mysteries to  
 science.

Elks weep when wounded, especially if the  
 wound be slight in its nature. On deeply  
 wounding an elk no tears are observable. It  
 is the smarting superficial wound that brings  
 on the tears in this instance.

The lachrymal duct of the ape opens on  
 slight provocation. When vexed, an ape will  
 cry, especially if he is unable to retaliate.  
 Apes have also been seen to weep when badly  
 frightened.

The ape is also afflicted, when alarmed, with  
 a chattering of the teeth, very much like the  
 "nervous chill" which human beings sometimes  
 have under similar circumstances.

Elephants in captivity have been known to  
 weep incessantly. Captivity is borne by ele-  
 phants with little grace. All are restless most  
 of the time, and some never cease to shed  
 tears.

When an elephant has been unsuccessful in  
 an attempt to escape it seems his spirit is  
 forever after downcast. Keepers of elephants,  
 under these circumstances, have found that  
 the poor brutes cry most of the time.

Elephants have always exhibited very human  
 traits, but this one of crying brings them clos-  
 er to the human family than any other attri-  
 bute. An elephant weeps practically, for the  
 same cause which would make a man weep.  
 On setting the animal free, which has been  
 done for experiment, tear shedding immedi-  
 ately ceases and the animal returns to its  
 cheerfulness of disposition. On returning to  
 captivity it again begins to weep.

Environment the Due Expression of Character.

To men and women of unbalanced ambitions,  
 unrestrained passions, uncontrolled temper,  
 tragedy is always approaching. They are  
 marked for disaster, not by a fate outside  
 themselves, but by the very structure of their  
 own nature. Violence is sown for the violent  
 as the light is sown for the righteous; in the  
 end every man faces himself in the harvest he  
 has to reap, and no man reaps what he has not  
 sown.

The unselfish and loving who serve and wait,  
 are often astonished by the affection and de-  
 votion they evoke. They cannot understand  
 how so much has come to them when they feel  
 so keenly their own poverty of spirit and are  
 filled with a deep and genuine self-dissatisfac-  
 tion. They are always sowing the seeds of kind-  
 ness, but when their ways blossom with all  
 manner of beautiful words and deeds, they do  
 not recognize the fruit of their own sweet-  
 ness and devotion. They are always inviting  
 kindness, affection and trust, and these quali-  
 ties are always lying in wait along their paths  
 in a thousand beautiful forms.

If one longs for a beautiful and harmonious  
 life, with the resources of taste, intelligence,  
 and culture, with the warmth which comes  
 into the air of the world from troops of friends,  
 with such an external ordering of estate, house,  
 furnishings, and social order as shall express  
 a high-minded and generous spirit, let him  
 prepare his own character for these great  
 prosperities. To the man of harmonious na-  
 ture, fine taste and kindly spirit the things  
 which give external life order, beauty and  
 dignity are always tending. If one sets out  
 to acquire these and add them to himself, they  
 generally evade and escape him, they are not  
 waiting for him, and when he comes they do  
 not know him. But let him be in his own  
 spirit what he desires to express in his belong-  
 ings, and all these things shall be added to  
 him, they belong to him, and, as a rule, they  
 are waiting for him.—*British Weekly*.

GOD is a spirit, and they that worship Him  
 must worship Him in spirit and in truth (John  
 iv: 24).

SUMMARY OF EVENTS.

UNITED STATES—The action of Russia in making  
 an agreement with China, by which the former obtains vir-  
 tual control of Manchuria, has caused much anxiety among  
 the Powers, especially to Japan.

A despatch from Washington of the 28th ult., says:  
 Count Cassini, the Russian Ambassador, called at the De-  
 partment and explained in detail from his advices from  
 St. Petersburg the nature of the agreement which his  
 Government is urging on the Chinese. His assurances  
 are that the treaty is not one of concession, for Russia  
 does not want, as a matter of policy, to be burdened with

the possession of Manchuria, and has no idea of annexation because of the provocation it might offer to the other Powers to go to war to prevent the acquisition of the province. Russia simply intends, according to Count Cassini, to protect her railroad and her outlet to the Pacific, and will be content with that. To accomplish this she engages for a period to administer the government of the provinces and to maintain order, and to return the territory to the Imperial Government in due time. There seems to go with the suzerainty of Manchuria an understanding by which Russia is to counsel the Chinese officials, so that in effect the treaty avoids, by indirection, the objections of the Powers, and yet gives Russia a preference that has large advantages. Notwithstanding these assurances there is a strong apprehension that as in the case of England in Egypt, there will be reasons found in time for the permanent occupation of Manchuria by Russia.

A despatch from Washington of the 1st, says: Information has reached here that the Russian Government, being perturbed by the course of China in not signing the Manchurian agreement, largely because of the protest made by the several Powers, has conveyed a distinct and unmistakable indication to China that if this course is persisted in, there may be an interruption of diplomatic relations between Russia and China, and a termination of the present intercourse between them. This is little short of an ultimatum that China must sign or take the consequence of a termination of her friendly relations with Russia.

Announcement has been made of the appointment of the delegates to the International Conference of American States, to be held at the City of Mexico in the Tenth Month next. The International Conference promises to be of the highest importance to the American States, and, in its international character, may be to the Western Hemisphere what The Hague Conference was to Europe, and the countries of America participating in it.

Twenty years ago, there were 47,880 telephone subscribers in the United States, and 29,714 miles of wire in use for telephone purposes. At the end of last year there were 808,880 exchange stations and 1,961,801 miles of wire employed for exchange and toll line service. The estimated number of daily exchange connections is 5,668,986, or about 1,825,000,000 per year.

The Supreme Court of Pennsylvania has decided that under the statutes in this State, pupils in the schools must be vaccinated. On the subject of the wisdom of vaccination, the Court cited a former case, in which the Court held that School Directors may, in the exercise of their discretion, exclude from the public schools children who have not been vaccinated, and said: "Whether a resolution excluding from the school pupils who have not been vaccinated is a reasonable one is to be judged of in the first instance by the School Directors. In the present state of medical knowledge and of convincing opinion of those having charge of the public health, the Courts will not say that such a resolution is an abuse of official discretion."

The *New York Herald* states: The cost to the United States of the Philippines in money and American lives may be summarized in these figures: Expenditures on account of military and naval operations in the islands, \$173,550,000; paid to Spain under treaty of Paris, \$20,000,000; paid to Spain for Cagayan and Sibutu, \$100,000; interest on war loan since Sixth Mo. 30, 1899, \$8,423,000; Philippine Commissioners and miscellaneous, \$500,000; total cost in money, \$202,573,000. Army lost in killed and deaths from wounds: Officers, 54; enlisted men, 836; Navy lost in killed and deaths from wounds: Officers, 2; enlisted men, 16. Deaths and diseases: Officers, 48; enlisted men, 2072. Total cost in lives, 3028.

As a consequence of recent severe snow-storms, a despatch of the 27th ult. from Denver, says: Thousands of dead cattle, sheep and horses strew the plains of Western Nebraska and Eastern Colorado as a result of the blizzard. In hundreds of small ravines and dry beds of creeks the animals crawled to be covered with drifting snow, while other countless numbers struggled against the blizzard to reach shelter, but perished on the ridges.

Stockholders of the Pennsylvania Railroad Company have voted in favor of increasing the capital stock by \$100,000,000.

The strike in the anthracite coal regions, to begin Fourth Month 1st, will not take place.

It is said that many worn-out farms in Virginia have of late been utilized for growing violets. The industry is spreading, and some of the most successful growers are women. They employ small negro boys to carry on the work, which is not hard. The greater part of the yield is taken by Philadelphia dealers.

Petroleum in large quantities has been discovered at Greenville, Iowa. It has also been found in Wayne Co., Kentucky.

There were 532 deaths in this city last week, reported

to the Board of Health. This is 45 more than the previous week and 147 less than the corresponding week of 1900. Of the foregoing, 252 were males and 280 females: 74 died of consumption of the lungs; 84 of inflammation of the lungs and surrounding membranes; 12 of diphtheria; 13 of cancer; 19 of apoplexy, and 4 of typhoid fever.

COTTON closed on a basis of 8 $\frac{1}{2}$ ¢. per pound for middling uplands.

FLOUR.—Winter, super., \$2.25 to \$2.50; Pennsylvania roller, straight, \$3.25 to \$3.45; Western winter, straight, \$3.40 to \$3.60; spring, straight, \$3.75 to \$3.95.

GRAIN.—No. 2 red wheat, 78 $\frac{1}{2}$  to 79¢.

No. 2 mixed corn, 48 $\frac{1}{2}$  to 49¢.

No. 2 white oats, clipped, 33¢.

BEEF CATTLE.—Best, 5 $\frac{1}{2}$  to 5 $\frac{3}{4}$ ¢.; good, 4 $\frac{1}{2}$  to 5¢.; medium, 4 $\frac{1}{4}$  to 4 $\frac{3}{4}$ ¢.

SHEEP AND LAMBS.—Choice, 4 $\frac{1}{2}$  to 5 $\frac{1}{4}$ ¢.; good, 4 $\frac{1}{4}$  to 4 $\frac{3}{4}$ ¢.; common, 3 to 3 $\frac{1}{2}$ ¢.; spring lambs, \$4.50 to \$6.50.

HOGS.—Best Western, 8 to 8 $\frac{1}{2}$ ¢.

FOREIGN.—The Chinese officials of the province of Che Kiang, without pressure from foreigners, have indemnified the native converts within their jurisdiction for losses sustained as a result of anti-Christian riots.

Despatches from Russia tell of the spread of disaffection, especially at Odessa, where a hundred arrests have been made; at Riga, where 300 persons are in custody, and at Kieff, Kharkoff, Dorpat, Tomsk and Moscow, where high officials are involved.

A despatch from St. Petersburg says that, in consonance with what is believed to be the Czar's expressed wish, the Minister of the Interior has published instructions for the authorities of the towns and provinces, recommending preventive measures against disturbances, as being more effective than severe repression, after disturbances have broken out. Three thousand arrests have been made. It is reported that severe riots have taken place at Kieff, which were quelled by the military. It is reported that another attempt has been made upon the life of the Czar.

A decree of the Prussian Government of 1885 has been revived, and directed to be rigidly enforced, which says: "All American citizens of German birth who return to Prussia in the military service age, after having avoided army service here, will not be allowed under any conditions to reside in Prussia permanently."

Having been betrayed by some of his followers, Aginaldo, the Filipino leader, was captured through a stratagem by Americans under General Funston in his hiding-place in Isabella Province, Luzon, on the 23rd ult. He was taken to Manila, where he is held as a prisoner of war. He has there conferred with several ex-members of his cabinet, who advised him to use his influence to establish peace and for the recognition of American sovereignty.

A despatch from Cape Town says: Indecisive encounters at widely separated points are reported daily. Nearly 30,000 mounted troops have been sent to South Africa. It is said the British are sweeping the eastern Transvaal clear of everything useful to the Boers. All standing crops have been destroyed, but the women and children are being cared for.

The *London Lancet* says there must be in that city some 500,000 persons who can not afford to pay a sufficiently high rent to secure healthy houses.

The work of laying a new cable line between Emden, Province of Hanover, Prussia, and Bacton, County of Norfolk, England, is about to begin. This will be the seventeenth Anglo-German cable line laid.

A Manila despatch says extensive frauds have been discovered in the Commissary Department there. A number of arrests have been made, including a captain of one of the volunteer infantry regiments, a prominent contractor, a number of commissary sergeants and civilian employees and several storekeepers.

It is said the exorbitant tariff on provisions makes the surreptitious sale of commissary supplies immensely profitable. It is understood that other United States officers may be arrested.

A despatch of the 28th ult., says: "Eight thousand people died of the plague last week in Bengal alone, including Calcutta. Whole towns are being deserted. There is, however, no panic."

The giant steamer *Kron-Prinz Wilhelm* has been launched at Stettin and is to ply between Bremen and New York. Speed was specially considered in her building. It is probable that she will be able to sustain a speed of nearly twenty-four knots across the Atlantic and is of 15,000 tons register and 33,000 horse power.

#### NOTICES.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the general committee will be held in Philadelphia on Seventh-day, Fourth Month 13th, at 2.30 P. M.

WM. B. HARVEY, Clerk.

THE ANNUAL MEETING of Friend's Western District Dorcas Society, for the care and management of the Needlewomen's Aid Fund and Relief of the Poor, will be held at Twelfth Street Meeting House, Philadelphia, Fourth Month 10th, 1901, at 12 o'clock.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to

WILLIAM F. WICKERSHAM, *Principal*.

Payments on account of board and tuition, and communications in regard to business should be forwarded to

EDWARD G. SMEDLEY, *Superintendent*.

Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.16 and 8.18 A. M., and 2.5 and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty-five cents each way. To reach the school by telegraph, write West Chester, Phone 114-X.

EDWARD G. SMEDLEY, *Supt.*

NOTICE.—"An Appeal to Christians regarding Militarism," by William C. Allen, of Moorestown, N. J., has been revised and reprinted in pamphlet form for the use of such as have called for copies of it. Not being able to undertake the distribution of it himself, he will forward it lots of one hundred copies to those who feel concern to hand them out.

Also a call having been made for copies of a recent article in THE FRIEND entitled, "What Christendom needs is Christianity," we may add that reprints of it may be obtained from this office.

DIED, on the fourth of First Month, 1901, at home, near Barnesville, Ohio, ELIZABETH PATTERSON, in the eighty-sixth year of her age; a member of Stillwater Monthly Meeting of Friends.

—, at her home, Tacoma, Ohio, the twentieth of Third Month, 1901, MARY P. DAWSON, the eightieth year of her age; a member of Stillwater Monthly and Particular Meeting of Friends.

OBITUARY.—With a feeling that "The memory of the just is blessed," and that it is often an encouragement to others, who may be striving to walk answerably to the calling, whereunto all have been called, to be reminded by such examples of patience and forbearance, under the weight of trials of this life, as was exhibited in the character of our dear and worthy elder, STEPHEN JACKSON, it is desired to add a further testimony. A brief notice of his death has been recorded in a former column of THE FRIEND. His decease occurred on the Tenth Month, 1900, in Ohio, where he with his wife was visiting their friends on their way home from Ohio Yearly Meeting, which he enjoyed very much, as it was felt to be a refreshing season.

He was concerned to encourage the attendance of all our meetings, as he at one time remarked, that we might worship according to the dictates of our own conscience. By his solid deportment and the wise counsel which he at times was favored to extend to others, it was very evident that he knew from whence came all the fresh springs of life, even from Him who has promised to be made manifest in wisdom, tongue and utterance.

He was careful to uphold all our testimonial principles as promulgated by our worthy predecessors in the Truth, who not only suffered cruel persecution, but many of them sealed their testimony with their blood; and we believe the language applicable: "Blessed are the pure in heart, for they shall see God." It was a mistake that his age was recorded to be ninety-three. He was born at Winona, Ohio, Fifth Month 31st, 1817. His residence was Linn County, Iowa, where his wife still resides, who now testifies that he was patient in his sickness, evincing by his frequent remarks that to him death had lost its sting and the glory of its victory. The last time he was able to speak during the family reading he asked for the third chapter of Isaiah to be read, after which he remarked, "That tells it all."

His remains were brought home, and at the funeral testimonies were borne which evinced conviction that the loss to the church and community was his eternal gain.

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## Grace By Calendar.

With the opening of a new century well-wishing Christians have seemed to be saying and praying, "The time to favor Zion, yea, the time is come." To an inquiry implying a similar apprehension, our Lord answered, "It is not for you to know the times or the seasons which the Father hath put in his own power." The church's condition of power was to be times and seasons of its own scheduling, however poetically appropriate these times might seem, but simply "after the Holy Spirit come upon you."

Accordingly the condition of days of grace and conformity to the Holy Spirit alone, who uses times not of men's mapping out, but according to spiritual conditions which human eyes cannot discern, whether in the world or in heavenly places. We may then best leave in His hands "the dispensation of the fulness of times," "which in its own times He shall show to His blessed and only Potentate, who hath immortality, dwelling in light unapproachable." We have so little right to supercede His invisible calendar of grace by times and seasons ecclesiastically set, that He has sent through an apostle, "Ye observe days, months, and times, and years. I am afraid ye have labored among you in vain." Man having chosen for his convenience a decimal system of numbering rather than a decimal or one by eights (both of which have their advocates among arithmeticians as more consistent with the nature of things) has by no means thus brought our Heavenly Father under any arrangement to signalize the opening of a century—a creature of our decimal scale of numbers—with the outpouring of a religious quickening. But so poetically appropriate has

so desirable a demonstration of grace seemed to good men at this juncture in our reckoning, that it almost raised a claim that it was *spiritually* appropriate. And indeed, in one aspect, the times do show the abundant need of revival, in their showing how much the hearts of men seem closed to the touches of grace.

The increase of grace comes by submissive obedience rather than by centennials, but the reverse of obedience has seemed so to stigmatize the opening of the twentieth century, as to postpone rather than hasten the outpouring, or, at least, the reception of the Holy Spirit.

He may have many things to say to us, while yet He sees how, being taken up with other gods, we cannot bear them now. If anything is unspiritualizing to a nation it is carnal warfare—so brutalizing the moral sense of a people that they begin to be skeptical of the higher law and of Christ's spirit. And when this happens at the very juncture when Biblical skepticism is having, even in pulpits, the insidious effect of discrediting those Scriptures which men have been taught to reckon as "the foundation of their faith," is not Christ between two thieves being "crucified afresh, and put to an open shame?" What two more blighting agencies could concur at the beginning of any days to move an indefinite postponement of spiritual revival?

The readjuster of Scripture, however, cannot have much power with those who are built upon that foundation which was "laid in Zion" before the Bible was; who ever liveth, as the Rock of Ages. "For other foundation can no man lay than that is laid, Jesus Christ the righteous."

While the very conditions which make revival most needed seem to block the reception of the Spirit, yet the obduracy may grow so great that there may be either a marvellous, or an awful, breaking through it. "When the Lord's judgments are in the earth, the people will learn righteousness." When the Son of man cometh for his "forward movement," shall he find faith on the earth? or shall He have again to say, "Except ye see signs and wonders ye will not believe?"

We have lately passed through a season conventionally agreed upon among many as representative of Christ's resurrection. If there were more resurrections of Him in the heart, there would be less calling for spectacular rep-

resentations. Newness of life in Him makes its own exhibits of grace, puts forth the flowers and fruit of the Spirit, demonstrates that Christ in us is "the Rose of Sharon and the Lily of the Valley," and that from Him is our fruit found. Representatives of the living Christ are they who are risen from the grave-yard of their carnal life, into his higher and spiritual life, seeking those exalted interests where He sitteth, setting their mind on things above, not on things on the earth, or the carnalities of a day. When facts of the resurrection life in man shall replace representations, then shall the people best "know that the Son of God hath come and given us an understanding," to "know Him that is true and be in Him that is true." The remedy for the carnalization of state and church and business is to "know Him and the power of his resurrection." The re-discovery of Christ is what Christendom sorely needs in pulpit and in pew, in the markets and the parliaments of men.

Yet the very fact that Christ is risen and "alive forever more," who said to his learners for all time, "Behold I am with you all the days, even unto the end of the world," shows that He is at hand ready and waiting to be re-discovered in any day of which it may be said, "To-day, if ye will hear his voice, harden not your heart." Obedience to this inspeaking word of the living Christ will lead the learner to know the power of his resurrection. His spiritual return to men who will look for Him is given, in order that where He is they may be also (John xiv: 3) So no man need be companionless, no church without a Head, no soul without a Mediator, no worship without a Minister, no day not a day of grace. By no calendar can we command one of the days of the Son of man, but our only Christian attitude on any day is to be commanded by Him ourselves, even every day, as obedient disciples, so as to recognize those special times and seasons of his working when they come, which being placed in the Father's own power, are not for us otherwise to know.

Neither is the week of our Annual Assembly made a period of grace, because it is a time set apart for the convenience of the work of the church; but whether it proves to be a season of Divine favor or not, will depend on the obedient and submissive attitude of all hearts before

Him, to be utterly resigned to the moving of his spirit, whether He move in pentecostal power or the gentle breathing of the still small voice. The silence of all flesh is a requisite for the blessing—the silence of self and the will of the creature, bringing every thought and every utterance into captivity to the obedience of Christ. Thus will no message be made vague or prolix, no private opinion be urged against “the unity of the Spirit in the bond of peace,” no one’s discernment be at a loss whether the relieving of his own mind is relieving to the mind of Christ. But there will be an openness to let the manifestation of the truth commend itself to every man’s and woman’s conscience in the Divine sight. As the business of the church is the work of the risen Lord, so let it be done as in his sight.

FURTHER COUNSEL.—Leaning not to our understanding, to the erring and uncertain light of human reason, may we bring not only our actions, but our motives, to the balance of the sanctuary, solicitous alone to refer them to principle. Here we shall let go that attachment to the world, its wisdom, its spirit and maxims, which is at enmity with God, and enter upon that life of self-renunciation to which all the blessings of the gospel apply. Here all our testimonies will be supported, not because they are enjoined by discipline, but from an internal conviction of their consistency with the truth. Love unfeigned will abound; the spirit of war, or a disposition to partake of its fruits, will find no place; the motive to deviate from Christian simplicity will be done away; the importance of education, the responsibility of the parental charge, will be viewed in its just light; our conversation will be guarded; the Scriptures of truth will be read with delight; the wants of the poor will be relieved; the non-performance of promises will cease, to be a subject of complaint; we shall be qualified to labor, feelingly, fervently and patiently, with those whom we find stepping aside from the path of rectitude; and enabled to place judgment when it appears necessary, in the authority of truth. Here in fine (as an advancement is known in this path), will be witnessed a happy release from the bondage of the world, and an admission to the glorious liberty which is to be enjoyed in the freedom of the gospel, which we desire that all may rightly labor to attain.—*New England Epistle*, 1818.

### Unpaid Ministry.

In Manchester, England, J. Allan Jamieson is said to be carrying on religious work “in a poor neighborhood without fee or reward.” At the third anniversary of the work Dr. McLaren and others were present to show their sympathy. The *British Friend* quotes from the *Manchester Guardian* a part of Dr. McLaren’s remarks. He said:

There was nothing in his judgment that ought to commend the work to the sympathy of Christian people more than the absolute self-sacrifice and devotion of J. Allan Jamie-

son, who, like Longfellow’s blacksmith, worked at the forge all the week and devoted himself to preaching on the Sunday. For himself he was a Quaker enough to believe that the mere fact of a man being paid, not for preaching, but in order that he might preach, *did hamper* professional ministers in their intercourse especially with the working class. It was so easy to fling the taunt at them, and it was so very difficult to repel it: “Oh you are doing it for what you can get from it.” He wished there were a thousand more people like Jamieson in Manchester. He believed if there were the problem of getting at the “submerged tenth” would be far more likely to be solved than it was now. “Would God that all the Lord’s people were prophets.” He was quite sure a great many more might be than were.

THE OLD QUAKER NOTE RE-ECHOING IN OTHERS.—In a review of R. J. Campbell’s recent book, “A Faith for To-day,” a writer in the *British Friend* says, “We should have supposed that, from their non-professional life and constant mingling in the daily toil of the world, our Quaker ministers would have excelled in adapting their message to the spirit and expression of the age.” We indeed expect this, and often find it, through ministers of Him who is the Speaker to man’s condition. He believes that such preachers as R. J. Campbell do thus speak to the signs of the times and to the conditions of men’s minds in the present day. He is renewedly impressed with the fact that the religious world is extensively accepting the faith that the voice of God speaks in every human soul.

“There is” says Campbell, “a law of life-wardness within us, a law by which ‘we needs must love the highest when we see it.’ If this is not the supreme religious authority, it is, at any rate, the test of such authority. Christ and Christianity are at once construed and vindicated by it. Man, in trusting to [a witness in] his own nature to respond to the truth which helps him is really trusting the Divine within him. It is this Divine within us which leads to seek religion. It is this Divine within us which speaks in the Conscience, the Reason, and the Heart. That which purports to be truth, but which bears no relation to the inner witness of man’s being, may be safely neglected.”

“That is the note,” says the reviewer, “which used peculiarly to mark Quaker teaching. If we have been timid in sounding it abroad of late, we may rejoice that it is being struck by a preacher, a poet and a writer to-day.”

THE INDIA FAMINE AGAIN.—The *India Bombay Guardian* prints facts showing the great need of famine relief in Central India, especially for the Bhils. We give this as a summary:

1. A quarter to a half of these people, with most of the domestic and wild animals, perished last year.
2. From the lateness of the rains, the want of seed grain and work animals, and other

causes, the harvest last year was largely a failure.

3. Most of the people still alive have already sold everything that would buy food.

4. Their main food now is grass seed from the jungle.

5. The hope of crops for this year is yet uncertain, but—

6. The prospect is that the want will be still greater than last year, since the survivors have neither work cattle, seed grain, nor saleable articles with which to buy seed, tools or food.

7. The only way to supply their need is through contributions from those who believe in lending to the Lord.

8. These gifts are used in two ways:

A. Employing those who are able to work thus enabling them to live now, and provide themselves with seed, tools, etc., for raising future supplies.

B. Rescuing the aged, feeble and helpless orphans, from death.

ONE WAY TO HELP.—To aid in this rescue work, Philip Bacon, of Springfield, Mass., offers to sell garden and flower seeds, all his profits being devoted to the rescue and training of famine orphans and child widows. These seeds are pronounced as thoroughly first-class and sold considerably lower than the price usually paid.

Philip Bacon gives his whole time to this work without pay. He wants to find people who will sell seeds to help save the starving orphans and child widows from death, and train them for usefulness in the uplifting of India in their turn. The money thus counts over and over. Philip Bacon, 82 Worthington St. Springfield, Mass., may be addressed for seed catalogue, and a copy of his little paper, “Our Orphan Children in India,” which will explain his work fully.

NOTE.—The sender of the above information who endorses it as a “gospel minister,” adds: “It is a pleasure to tell you that THE FRIEND has done me real good in its clear advocacy of spiritual worship. Let us hope that worship ‘in spirit and in truth’ is gaining ground among real Christians.—J. F. B.”

THE UNIVERSAL LANGUAGE.—The English language is overspreading the world; one hundred and sixteen million persons now speak it and it is spreading at a most marvellous rate. In the eleventh century only 2,150,000 spoke English. Enterprising English-speaking people are spreading all over the globe and those who ought to know claim that it will become the universal language. The number of people who speak the principal languages of the world are: English, 116,000,000; Russia 85,000,000; German, 80,000,000; French 58,000,000; Spanish, 44,000,000; Japanese 40,000,000; Italian 34,000,000.

## FORGET NOT ALL HIS BENEFITS.

GEORGE H. COOMER.

Surprising falls the instantaneous calm,  
The sudden silence in my chamber small—  
Starting, lift my head in half alarm,  
The clock has stopped—that's all!

The clock has stopped! Yet why have I so found  
An instant feeling, almost like dismay?  
Why note its silence sooner than its sound!  
The clock has ticked all day!

And so the blessings Heaven daily grants  
Are, in their very commonness, forgot—  
The little heed what answereth our wants,  
Until it answers not.

Strangeness falleth on familiar ways,  
As if some pulse were gone without recall—  
Nothing unthought of, linked with all our days:  
Some clock has stopped—that's all.

FOR "THE FRIEND."

## Capital Punishment Discussed in a South Sea Island Parliament.

The subject of the expediency and the rightness of the judicial infliction of the death penalty continues to receive considerable attention, although it is probable that not much progress has been made in the last quarter of a century toward effecting its abolishment. As far back as 1845, an eleventh edition of a book of over two hundred pages, "Essays on the Punishment of Death," by Charles Spear, was published at Boston. It seems to indicate there having been a good deal of inquiry into the subject at that time. There is contained in that book a very interesting account of a formal debate in the council or parliament of the Society Islands, said account being taken from the Voyages and Travels of Tyerman and Bennett to the South Seas. The question debated was, whether the penalty for homicide should be death or exile for life to a desolate island, and the latter alternative was adopted. The compiler appositely remarks upon the incident, as showing the progress of religious truth, and the views the unsophisticated mind of the heathen takes of the Noahic covenant, "The first becoming acquainted with the Bible. Surely, if these untutored savages thought it wise to dispense with the punishment of death, the civilized world need not be afraid." Following is the debate as given. It well exemplifies the Scripture, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."—J. W. L.

On the question being proposed, Hitoti, the principal chief of Papecto, stood up, and, bowing to the president and the persons around him, said, "No doubt this was a good law, but a thought has been growing in my heart for several days, and when you have heard my little speech, you will understand what it is. The laws of England, from which country we have received so much good of every kind, must not truly be good? Now, my thought is, that as England does so, it may be well for us to do so. That is my thought."

A perfect silence followed; and it may be observed here, that during the whole eight days' meeting of this parliament, there was not an angry word spoken by one against another, nor did any assume more knowledge than the rest. None controverted the opinion of a preceding speaker, or even remarked upon it without some respectful commendation of what ap-

peared praiseworthy in it, while, for reasons which he modestly but manfully assigned, he deemed another sentiment better.

After looking around to see if one was up before him, Utami, the principal chief of Buanaania, rose, and thus addressed the president, "The chief of Papecto has said well, that we have received a great many good things from the kind Christian people of England. Indeed, what have we not received from Beretane? (Britain). Did they not send us (Azea) the gospel? But does not Hitoti's speech go too far? If we take the laws of England for our guide, then must not we punish with death those who break into a house? Those who write a wrong name? Those who steal a sheep? And will any man in Tahiti say that death should grow for these? No, no, this goes too far. So, I think we should stop. The law, as it is written, I think is good; perhaps I am wrong, but this is my thought."

After a moment or two of stillness, Upuparu, a noble, intelligent and stately chief, stood forth. It was a pleasure to look upon his animated countenance and frank demeanor, without the smallest affectation either of superiority or condescension. He paid several graceful compliments to the former speakers, while, according to his thought, in some things each was right, and each was wrong. "My brother, Hitoti, who proposed that we should punish murder by death because England does so, was wrong, as has been shown by Utami, for they are not the laws of England which are to guide us, though they are good; the Bible is our perfect [outward] guide. Now, Mitti Fruter (the missionary Crook) was preaching to us on (naming the day) from the Scripture, 'He that sheddeth man's blood, by man shall his blood be shed,' and he told us this was the reason of the law of England. My thought, therefore, is not with Utami, but with Hitoti—though not because of the law of England, but because the Bible orders it—that we ought to punish with death every one found guilty of murder."

There was a lively exchange of looks all through the assembly, as if each had been struck with the sentiments of the speaker, especially when he placed the ground of the punishment of death, not upon English precedent, but upon Scripture authority. Another chief followed, and, "rising, seemed a pillar of state," one whose aspect and presence and costume (richly native) made the spectators forget even him who had just sat down. His name was Tati, and on him all eyes were immediately and intensely fixed, while with not less simplicity and deference to others than those who had preceded him, he spoke thus, "Perhaps some of you may be surprised that I, who am the first chief here, and next to the royal family, should have held my peace so long. I wished to hear what my brethren would say, that I might gather what thoughts had grown in their breasts on this great question. I am glad I waited, because some thoughts are now growing in my breast which I did not bring with me. The chiefs who have spoken before me have spoken well. But is not the speech of Upuparu like that of his brother Hitoti, in this way? If we cannot follow the laws of England, in all things, as Hitoti's thoughts would perhaps lead us, because these go too far—must we not stop short of Upuparu, be-

cause his thoughts go too far likewise? The Bible, he says, is our perfect guide. It is. But what does that Scripture mean? 'He that sheddeth man's blood, by man shall his blood be shed.' Does not this go so far that we cannot follow it to the end, any more than we can follow the laws of England all the way? I am Tati; I am a judge; a man is convicted before me; he has shed blood; I order him to be put to death; I shed his blood; then who shall shed mine? Here, because I cannot go so far, I must stop. This cannot be the meaning of these words. But, perhaps, since many of the laws of the Old Testament were thrown down by the Lord Jesus Christ, and only some kept standing upright, perhaps, I say, this is one of those which were thrown down. However, as I am ignorant, some one else will show me that in the New Testament, our Saviour or his apostles have said the same thing concerning him that sheddeth man's blood, as is said in the Old Testament. Show me this in the New Testament, and then it must be our guide."\*

Next rose Pati, a chief and judge of Eimeo, formerly a high priest of Oro, and the first who, at the hazard of his life, abjured idolatry. "My breast," he exclaimed, "is full of thought, and surprise and delight. When I look round at this *fare bure ra* (house of God), in which we are assembled, and consider who we are who take sweet counsel together here, it is to me all *mea huu e* (a thing of amusement) and *mea ao foaou te aau*, 'a thing that makes glad my heart.' Tati has settled the question; for is it not the gospel that is our guide? I know many passages which forbid, but I know not one which commands, to kill. But then another thought is growing in my breast, and if you will hearken to my little speech, you shall know what it is. Laws to punish those that commit crime are good for us. But tell me, why do Christians punish? Is it because we are angry, and have pleasure in giving pain? Is it because we love revenge, as we did when we were heathens? None of these; Christians do not love revenge; Christians must not be angry; they cannot have pleasure in causing pain—Christians do not, therefore, punish for these. Is it not that, by the suffering which is inflicted, we may prevent the criminal from repeating his crime, and frighten others from doing as he has done, to deserve the like? Well, then, does not everybody know it would be a greater punishment to banish forever from Tahiti, to a desolate island, than just in a moment to be put to death? And could the banished man commit murder again there? And would not others be more frightened by such a sentence than by one to take away his life? So my thought is that Tati is right, and the law had best remain as it is written?"

One of the *taata rii*, or little men, a commoner, a representative of a district, now presented himself, and was listened to with as much attention as had been given to the lordly personages who preceded him. He said, "As no one else stands up I will make my little

\* Daniel Wheeler, in the narrative of his visit to the South Sea Islands (1835) refers to a pleasant meeting with Utami, chief of Buanaania. Of Tati, he says, thus corroborating the above recital, "This man is considered to be the greatest orator upon the islands, and one of the few who stand as champions for the general welfare of their country." Consult D. Wheeler's Journal, vol. vii. Friends' Library, pp. 142, 146.—J. W. L.

speech, because several pleasant thoughts have been growing up in my breast, and I wish you to hear them. Perhaps everything necessary has been said by the chiefs; yet, as we are not met to adopt this law, or that law, because one great man or another recommends it, but, as we the *taatu rii*, just the same as chiefs, are to throw our thoughts together, that out of the whole heap the meeting may make those to stand upright which are best, whencesoever they come—this is my thought. All that Pati said was good; but he did not mention that one reason for punishing (as a missionary told us, when he was reading the law to us in private), is to make the offender good again, if possible. Now, if we kill a murderer, how can we make him better? But if he be sent to a desolate island, where he is all solitary, and compelled to think for himself, it may please God to make the bad things in his heart to die, and good things to grow there. But if we kill him, where will his soul go?"

### Overcome Evil With God.

A friend of ours, living at the time near Red River, Arkansas, relates that one day an Indian, with whom he was friendly, came to him in a great rage against a certain planter, who had set his dogs on him. He declared he would kill him or set fire to his buildings. "Oh, no," said my friend, "that would not be right." "What!" said the Indian, "not right to kill him when he set his dogs on me?" "No," was the reply; "besides, what good would it do you to kill him?" "I would have my revenge," said the Indian. "That," said my friend, "would be nothing, and you would be guilty of murder, and be in constant danger and dread of punishment."

The Indian looked very thoughtful a short time, then said, "Well, what shall I do?" "Why," said my friend, "do that man some good the very first opportunity, and you will find that sweeter than revenge, and it will bring you into no danger, but may bring you many blessings." The Indian looked at him earnestly, and said, "You never told me a lie; I will try it, and find out if you lie to me now."

Several months passed. My friend had forgotten the circumstance, when one day the Indian came to him with new blankets, overjoyed to see him. "Ah!" said he, "you told me true, it is no lie."

"Well, what is it?" said my friend. "Why, you remember I was going to kill such a planter, and you told me not to, but to do him good. Well, some days ago the man was lost. He had wandered about in the woods, until he was almost starved. I found him. 'Now,' said I, 'I can easily kill him for setting his dogs on me,' but I remembered what you told me, and so I took him to my camp and fed him, and kept him over night, and the next day took him to his plantation. When just by it I said to him, 'There is your house; you see it; go.' He was so glad he shook me by the hand, and called me good Indian. 'Yes,' said I; 'but you did not think me very good when you set your dogs on me.' 'I set my dogs on you?' said the planter, turning pale at the thought of the hazard he knew he had been in, from his knowledge of the Indian character. 'Yes, you set your dogs on me at such a time, and I had to run for my life.' 'I am sorry,' said the planter, 'and you have rendered me good for evil; come

in.' 'So,' continued the Indian, 'he took me to his house, and told all the negroes to treat me well if I came there when he was not at home. And he gave me these fine blankets, and made me feel very happy. You told me no lie.'"

Here was sown a little good seed, which bore its good fruit, and all because the Indian thought my friend "did not lie." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come with rejoicing bringing his sheaves with him."—*Living Way*.

### Some New Uses of Glass.

Glass, which is one of the most fragile of materials when thin, is in some respects one of the strongest and most resisting when made thick or cast into blocks. Among the many new uses of this substance, a large number are based on this property, so that glass may cease to be a synonym for fragility. Our descendants may not be able to understand the proverb about "those who live in glass houses," for they may themselves be living in houses of glass that are more substantial and lasting than our present stone dwellings. So at least we are told by M. F. Fardiau, who writes on the subject in *La Science Illustrée*. He says:

"About ten years ago, M. Vinterhoff, of Cologne, devised a method of replacing lithographic stones by plates of glass from which proofs of extraordinary fineness were obtained by a secret process. The method does not yet seem to have been very successful, however, notwithstanding its cheapness.

"It has also been proposed to replace the copper sheathing of ships by glass plates. An Italian vessel thus protected put in at Marseilles several times in 1882. Here, too, the success of the plan does not seem to correspond with the advantages claimed for it, among which are freedom from oxydation and wear, and the absence of those incrustations which, accumulating in the course of long voyages, end by impeding the vessel.

"We should also mention here the glass casks for the manufacture of which Hubert took out a patent in 1860. They have, aside from their fragility, which makes them unfit for transportation, incontestable advantages over wood-casks—neatness, ease of cleaning, and transparency, which last quality enables the owner to see exactly how much wine or beer they contain at any given time.

"Among interesting minor uses we should note that of glass bearings for machinery of small power. These support a light, rapidly rotating axle very well; they heat little, do not wear, and need little lubrication. Notwithstanding all this, it would seem that they are not perfectly safe in all circumstances.

"Complaint is made continually of brass weights when used in kitchens. These complaints have been met in Switzerland by the governmental authorization, in 1897, of weights made of a special kind of glass, almost unbreakable. They are conical and end in a knob on which the value is engraved. . . .

"It is well known that the developing fluids used in photography spoil very soon in contact with the air, and that they can therefore be preserved only in full bottles. It is thus necessary to decant them as fast as they are used into a series of smaller and smaller bottles. M. Gaumont, head of the well-known

firm, has devised a plan by which glass balls are put into the bottle, one by one, to keep it full.

"In electricity, the uses of glass are of prime importance. It is commonly employed as an insulator, and in spite of its faults, has great advantages. Of it are made the plates of the electro-static machines of the laboratories, Leyden jars, jars for batteries, globe for arc-lamps, bulbs for incandescent lights, the plates of condensers, electric rheostats etc. In London blocks of glass have been used to insulate the third rail on electric railway systems.

"In the United States glass ties have even been used on railroads to replace the ordinary wooden ties.

"Glass-cotton, which consists of very flexible, fine fibres, obtained in the Bohemian glass works, serves to make filters which are much used in laboratories, for they are unalterable and may be used indefinitely if washed and dried after each operation. Glass-cotton can also be used to handle caustic liquids used in surgery, like nitrate of silver or tincture of iodine.

"But it is in our dwellings that the uses of glass have multiplied in recent years.

"Glass window-panes, which represent the chief domestic uses of glass—also the oldest since they are found in Pompeii—are being somewhat modified. We are beginning to use perforated glass, which ventilates the room without drafts. The holes, which are about 15cm. (6 inches) apart, are conical; the little end of the hole is toward the outside; the air enters the room in diverging currents.

In shops and stores and for the roofs of glazed courts, protected glass is now often used, that has a metal network embedded in it. This network is placed in position by pressing it between two plates of hot glass. Although nearly as transparent as ordinary glass, the protected glass has an enormous resisting power to shock, pressure, and fire; it cannot be cut with a diamond and is not to be removed by ordinary means without making a noise which makes it a valuable protection against thieves.

"Apartments on lower floors, in narrow streets, receive only an insufficient amount of light through their windows. To obviate this inconvenience prismatic glass has been devised which is placed in the windows or in incline screens. The light ray that strikes it is deviated, and instead of reaching the sidewalk is diffused through the apartment.

"As for the illumination of basements below the ground level, that is obtained by the aid of prismatic cubes, that project the light into the remotest corners of the room. The hygienic dwelling of the future will have its walls covered with malleable glass, in which nails may be imbedded. A cloth impregnated with solution will suffice for its disinfection.

"The time is not far distant when the house may be built entirely of glass. Garchig's glass stone or ceramo-crystal, made like Reaumur porcelain by vitrifying glass debris and the agglomerating it by pressure and heat, has the first rank among materials of construction including granite, for resistance to crushing, shock, usage, cold and chemical action. It can be readily colored and molded, and has already begun to play a great part in building construction.

### "John, Look at Your Mother."

There are many persons who would be greatly benefited if they could have a square look at themselves, under certain circumstances. They have conscience and intelligence, intellect and ability, but in some way, through some mistaken method of training, have failed to see just how they themselves look. In the *Christian Advocate* we find the following story which seems worth repetition and illustration: "Four stalwart men sat around the fire in the old homestead in Connecticut. They had come home for a family reunion, bringing their wives with them. They were all on the bright side of thirty-five, and altogether a 'very like-set'—honest, upright, industrious, Christian. Their mother, a vigorous woman for her years, welcomed them, and could not do enough for them to make their home-coming pleasant. Their father had been many years dead.

"One of the daughters-in-law, in moving around the room, paused at the window to look out on the landscape. It was snowing heavily, but there was no wind. Across the road that lay past the house she saw a big wood-pile, and at the wood-pile was a woman using the axe. She looked more closely; it could not be her husband's mother! She looked again through the blinding flakes. Yes, certainly it was the mother of these four stalwart men. She crossed the room to where her husband was sitting, led him to the window, pointed toward the wood-pile, only saying: 'John, look at your mother.'

"John quickly got his hat and went to his mother's aid, while his wife pondered on what she had made her wonder through many years. Her husband was kind, true, a 'good provider,' a just man; but he allowed his wife, unless she protested against it, to bring in the wood, to split the kindling, to wade through the snow in dragging out her clothes, to do any kind of hard work she would do, while he sat quietly by the fire and saw her do it.

She had trained him in a measure to do his share of the chores and relieve her, and when he saw his old mother splitting wood in the snow-storm, rather than call on her sons to do the work, he understood how her troubles had come about. The mother had not brought up her children to be considerate and helpful, and to do their part in the general work of the household.

There are many men and boys, not only in Connecticut, but in many other parts of the country, who are good, intelligent, well-meaning people, but who have never been trained to bear their fair share of the petty cares and details of daily life. They are not idle or dissolute. They are willing to work, and to work hard, when they are done with their allotted task, they sit down and smoke, and talk, and enjoy themselves, while weary women, whose work is never done, struggle beneath burdens which would be light to their stalwart sons and able-bodied husbands, but which are almost crushing to their feebler frames and weaker muscles. There are, it is true, women who are needlessly delicate, who by evil methods of living have crippled their strength; slender, wasp-waisted invalids, who might and should be strong and vigorous women, able to bear their fair proportion of life's burdens and cares. Aside from these there are many poor, unworked women, the mothers of grown-up

children, whose lives have been one constant scene of worry and toil and struggle, when they might have been made comparatively easy by the strong arms of those who have covenanted to love and cherish them, and the help of those for whom they have so long and faithfully toiled.

Doubtless mothers are often blameworthy in their neglect to train their children in habits of diligence and helpfulness. The mother who toils when she is weary, and allows her sons or daughters to sit in idleness must blame herself not a little if her children grow up selfish, with a disposition to shirk all disagreeable work on to those less able to bear it.

Let mothers remember and teach their sons and their daughters to be 'handy about the house, diligent, and quick to see, so that they can work, and earn, and save; so that they can cook, and darn and mend; and then if in after life their lot is poverty, they will be equipped to meet it, and if they come to positions of honor and influence they will rise up and bless the faithful mother who trained them to diligence and usefulness. But no child brought up in selfishness will ever thank a mother for such a course of training. A mother may work herself into the grave, but she will never have one word of praise or gratitude for what she has done. People will value her for what she is rather than for what she has accomplished; and if she is old, and withered, and wearied, and worn, and nervous, and fretful, they will never remember nor requite the pains she has taken to allow them to live in idleness and foolishness; while those that are trained to work, and brought up to be useful, will be thankful for it to their dying day.

[But let her take heed in what spirit she tries to train her children to work.]—*The Common People*.

THE DEPARTURE.—Bodily death, to human spirits, is expressly spoken of as a departure or *exodus*, by which they go elsewhere and there live and act as really as they did here. Paul thus spoke of his own death: "The time of my departure is at hand." He called the body "our earthly house of this tabernacle," and anticipated after its dissolution, existence in "a building of God, a house not made with hands, eternal in the heavens." Peter using the same figure says: "Knowing that I must shortly put off this my tabernacle, even as our Lord Jesus Christ has showed me." Immediately after these words, he adds: "Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance." The Greek word, here translated "decease," is *exodon*, which means departure or journey. Peter's thought, as also Paul's thought, of death, was that it is simply a departure from the body to another state of being. The incarnated spirit then breaks the bond that had hitherto confined it to the body, and, being freed therefrom, passes to another world. The time has come to dissolve the union between the two; and the hand that established that union now dissolves it. What death means to the human spirit, so far as the question of its existence is concerned, is a change of residence.—*S. T. Spear*.

WAITING upon God often turns darkness into light.

### Keep Your Eyes Open.

Observation like most other human faculties, is susceptible of a high state of development, and those who possess it to a good degree have great advantage in the affairs of life. A farmer who reared a family of four boys, drilled them in observing things at every opportunity, and all became smart, wealthy men in consequence, as he believes. One day he brought home a new flock of sheep, which his boys passed in the pasture on their return from school. The father asked:

"Boys, did you see the new sheep?" "Yes, sir." "How many are there?" "I don't know." "All of you go back"—half a mile—"immediately and ascertain. My boys must know what is happening on this farm." The boys kept their eyes open after that.

Later, one of these boys, teaching in a school house at the foot of a wooded hill, sent a pupil out and told him to go around the hill and on his return tell what he saw. The moment he came another lad was dispatched on the same errand. Boy No. 1 had seen a hill, some trees, and when he tumbled off a fence he saw stars. When No. 2 returned he had seen a partridge nest with thirteen eggs in it, a crow fly off her nest in a tree, a beautiful red and yellow bird, and many more interesting things. That boy had his eyes open, and he made an excellent business man, while the other spent most of his life living on the charity of friends.

Another person trained his boy in observation so persistently that he could tell the number of horses, cattle and sheep every farmer had for miles around; their size, color and qualities; what crops and kind of fences and buildings each had, and whether the latter were in good repair or not; what kinds of timber grew in their woods, and much similar information. This training did him great good, and when he came in possession of the home farm, if he wanted a stick of timber or an animal he knew where to go and purchase it; besides, observing so much the way others did things, he saw how to improve many points in regard to his farm. Not one man in a thousand can tell whether two horses will match unless they see them together, but this man knew every time. He made considerable money by matching horses and selling them in spans. He never took the horse with him that he desired to match, for then the man of whom he wished to purchase would ask more, thinking he could get it for the sake of the match. Trained observation paid him well.

Solving the intricate problems of geometry and trigonometry is an excellent preparation for solving many of the problems occurring in every-day life, but constant observation of one's daily surroundings is better. The school of observation is a "free school" in the strictest sense. It involves no expense for teacher, apparatus, fuel, or books; the only volume required is the book open and spread out before one's eyes gratuitously and perpetually. This school can have no "graduates," for eyes can never behold all there is to be seen.—*Galen Wilson in N. Y. Tribune*.

WHAT shall it profit a man if he gain the whole world and lose his own soul?

DIVINE life is the crown of all religious assemblies.

## Our Manner of Worship.

(Continued from page 302.)

THE SCRIPTURES AS THE LETTER, CHRIST AS THE WORD, THE GOSPEL AS THE POWER.

Thou also sayest, "But, if you are desirous and perfectly willing to learn and adopt the truth, you can find it in the Holy Writ yourself."

Now, I could not direct one solely to the Scriptures to learn the truth, but unto Christ, which the Scriptures bear witness unto, and testify of. For said Christ, the Spirit "shall take of mine, and show it unto you," and as holy men gave forth the Scriptures (2 Peter i: 21), so holy men, and they only, come truly to understand them; but they say that the witness of God is greater than they; the Spirit itself bearing witness with our spirits, that we are the sons of God. For it is not the Scriptures without the Spirit, nor the Spirit contrary to the Scriptures. The Holy Scriptures are a blessing invaluable, for which we cannot be thankful enough, but they are a sealed book until our understanding is opened by the same Holy Spirit which inspired those holy men who gave them forth. Even the followers of our Lord, when He was upon the earth, could not understand them until their understandings were opened by Him. Without Him we can do nothing. The Jews had the Scriptures; and yet they were the enemies of Him of whom they so faithfully testify; they felt themselves secure, and thought they had in them eternal life; but what said the Prince of life, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me, but ye will not come unto me that ye might have life." So that although they are an inestimable gift out of the Divine treasury, bestowed upon man by the Holy Ghost, for his greatest outward heavenly comfort to strengthen his hope in the promises of God, of life eternal through that Saviour, who is Christ the Lord, and are "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be made perfect, thoroughly furnished unto every good work;" and although they are able to make wise unto salvation, it is only "through faith, which is in Christ Jesus," of whom they so abundantly testify from their earliest pages. And yet, if we could repeat them from the beginning of Genesis to the end of Revelation, they cannot save one soul, nor blot out one sin.

But they direct us unto Him, unto whom all power in heaven and earth is given, who only hath the words of eternal life; who is himself that eternal life.

To Him, then, we must go to be saved; in Him we must believe; to his holy Spirit in our hearts we must turn, whose light shineth in all. His long suffering and goodness will lead us to repentance, when we look on Him, whom we have so grievously pierced, and from whose merciful reproofs we have so long revolted, and which we have disregarded with hardness of heart and unbelief in his power to save.

His light in us will not only set all our sins in order before us, that we may repent of them, and forsake them; but as we abide under the righteous judgments of our Lord's redeeming love, they will, though they may have been as scarlet and crimson, be made white as snow and wool by the blood of the

Lamb, and be remembered no more by Him who redeemeth our life from destruction, and crowneth us with loving kindness and tender mercy, for His great name's sake.

Behold then the blessedness of those who know the Lord for themselves; who have come to the knowledge of the only true God and Jesus Christ whom He hath sent, by believing in the power of the Holy Spirit and sitting under its heavenly teachings. "This is life eternal."

Neither do I think the Scriptures are that which they themselves call "the Word of God." If they were they would be the ground of faith and rule of life. I believe the Holy Scriptures were given by Divine inspiration, are of Divine authority; yet not the prime, but the secondary rule, nor properly "the Word of God." But the Lord Jesus Christ and not the Scriptures is "the Word of God," in whom dwells all the fulness of the Godhead substantially. Nor doth the Scripture anywhere call itself the Word of God, as I have ever found, but gives that title justly, and properly to Christ in his spiritual appearance, both in the old and New Testament: first in the Old where it is written, "For this commandment which I command thee this day, it is not hidden from thee neither is it far off, etc., but the Word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

This was not any of the ten commandments written on the tables of stone, though indeed the root of all the commandments of God, nor was there much of the Scripture then written; but this was the Spirit of Christ before his incarnation, of whom Peter testifies, That he was in the prophet and testified beforehand his sufferings in the flesh and that many hundred years before his manifestation therein, and the glory that should follow, of whom the apostle Paul likewise bears testimony in these words: "The righteousness which is of faith, speaketh on this wise, Say not in thine heart who shall ascend into heaven (that is, to bring Christ down from above) or who shall descend into the deep, (that is, to bring up Christ again from the dead) but what saith it? The Word is nigh thee, even in thy mouth and in thy heart: that is the Word of faith which we preach." And the word "we," in this place shows that it was not the testimony of that apostle only, but likewise of all the rest of the apostles and ministers of Christ in that day, and that Christ himself is the Word of the Father.

The evangelist John testifies of Christ after this manner, "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him and without Him was not anything made that was made. He was in the world, and the world was made by Him, and the world knew Him not.

"And the Word was made flesh and dwelt amongst us," etc. Now these things cannot be truly, or with any sense, said of the Scriptures for the spirit of Christ is not the Scriptures, though they testify of Him.

The Scriptures never ascended into heaven, neither did they descend into the deep and rise again; neither are the Scriptures the word of faith; neither were they in the beginning; nor are they God; nor was anything at all made by them. But all things were made

some thousands of years before there were any Scriptures in the world, which (or any now extant) were not until the days of Moses, who wrote but a small part of them. Nor does the world now know God, or the word of God, by the Scriptures, nor were they ever made flesh. And again thou hast written, "There is abundance in the Scripture to prove that a good and acceptable worship of God is far different from that observed by the Friends. The gospel is intended for the salvation of all, both Jew and Gentile. But if they know not the gospel, how shall it profit them? It was the mission of the apostles to preach and explain this good news, and it is the duty of every professed follower of Christ to work in his vineyard."

What I have written on Divine worship may suffice, that Friends are in possession of the good and acceptable worship of God. But shall I not query with thee, what the gospel is? Thou sayest "it is intended for the salvation of all," very true. But is it an historical or doctrinal relation of things without the Son of God? or the exterior declarative, an occasional expression of the Holy Ghost?

My understanding on this subject is that the evangelical and apostolic writings are descriptive and declarative of the gospel which there is defined to be the power of God unto salvation (Rom. i: 16; 1 Cor. i: 24). That Christ is the power of God. He spiritually and internally administers light and life to the souls of men, which spiritual and powerful administration is the essential gospel; and that both those parts of Scripture which bear testimony to the incarnation and outward process of Christ, and those that witness to his inward ministrations in spirit, whether narrative or doctrinal, bear the best and most eminent written testimonies of the gospel, are therefore by a metonymy, usually called by its name.

I hold that the gospel is not to be truly and certainly known without Divine illumination for "the things of God knoweth no man, but the Spirit of God" (1 Cor. ii: 11).

(To be continued.)

### A Little Boy's Politeness.

It was raining. An aged woman, who had crossed by ferry from Brooklyn to New York, looked wistfully across the street to the other side she wanted to take. She had no umbrella. Her arms were full of bundles. A shabby little fellow, carrying a cheap but good umbrella, stepped up. "May I see you across, ma'am?" "Thank you, dear." Across the street, she handed him five cents. He declined, blushing, yet looking as if he wanted. The woman was interested. She drew him under an awning, and questioned him, to find out that his having this umbrella at the ferry was a bit of childish enterprise to help his mamma. He had paid the seventy-five cents for his savings-bank for it, and had already taken in thirty cents by renting his umbrella to gentlemen who, like herself, had left their umbrellas at home. "You're the first old lady," he said with childhood's candor, "that I've taken across—and—and I didn't think it was polite. I didn't think mamma would like me to charge you." "A child of the poor," thought the questioner; "but I know from his ways that his mother is a lady and a good woman." *Exchange.*

"Mention should also be made of hollow bricks, hermetically sealed to prevent access of dust to their interior. These bricks have already been tested in building with excellent results.

"As for the glass house itself, it has already been seen in Japan and in the United States. In Paris, during the recent Exposition, there was a palace of glass, which was a wonder."—*Literary Digest*.

### A Grave Mistake.

Yes, it is a grave mistake, young ladies, to let men spend so much money upon you in various ways. It cheapens you in exact proportion to what they pay for you. Very often they can't afford it; and not infrequently they don't wish to do it, and only yield to custom and what they suppose you expect from them.

Girls could often learn a lesson for themselves by noticing how their brothers talk about the expenses of escort duty. As they talk to their friends, so do your escorts speak of you.

It would be a wise and righteous measure if every girl would form leagues among themselves to institute a reform in these things, and bring the wholesome pleasure of social intercourse within the honest reach of men whose purses are small.

Don't allow men to give you expensive supplies and expensive flowers and the like. And for so many personal things, why a sense of decency and personal dignity ought to place impassable barriers between you and gifts from men who are not bound to you by the closest ties of blood or friendship. How well I remember the instruction of the best woman I ever knew, whose advice to her daughter was, "Never take presents from men, or allow them to spend money upon you; even when you are engaged, limit your lover's gifts to flowers and books. It is time enough for handsome presents when you are married; and if anything should interfere with your marriage, why, you will be spared the mortification of having all your gifts of things to send back."

The longer I live the sounder this advice becomes. Ah, in those days mothers were so careful in the way they taught their daughters to restrain a race of women who were fit to be wives and mothers, and who learned no lesson whose ultimate sequence is the divorce court.—*Ladies' Home Journal*.

**LIVE THY OWN LIFE.**—"We have no sort of satisfaction in declaring with positiveness a false and deepening conviction that the first object of this our day is a personal, pure, vital and victorious life. Altruism is all right in its place; personalism comes first in its place. The Kingdom of God that we seek it to be without ourselves. They who have a true, real life of themselves, do not need to run about telling of it, exaggerating it, professing what it is not, because it ought to be that; they have only to be rightly and grandly alive within themselves and the light will shine abroad. Set a candle in your window, and you need not go abroad to show the rays; they make their own glory paths through the dark. It is the tendency to produce much and to have little, to take much from the lives and have little of one's own, that is the weakening character.

It is impracticable to live your own life, when once it is given. For the vision is a

gift. God reveals himself to men. We imperfectly find Him anywhere, in anywise, but in the secret soul where 'only spirit touches spirit.' This disclosure may be progressive; it is the coming of a holy day; the day-spring is in our souls and at length we cry; "Lo, it is day; we behold the Christ, our Lord, our Life!" Blessed is the man who has waited long for this vision and has at last found it! Happy is he who feels the stir of the coming day! But do not make haste to anticipate your sunrise by shouting in the language of those who are far above you on their heights. It is your wisdom and not theirs that you are to cherish and confess. Be patient, soul; be honest; be true to yourself and trust God. Live all you have to-day and there is ever more to follow."—*Evangelist*.

### The Spirit of Adoption.

Henry M. Stanley tells, that once in the heart of dark Africa a native was dragged before him by some of his followers for stealing a gun. Stanley looked at the gun; it clearly belonged to his expedition. The poor man who had it was frightened at the mention of Stanley's name, and could hardly find his voice or say a word, only "I am a son of God, I would not steal!" This he repeated again and again. It was all he could say.

Stanley was interested, and it dawned on him that this man was probably one of the converts of some of the missionaries laboring in that region, and he accordingly gave him the gun, and allowed him to go, while they pursued their way.

At the next station where they stopped they found the gun waiting for them. It appeared that the gun had probably been lost. This man had found it, and when he was set free he at once went with it to the missionary for instructions, and by his direction it was sent where Stanley would get it.

But what a light must have touched that darkened son of Africa, who, though brought up in all villainess and theft and sin, and had come to realize the glorious dignity of a divine paternity, and say "I am a son of God, I would not steal."

How many there are in civilized lands whose ideas of the grandeur of divine sonship are not as clear as his! Let us pray that we may know how much it means to be sons of God, and knowing this that we may walk worthy of our calling, as children of the light, in the midst of a crooked and perverse generation. "Beloved, now are we the sons of God, but it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is;" and though "the world knoweth us not because it knew Him not," yet it is for us to know Him and know ourselves as his children and his servants, who by our lives and conduct should adorn the doctrine of God our Saviour in all things.—*The Christian*.

JOSIAH LANGDALE, being in poor health, left England for America in 1723 with his wife and two children. After being at sea three days he died, and was cast into the ocean. His coffin floated back to England, near his own home was taken to land, the corpse recognized as his; the funeral was held in the meeting-house where he had belonged, and he was buried in his native place.

**THANKS.**—Little Jack was only four years old, and a great pet of his Aunt Ruth, on account of his sweet, affectionate ways. One day his cousin, a boy of sixteen, set Jack to work for him. He told him to pull up some weeds in the field, while he finished his story. Little Jack worked away until his fingers were sore and his face was very hot. When, at length, he returned to the house, his aunt said to him, "Jackie, what have you been doing?"

The tears came into his eyes, and his lips quivered, and for a moment he did not speak. Then he said, "I've been kind to Cousin Frank; I worked dreffly hard for him, and he never said 'thank you' to me."

Poor little Jackie! I felt sorry for him. It was hard lines not to have a word of thanks after all his hard work. But that night when I put him in his little cot he said to me, "Auntie, this morning I was sorry I pulled the weeds but now I'm not sorry."

"How is that?" I asked. "Has Cousin Frank thanked you?"

"No, he hasn't; but inside of me I have a good feeling. It always comes when I have been kind to anyone, and, do you know, I've found out what it is?"

"What is it, darling?" I asked.

And throwing his arm around my neck, he whispered, "It's God's thank you,"—*Zion's Watchman*.

The summer vanishes, but soon will come  
The glad young days of yet another year,  
So do not mourn the passing of a joy,  
But rather wait the coming of a good,  
And know God never takes a gift away  
But he sends other gifts to take its place.  
—*Marianne Farningham*.

### Items Concerning the Society.

The sessions of Philadelphia Yearly Meeting for the present year begin with the Meeting of Ministers and Elders, held on Seventh-day the 13th instant and continue with the general meetings for business in the Meeting-house at Fourth and Arch Streets probably during most of the days of the week following. May Christ be the recognized head over all things to his church.

Let it be understood that if Quakerism continues to exist, it must exist as Quakerism; it cannot live another twenty-five years as a sort of modified Methodism, as a diminutive annex to more powerful religious bodies, as a formless echo, more afraid of being original and peculiar than of being wrong. Quakerism must exist because of its distinctive peculiarities if it exists at all. If we have no solution for human problems that is in any sense different from the solution offered by Methodism, and the other larger and better equipped religious bodies, then Quakerism will die, and it ought to die. The question is, have we an excuse for living?

From the days of George Fox until the slavery question was settled Quakerism was a life, and its teaching dealt with life, and drew its virility and power [by] its application of the life of Christ to the burning problems of this present world.

If Quakerism is to survive the first quarter of the twentieth century it must return to its own peculiar principles—not [merely] peculiar usages or customs, but principles; and while the Methodist or Calvinist may stand for a theology, the Quaker must preach and teach and stand for a life—the life of the inner light, the life of God in the soul of man. The world is weary of theology and cries for the life that saves. The strength of Quakerism has always been in its peculiar and distinctive life. May the life abound in all our hearts.—*W. D. Wattles in American Friend*.

## SUMMARY OF EVENTS.

**UNITED STATES.**—The policy of the United States of withdrawing all troops from China and leaving to peaceful negotiations the questions of difference that exist between China and the Powers is still being urged on the other Powers, and there is hope in Washington that it may soon succeed. Russia has not withdrawn from the concert of nations and is still working with the United States to hasten the conclusions of the Pekin negotiations.

Minister Rockhill telegraphs from Pekin that China has agreed to the list of punishments submitted by the Ministers of the Powers, asking only one concession, namely, deprivation of office, instead of banishment, in the case of a man who is seventy years old. To this the Ministers have agreed.

A number of Crow and Sioux Indians have been employed by contractors in building a railroad in Wyoming, near where a fierce battle was fought in 1876 between General Custer's troops and the Sioux. Most of those employed are said to have developed into good workmen.

Northwestern Iowa has begun shipping choice butter to Porto Rico. The first consignment left Sioux City some days ago, and was sent from a very large creamery.

Proceedings have been brought in the United States Court at New Orleans by representatives of the Boer Government to prevent the sailing of the steamship *Anglo-Australian*, loaded with mules consigned to the British Government in South Africa. Judge Parlange, after reading the petition, issued an order requiring the defendants to show cause why a preliminary injunction should not be granted.

The amount of gold funds in the U. S. Treasury is expected to reach the unprecedented amount of \$500,000,000 during the present week. Of this sum about one-half is in actual coin, and the other in gold certificates.

St. Paul and Minneapolis, it is said, have the lowest death rates of any cities in the United States. St. Paul, with a population of 163,632, has a death rate of 10.79, while Minneapolis, with a population of 202,718, has a death rate of 11.08 per thousand inhabitants.

The rapidly increasing share of the world's sugar consumption which is supplied from sugar beets is pointed out by the Treasury Bureau of Statistics. Under the head of "The World's Sugar Crop of 1900" it shows that the total beet sugar production of that year was 5,950,000 tons and the cane sugar crop 2,850,000 tons, more than two-thirds of the world's sugar supply being thus produced from beets.

President Sexton, of the New York Board of Health, has had seventy sanitary policemen out on special duty to arrest all persons they see spitting on the floors of street cars. In one day about twenty-five arrests were reported. Magistrate Mott held two offenders in \$500 bail for trial. Some of the worst offenders appear to be well dressed men.

An experimental plant has been established for communication by wireless telegraphy between Hatteras and Cape Henry on the Atlantic coast. Signals are exchanged daily between these two stations, and messages can be transmitted at any time. These two stations are forty-seven miles apart, with no land between them, and the course is regarded as an ideal one for the experiments. It is intended to keep this section for experimental and research work, which will be prosecuted vigorously throughout next summer. The next problem to be solved is the differentiation of the wireless messages, so that the messages sent shall be read only by the stations for which they are intended, and not interfered with by the crossing of messages for other stations.

According to the *American Grocer*, the inhabitants of the United States spend nearly 4½ cents a day each for alcoholic drinks, coffee, tea and cocoa. The people's beverages cost them \$1,228,674,925 last year, of which \$1,059,563,787 was for alcoholic drinks. More coffee was drunk than beer, the difference was about 36,000,000 gallons. The *Grocer's* statistics show an increased use of alcoholic drinks and a very slight gain for non-alcoholic.

Another large producing oil well has been opened near Beaumont, Texas. The oil, when struck, shot up in a solid column 100 feet above the top of the derrick, but a gate valve had been put on so that the flow was readily shut in. This makes the third this company has had shut in awaiting the completion of the pipe line to Port Arthur and additional tankage.

Two thousand four hundred and forty-nine immigrants from Europe lately arrived in New York on the steamer *Rhein*. This is the largest number recorded as having come on one steamer.

There were 490 deaths in this city last week, reported to the Board of Health. This is 42 less than the previous week and 242 less than the corresponding week of 1900. Of the foregoing, 249 were males and 241 females; 66 died of consumption of the lungs; 78 of inflammation of the lungs and surrounding membranes; 12 of diphtheria; 11 of cancer; 23 of apoplexy, and 8 of typhoid fever.

**COTTON** closed on a basis of 81¼c. per pound for middling nplands.

**FLOUR.**—Winter, super., \$2.25 to \$2.50; Pennsylvania roller, straight, \$3.25 to \$3.40; Western winter, straight, \$3.40 to \$3.60; spring, straight, \$3.65 to \$3.85.

**GRAIN.**—No. 2 red wheat, 76 to 76½c.

No. 2 mixed corn, 48½ to 49c.

No. 2 white oats, clipped, 33½c.

**BEEF CATTLE.**—Best, 5¼ to 5½c.; good, 4¾ to 5c.; medium, 4¾ to 4½c.

**SHEEP AND LAMBS.**—Choice, 5 to 5½c.; good, 4½ to 4¾c.; common, 3 to 3½c.; spring lambs, \$4.50 to \$6.50.

**HOGS.**—Best Western, 8¼ to 8½c.

**FOREIGN.**—According to expert opinion, says a despatch from Pekin, China would be able to pay from twenty to thirty million pounds sterling without crippling her financial resources, while the amounts which the Powers at present demand aggregate from £80,000,000 to £100,000,000.

A despatch from Pekin says the Chinese plenipotentiaries have agreed on the punishments of the guilty provincial officials to be demanded by the foreign Ministers on account of the murder of two hundred and forty-two persons, missionaries and their wives and children.

A despatch from Pekin of the 3d, says: The Chinese Government has formerly notified Russia that China, owing to the attitude of the Powers, is not able to sign the Manchurian Convention. "It is China's desire," says the formal notification, "to keep on friendly terms with all nations. At present she is going through a period which is the most perilous in the empire's history, and it is necessary that she should have the friendship of all. However much she might be willing to grant any special privilege to one Power, when others objected, it is impossible that, for the sake of making one nation friendly, she should alienate the sympathies of all others."

There have been built nearly three hundred miles of railroad in North China under a distinct pledge from the Imperial Chinese Government guaranteeing that the routes of these lines should not be alienated to any other foreign Power. The acceptance of the St. Petersburg treaty by China would invalidate these promises and put them under the control of Russia, to the disadvantage of the British, who advanced the money to build these railroads.

The official Russian Government organ at St. Petersburg puts forth a statement as to the Czar's policy in China since the refusal of China to sign the treaty respecting Manchuria. It says there will be "a gradual evacuation of Manchuria;" but asserts that false reports as to Russia's attitude have been designedly circulated, interfering with the signing of the secret treaty, and adding that "Russia will quietly await the further course of events."

It is reported that Count von Walderssee has sent an urgent telegram to Emperor William, imploring him to endeavor to hasten the negotiations for the withdrawal of the allied troops from China on the ground that it is impossible to prevent quarrels between the soldiers of the different nationalities.

A despatch from London, says: The managers of a number of iron manufacturers of the Manchester district have decided to send out a picked party of British workmen to the United States for the purpose of studying American methods of workmanship in the automatic tool trade. The districts of New England, Philadelphia, Cleveland, Cincinnati and Chicago and other steel centres will be visited, in the hope of convincing the British workmen of the necessity of improved methods, if they desire to retain their share of the world's trade, which, since the great strike in Great Britain two years ago, has been much affected by German and American competition.

In order to prevent the choking of the Suez Canal by shifting sands after experimenting with different plants, the management has found in planting of the Casuarina tree an effective remedy. This grows to a considerable height, while its roots penetrate the soil deeply. It thrives both in dry and humid climates.

The Cuban Constitutional Convention has not accepted the terms insisted on by the United States. A bitter feeling has been engendered against the authorities at Washington by the policy of the Administration and its failure to keep the promises made. A considerable falling off in commerce, both to and from Cuba with the United States, has lately taken place, while that with Great Britain and Germany has increased.

Aguinaldo, the leader of the Filipino insurrection, at Manila, has taken the oath of allegiance to the United States. He will be held a prisoner for the present, but will be granted all possible immunity.

Major General MacArthur has taken stern measures to repress the murder of innocent Filipinos by American soldiers.

It is estimated that since the war began at least fifty thousand natives have been killed in the Philippine Islands.

The Boers continue to manifest a disposition to prolong the war with Great Britain to the utmost.

The war in South Africa is estimated to be costing £1,250,000 a week.

The London County Council has decided to buy 2½ acres of land in the suburbs of that city, and build the homes for 5770 families of workingmen. The mean provides for but a small proportion of the population of London, but it means a relatively large reduction in the population of the slums, and this will be an improve both physical and moral.

There have been 315 cases of the bubonic plague in Cape Town, South Africa, and 107 deaths.

The new White Star steamer *Celtic* has lately been launched at Belfast. It is the largest ever built. The *Celtic's* gross tonnage is to be 20,880 and net tonnage 13,650, while her water displacement will be 33,000 which is 10,300 tons more than that of the *Great Easter*. Her dimensions are: Length, 680.9 feet; beam, 75 feet and depth, 44.1. She has nine decks, and will have accommodations for 2859 passengers, mostly steerage; she is designed as an emigrant carrier. Her crew will be composed of 335 men.

The Spanish Cabinet Council approved the basis of treaty of peace and friendship between Spain and the United States.

## NOTICES.

HENRY LONGSTRETH, Station B, West Philadelphia, has just reprinted in one neat volume "Penn's Maxims," a "Fruits of a Father's Love," price 30 cents per copy four copies for one dollar by mail post paid.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the general committee will be held in Philadelphia Seventh-day, Fourth Month 13th, at 2.30 P. M.

WM. B. HARVEY, Clerk.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to

WILLIAM F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded

EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.16 and 8.18 A. M., and 2 and 4.32 P. M. Other trains are met when request Stage fare, fifteen cents; after 7.30 P. M., twenty-four cents each way. To reach the school by telegraph, West Chester, Phone 114-X.

EDWARD G. SMEDLEY, Supt.

DIED, at her residence in Moorestown, N. J., on the twenty-fourth of First Month, 1901, LYDIA L. WALT, widow of the late Joseph Walton, in the ninetieth year of her age. She was a beloved member and elder of the Church Monthly Meeting, New Jersey. She was endowed with much natural ability and quick perceptions, and was strongly attached to the principles and testimonies professed and practised by the early members of the Society of Friends.

—, in West Chester Pa., Third Month 23d, 1901, MARTHA SANKEY, in the seventieth year of her age. Several years she was a teacher at Westtown Boarding School, and as such was widely known to the young members of our Society. Exemplary in her deportment throughout life, she gave evidence near the close that when the summons came, "Steward, give an account of thy stewardship," her lamp was trimmed and burning. She left a message of love, which she wished delivered to all her friends.

—, on the 30th of First Month, 1901, after the and-a-half days' severe sickness with scarlet fever, EMILY R. SEARS, twin daughter of William H. and Mary Sears, of Barnesville, Ohio, aged nine years, eight months and two days. The loving nature of this little child, cheerful, helpful character in the home, her sudden removal by death, which is the one certain event of all lives, and the smile upon her still features, which seem to tell of heavenly peace and rest, recall the words of the Saviour, "Suffer the little children to come unto me, forbid them not, for of such is the kingdom of heaven." And again the language goes forth to old and young, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

WILLIAM H. PILE'S SONS, PRINTERS,  
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# THE FRIEND.

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## Philadelphia Yearly Meeting.

The condition of a true spiritual feeding in communion of life was realized in the long living silence of Ministers and Elders, as they sat gathered under the Shepherd and Bishop's souls, on Seventh-day preceding the week of Philadelphia Yearly Meeting; a silence that was broken by vocal offerings for further blessing and our right devotion as recipients of Divine gifts and callings,—even as the shepherds of the flock, and mouth-pieces of the Spirit of Truth.

With faithful attendance of all meetings for worship and discipline on the part of ministers and Elders was reported, but some signs of a lack of success in bringing portions of their families with them appeared. The advanced age of most was evidence that their children had passed the age of parental control of their movements, but a reminder went forth that for as long as we are still under care of parents the attention of our religious meeting is not merely a matter of parental encouragement but also of parental constraint. As our own spirits are gathered in living worship, and Christ is so lifted up as to draw all men unto Him there will be more of a gathering of the children, "not by constraint but willingly."

A weight of the sense of responsibility of Ministers to be sound in word and doctrine, depending solely "in the ability which God has given" covered the assembly under an increase of grace. We are not fallen upon those which require any lowering of such high standard, or any relaxation of the necessity upon gospel ministers to speak as those who have spiritual authority, and not as the ordinary lecturers. Enticing words of man's wisdom may be the counterfeit, but are no sub-

stitute for the demonstration of the Spirit and of power. To this Power alone may we look and in the inspiration of his Spirit alone abide. Let our words begin and end with the anointing, and whether our illustration of truth seem yet imperfect or not, close as the opening closes.

A wealth of spiritual exercise flowed forth as from the fountain of Divine refreshing, culminating in the spirit of prayer and supplication repeatedly poured out, whose baptism was the crown and diadem under which Friends outwardly separating, yet continued gathered.

The opening of the two hundred and twentieth session of the Philadelphia Yearly Meeting was attended with a covering of solemn silence in which heavenly good and life held the assembly under a measure of devout dependence on the Father of all our sure mercies.

The work of the Meeting for Sufferings during the past year was now laid before the Friends assembled. That meeting had carefully reconsidered the "Plea on behalf of Peace," endeavoring to adopt the suggestions concerning it, which were made last year, and publishing an edition of twenty thousand copies, of which a wide distribution had been made over the United States and to some extent in foreign countries.

Money in care of the Charleston Trustees had been appropriated for two meeting-houses in North Carolina,—five hundred dollars towards the building of one, and seventy-five dollars for the painting of another.

The meeting had gratefully accepted the donation from the executors of the late Thomas P. Cope, of the plates and one thousand eight hundred and fifty-two printed copies of his three compilations, entitled, "Passages from the Life and Writings of George Fox," "Passages from the Life and Writings of William Penn," and "Views of Christian Doctrine, by Robert Barclay."

The meeting had been brought under exercise "in reference to the support of some of our Christian doctrines and testimonies in the use of the plain Scripture language; in simplicity of dress, and non-conformity to the changing fashions of the world, and in the disuse of complimentary expressions and salutations."

The want of faithfulness in the observance of these testimonies was feelingly adverted to, under the belief that laxity in these respects is the result of a lowered religious life among us.

The history of the early members of our religious Society shows how they were led through much suffering to faithfulness in maintaining these testimonies; and there are living witnesses among us

to the same Divine requirement to avoid conformity to the world in these matters.

We desire to encourage all our members to look carefully and prayerfully into the ground on which they rest.

A great responsibility rests upon heads of families who have children growing up around them, and there is urgent need that they should themselves be brought to realize the importance of these testimonies, and be willing to set an example of faithfulness in their support. Yielding to worldly conformity in one direction often opens the way for compliance in others.

We have craved that there might be an individual, fervent exercise of soul to know the will of our Divine Master, and for strength to take up the cross and bear it faithfully. As this is the case, we do not doubt that the plausible arguments for greater conformity to the world will be seen to be delusive; and we shall be brought to a faithful maintenance of all our principles, and the various testimonies growing out of them.

A remonstrance against proposed bills pending in the Pennsylvania Legislature to legalize pool selling and betting on the grounds of agricultural societies or driving clubs, had been prepared by the Meeting for Sufferings, and transmitted to the several members of the Legislature and to several religious and public periodicals throughout the State. A copy of this memorial was recently printed in our columns. So far as heard from the bill has not yet passed.

An edition of "Penn's Maxims" has been authorized to be issued by the Book Committee containing an acceptable introduction nearly as found in John E. Southall's English edition of 1886.

The Book Committee reported the issuing from the Book Store at 304 Arch Street, of two thousand one hundred and eighty-seven volumes and two thousand four hundred and thirty-two pamphlets during the past year, most of the pamphlets and three-fourths of the volumes being disposed of gratuitously. Books and pamphlets have been printed to the number of twenty-nine thousand two hundred and fifty. Sixteen public institutions and colleges were named as recipients of copies of these publications, representing twenty-three States in this country and five in foreign lands.

The importance of a greater familiarity with our standard works was commended to members, first for their own comfort and edification; and also that they, through a clear understanding of our principles and testimonies, may be able to explain to others our ground for holding such views.

An unusual number of striking instances of appreciation of these works appeared in the hearty acknowledgments of recipients of other denominations, and in the surprise which several members under the name of Friends had felt on reading our religious doctrines, which thus were made a new discovery to them.

The publication of the *Africans' Friend* is

continued under the trustees of the Willitt's Fund, as a miscellany of religious and moral literature; two thousand six hundred and ninety-two copies having been distributed monthly in the Southern States, and two thousand three hundred and eighty-six copies in Liberia.

The Committee to assist the Doukhoborts were encouraged to continued efforts for the help of this interesting people. "Correspondence by letter has been maintained with representative Doukhobors and with agents of the Canadian Government. Two of our number had visited all their villages last summer, having religious opportunities with the people and inspecting their material progress and prospects." The conviction was formed "that with the maintenance of their high standard of morals and frugality, they will acquire the means of comfortable living." A desire is maintained to encourage and help them in opening schools. Contributions in money received since last report amounted to \$2,372.39 and goods valued at about \$1000. The disbursements have been \$8,151.60, leaving a balance in our Treasurer's hands of \$2,737.63.

The meeting had approved of a plan to erect (at an individual's expense) "a fire-proof building on the grounds at Fourth and Arch Streets for the reception and preservation of the records and papers of the Yearly Meeting, and such of its subordinate meetings and committees as may wish to avail themselves of its use."

The subject of joining women Friends in membership with the Meeting for Sufferings, having been introduced, was referred to that meeting for its consideration.

The work of the Committee in charge of the interests of the Tunesassa Indians had been maintained up to the faithful standard of past years, and the thorough and practical work of the boarding-school is now warmly appreciated by them. Government agents record a higher state of morality among those Indians than the average exhibited by the surrounding whites.

With this, after some routine matters, the first day's proceedings of the Yearly Meeting concluded, leaving the account for the subsequent sessions to our next number. The Women's Meeting was engaged in the consideration of the Queries and Answers, passing through that of the first five.

**MORAL LAW THE SAME IN ALL FIELDS OF OPERATION.**—In these days, when there is so much flabbiness in popular ideas of right and wrong, especially in matters relating to government, it is refreshing to read expressions like the following, taken from a monthly bulletin issued by a New York insurance company. In an editorial article the writer says:

The writer has noticed that people become confused regarding duty when the question involved is complex. If it is a matter of the possession of property, for instance, the question is usually simple. If it is a matter of an abstract sort the issue may involve diverse considerations and then confusion results.

Patriotism comes in the latter category. The patriot has a duty to his country as an organized entity; to his fellow citizens as individuals, both those who are satisfied with

the policy of the country and those who are not; a duty to his fellow human beings who are not of his country, if the issue is international; and beyond all this duty, to the Providence who rules over the affairs of men and is no respecter of persons or of nations.

One man says, "My country, right or wrong," Another says, "My party, right or wrong."

Yet there is but one standard of right and wrong. Men may conceive double standards, but when they do what else can result but confusion?

The moral law men know. They accept its origin as divine. They know less of any law which is human in origin. They know that human law is imperfect. If the moral law is made the rule by which to decide what is patriotic the nations will move more slowly on wrong paths, the party will go more carefully. Can any harm come to the country by such restraining influence, or to the party? Perfect results can never be secured in mundane affairs, but a rule that makes for righteousness surely makes for the true glory of the nation and of each section thereof.

We know well the reproach which is leveled at those who reason in this way—that they set up individual judgment and strike a blow at established institutions. Is then the institution above criticism? Is the course of the nation, or the course of a section in control, a matter which is to be set above restraints of a moral sort? How, if so, is that eternal vigilance which is the only hope of republics to be exercised?

Nations have never gone into decay because their citizens were virtuous. It is the insidious claim of authority covering wrong which blinds men and leads to disaster. It is the insidious growth of wrong ideas tolerated as common usage, the gradual sapping of virtue which makes the downward path easy. Eternal vigilance, yes! But the standard must be truth, if vigilance is to have its reward.

Let us stand for righteousness, and let us believe in doing so that we are the best patriots and the best citizens, whoever may arise with a less noble conception to throw a taunt or to hale us before a tribunal.

**FRETTING.**—There is one sin which seems to me is everywhere and by everybody underestimated, and quite too much overlooked in valuations of character. It is the sin of fretting. It is as common as air, as speech; so common that unless it rises above its usual monotone, we do not even observe it. Watch an ordinary coming together of people, and see how many minutes it will be before somebody frets—that is, makes more or less complaining statements of something or other, which most probably everyone in the room, or on the stage, or the car, or the street corner, as it may be, knew before, and which most probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill-cooked a meal; stupidity or bad faith somewhere has resulted in discomfort. There are always plenty of things to fret about. It is simply astonishing how much annoyance and discomfort may be found in the course of every day's living, even at the simplest, if only one keeps a sharp eye out on that side of things. Even the Holy Writ says we are born to trouble,

as sparks fly upward. But even to the spark flying upward, in the blackest of smoke, there is a blue sky above, and the less time the waste on the road the sooner they will reach it. Fretting is all time wasted on the road.—*Selected.*

### IT MUST BE SETTLED RIGHT.

ELLA WHEELER WILCOX.

However the battle is ended,  
Though proudly the victor comes  
With fluttering flags and prancing nags  
And echoing roll of drums,  
Still truth proclaims this motto  
In letters of living light—  
No question is ever settled  
Until it is settled right.

Though the heel of the strong oppressor  
May grind the weak in the dust,  
And the voices of fame with one acclaim  
May call him great and just,  
Let those who applaud take warning  
And keep this motto in sight—  
No question is ever settled  
Until it is settled right.

Let those who have failed take courage,  
Though the enemy seemed to have won,  
Though his ranks are strong, if he be in the wrong  
The battle is not yet done.  
For sure as the morning follows  
The darkest hour of the night  
No question is ever settled  
Until it is settled right.

GOD told Jeremiah to go down to the potter's house, and there he saw the potter take a piece of clay and place it on a wheel. As he stood there to watch, the potter shaped it; it remained beneath his hand to a fair and lovely shape. But just as it was complete, and it seemed as though nothing more was needed, it crumbled beneath his hand. Some part of it fell upon the wheel, some part upon the ground. Jeremiah thought that the potter would take another piece of clay and make that clay fulfill his plan, but instead he stooped and gathered the broken clay with his hand, picked it from the ground, and kneading it with his hands placed it once more upon the wheel, and began to make that clay again; and presently a vessel as fair as possible stood complete, ready to be taken to the kiln to be baked and made permanent. Away back in your life God took you and placed you upon the wheel, and for these many years God has sought to make you fair. But I know not why, I cannot tell—you know—you know—there has come a flaw and a break, and you are a piece of broken pottery. Your life is a marred life, your ideal is a broken ideal, and all around there lie the littered pieces of the man or the woman that you might have been. But now what shall you do? God put you in that place for a high purpose, but you have missed your mark. Shall God take another man and give him your wealth, another woman and give her your position? . . . Not yet, not yet. He might take another piece of clay and make that a vessel, but instead He comes again to seek you. The hand of God is laying out upon the broken pieces of your marred and spoiled life, and if you will let Him, He will now begin to complete your nature by making it to be what He meant it to be years ago when you were cradled at the foot of the cross.—*F. B. Meyer.*

## Our Manner of Worship.

(Concluded from page 308.)

We read that life and immortality are brought to light by the gospel (2 Tim. i: 10.) Did not mankind believe in a future state before the incarnation of Christ? Yes, certainly. Both Jews and Gentiles believed and held the truth of it. What life and immortality then is that which is peculiar to the gospel, and which it is its particular property to unveil? It consists not wholly in the relation of the external procedure and doctrines of our Lord, but mainly in that spiritual gift He procured for us through his offerings, which is the life and power that the immortal spirit of God manifests in the believing and obedient soul; that Spirit which quickens those who have been dead in trespasses and sins, and therein alienated from the love of God (Eph. iv: 18). The very essence of the gospel is the issuing forth of this spirit of God to the hearts of men.

We read in the writings of Paul, Peter and other true ministers or messengers of Christ, that the gospel is the power of God unto salvation, and that it shines as a light in the heart, to give the knowledge of the glory of God (2 Cor. iv: 6).

The doctrines of the gospel are also called the gospel, and the preaching of them, is termed preaching the gospel; but it is evident, whether the history nor the doctrine are the essential gospel intended in Galatians i. For we find, after the apostle had said, "If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. i: 9). He shows what He meant by the gospel they had received, in the eleventh, twelfth, fifteenth and sixteenth verses. "I testify you, brethren, that the gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." "But when it pleased God, who called me by his grace to reveal his Son in me, that I might preach Him among the heathen, immediately I conferred not with flesh and blood."

The gospel here intended, is plainly the immediate revelation of the Son of God within him, and neither an historical nor doctrinal relation of things without him. To resolve the whole of the gospel into mere tidings, or "good news" and to reduce it into bare report is to exclude the powerful reality which gives deliverance from any share in the title as though the report was the Saviour and the notion the salvation. We know no Saviour but Christ nor any salvation without his power.

Justinian wrote to the same purpose fifteen hundred years ago. In his Apology he saith "Surely the soul was before the letter and the Word was before the book." And Marion Lib. saith "If you are disposed to understand not the words of the book but Christ himself who is sent into the world is the gospel."

Testimonies of a number more of an early age might be mentioned corresponding with what I have written. We likewise read (2 Cor. iv: 3) etc. "If our gospel be hid it is hid to them that are lost; in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ who is the image of God should shine upon them. For we preach not ourselves but Christ Jesus the Lord and ourselves your servants for Jesus' sake. For God who com-

manded the lights to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Here the apostle teaches that the gospel they preached was Christ, showing his face, or manifesting himself as the image of God in their hearts.

I sincerely desire that I may not say too much, but my heart feels enlarged towards thee, with cravings for thy eternal welfare, hoping thou wilt not rest too much in the form instead of the real substance.

### SINGING.

I do not feel quite clear without making a few observations concerning the custom of singing in public meetings of worship, as thou quoted considerable of Scripture to substantiate thy views, claiming it to be a command.

First, it ought ever to be considered that God is a Spirit, and they that worship Him must worship Him in spirit and in truth. In other words, it is the language of the heart which He regards, not words, however excellent of themselves. Now, I appeal to the witness of God in every heart, considering the vanity of conditions, the different subjects of praise, adoration, confession, petitioning, etc., contained in every collection (of hymns) whether in the fear of the Lord, any one, in whatever state or condition he may be at the time, can, with propriety be ready to sing whatever may be given out. It appears to me impossible that a whole congregation (even if we except the ignorant) can be in the same frame of mind, considering the various dispensations of the Lord's providence towards his people; consequently, if that is not the case, it follows, of course that if all sing, some must utter words with the mouth contrary to the language of the heart, which, so far from being acceptable to the Lord, I am persuaded is hypocrisy, and an abomination in his sight.

Again, it appears to me inconsistent also with regard to the other parts of worship, for if the language of the heart is spoken in prayer, which often precedes singing, and which implies a sense of our wants, doth it not show an indifference whether our prayers are heard and answered or not, to begin singing immediately, perhaps very different in matter as well as in manner, to what has been prayed for.

Again, after preaching, if the Lord's power is known and felt under the word, is it not more likely to profit, if the mind is occupied in serious meditation than singing, which I think has a tendency to divert from solemn, serious reflection. I am now speaking more particularly concerning those who have attained to a measure of the grace of God. Ask thyself seriously, is outward singing intended or calculated to please the carnal ears of men, or a Holy God? Why such anxiety about tunes, voices and music? Is the Lord to be pleased with such poor things? Oh! no; thou canst not suppose it. Consider from what root it springs, from the old man or the new; and remember the axe is laid to the root to destroy all that is of the earth, of our fleshly nature.

I have considered those passages in the New Testament where the subject is mentioned, and am confirmed by them in my opinion, of the inconsistency of public singing. The apostle speaks of singing with grace in the heart; of

making melody in the heart to the Lord; not making a noise with the tongue, unless that proceeds from the heart; which how seldom it does in public singing, I appeal to every considerate mind.

I am convinced in my own mind, considering our situation here, the power and devices of the enemy, and our own inbred corruptions, that it is more reasonable to watch and pray, to be ever on our guard, and waiting to feel the light and power of Christ, to discover and subdue the hidden things of darkness; that as children of the light, we may walk in the light and find the blood of Jesus Christ, his spirit and power, cleansing us from all sin; than evidencing that trifling, careless spirit, too commonly, if not always, attending outward singing.

I could say much more against it, but would not be tedious, particularly respecting those that are without. How seldom can such people, living in open and avowed opposition to God, join in singing without uttering gross, abominable lies! And are we not accessory thereto? Is it not expected when a psalm or hymn is given out, all present who are capable will join? Then let it not be said, how can we help the abuse of it. Ought we not rather to set them an example of truth and righteousness, and not countenance any practice that has a tendency to promote lightness and irreverence? Oh! my friend, this cannot be acceptable to the Lord, who requireth truth in the inward parts.

I recommend to thy serious consideration what the Lord says in the first of Isaiah, respecting the ordinances of his own appointing, when not done in a proper spirit. We can see every day more and more an evident departure from the simplicity of Christ. Where is the daily cross borne? Observe the appearance of professors. What difference is there from the world? Surely, my friend, these things ought not to be. I am much concerned for the honor of our profession. If the cross is truly borne, all self-seeking and self-pleasing will be done away, and the fruits of the Spirit more evidenced; which I am persuaded will not be in the present practice of public outward singing, often of words, as to the matter, scarcely within the bounds of probability. I am convinced if people would seriously consider the matter it would appear very inconsistent with the gravity and solemnity of the true Christian profession.

May the Lord set these things home upon every heart, that there may be a concern to offer unto Him acceptable sacrifice; which more than once is said to be a broken and contrite spirit.

I have in my mind to say to thee, lean steadfastly upon that arm which has been with thee, and has fed thee, and led thee afresh to springs of water.

My heart also saith to thee, lean carefully upon the truth, the virtue of it, and it will keep thy mind and spirit in dominion over the clogging, loading things of this world, and be as a stay to thee in times of trial which thou mayst meet with in divers respects.

I desire a place in thy remembrance when it is well with thee.

To have a true friend in heaven will sometimes do more for one's soul than sermons.

### Peculiarities of the Brethren.

[The following article has reference to the Brethren or Dunkard church. The remarks throughout however, apply to Mennonites as well as to the Brethren.—Ed.]

The Brethren claim to be, and are, in many respects, a peculiar people. Plain dressing is taught and required, and a general uniformity is observed, but this is regarded as a means to an end. They believe that the New Testament teaches plainness in attire, (1 Tim. ii: 9, 10; 1 Pet. iii: 3,) and that, by a general uniformity of habit, marked enough to distinguish the church from the world, Gospel plainness may be made a living fact instead of a dead letter, as it has become in many other churches whose discipline strongly insists on plain dressing.

The Brethren never go to law with one of their own number (1 Cor. vi), nor with others, without first asking the counsel of the church, and it is a rare thing indeed for a brother to be engaged in a lawsuit. Among themselves differences are adjusted personally, or by the church, in accordance with the Christian law of trespass, given by the Master (Matt. xviii: 15-20). The Fraternity is strictly non-resistant, as well as non-litigant. It is held that Christ is the "Prince of Peace," that his Word is "the Gospel of Peace," hence his servants can not go to war and fight. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." (2 Cor. x: 4). They take no active part in politics, and "swear not at all." If called upon to testify in the courts they simply affirm, without raising the hand or kissing the Bible. In this way they literally obey the command of Christ who said, "Swear not at all. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil" (Matt. v: 34-37). No brother can become a member of any secret or oath-bound society, the Brethren holding that the Gospel of Jesus Christ is fully sufficient for all the wants of humanity. All new converts who are identified with such orders are required to sever their connection with them before they can be adopted into the family of the Brotherhood.—*Herald of Truth.*

### Lectures to French Soldiers Against Alcohol.

A well known dramatist made one of his characters cry out:

"O God, that men should put an enemy in their mouths to steal away their brains!" and apostrophizing that enemy, he exclaims:

"O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil!"

The military authorities of France are far in advance of those in this country in fighting this evil spirit.

The French Minister of War has issued the following circular and list relative to lectures in the army on the dangers of alcoholism:

"The circular of May 3, 1900, forbade the sale in the canteens of barracks, quarters, camps, or exercise grounds of any brandy or liquor with an alcoholic base, or of any of the numerous drinks known as appetizers. This measure will no doubt have a good effect in preventing alcoholism in the army, but as alcoholic drinks can always be obtained outside the barracks the prohibition within the military

grounds must be supplemented by the moral influence of the officers and by teaching the soldiers that the use of alcohol diminishes the power of resisting fatigue and disease, while habits of sobriety have the best influence both from a moral and physical point of view. I have therefore decided that lectures shall be given to the men on the effects and dangers of alcoholism, either by officers or army doctors, concurrently with the lectures on hygiene. I send herewith a list of subjects suitable for the purpose: (a) Division of alcoholic drinks into fermented and distilled—and dangers of these drinks in general; (b) distinction between acute alcoholic poisoning and chronic—greater danger of the latter, inasmuch as its action is often less evident and sometimes unperceived; (c) poison in distilled drinks—preponderating part which is found in alcohol itself; (d) poisonous action of the impurities which are produced during the fermentation; the great quantity of poison in essences, bouquets, and other ingredients which are added to the alcohol in the fabrication of liquors, absinthe, bitters and numerous similar productions which are offered for sale; (e) injuries caused by the abuse of alcoholic liquors to the functional system of the body—digestive, respiratory, urinary, nervous, etc.; (f) general diminution of organic resistance—diseases to which the drinker is subject, tuberculosis, insanity, precocious old age, tendency to suicide, accidental death, criminality; (g) fatal influence of alcohol on descendants—diminution of the number of births, enormous infant mortality, epilepsy, idiocy, nervousity, tuberculosis, stunted growth; (h) increasing consumption of alcohol in France; (i) prejudicial effect of alcoholism on the army as a whole, by vitiating and enfeebling its power of recruiting at its source, by thinning out its ranks, and by reducing the vigor of many of those who remain; and (j) influence on discipline, on the number affected by heat and cold, on the genesis and course of diseases in general and of tuberculosis and cholera in particular. Exceptional gravity of wounds to alcoholic drinkers."

It used to be said that the way to prevent intemperance is to furnish simple fermented wines to the people without obstruction. France the wine growing and using nation, has become one of the most drunken of nations, and an appetite for the strongest liquors has been developed. In many parts of the country the people are destroying themselves by their use.

The highest authorities have become alarmed, and the most remarkable evidence of it is in the document published above, which was translated for and published in *The London Times* as a matter of information.—*Christian Advocate.*

"I AM not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." Surely none need be ashamed of such a Gospel as this, which will change a persecuting Saul to the devoted and saintly Paul, which will regenerate a man or a nation, which is, indeed, the Light of the world. We can make no better resolution in these early days of the new century than to be ready for the Master's service, whenever and wherever He may call us.

THE heaviest anguish often precedes a return tide of joy and courage.—*H. B. Stowe.*

### Many Mormon Missionaries.

Bishop Bunker, one of the foremost leaders of the Mormon church in Utah, says that his church is engaged in the greatest missionary labor ever undertaken by any religious body.

In the present year more than two thousand men have been employed in parts of Europe and America as missionaries, and it is expected by the end of the year as many as two thousand five hundred of them will be at work in various parts of the world. President Snow expects that by 1910 they will be able to send out as many as three thousand five hundred missionaries every alternate year.

The methods of these missionaries are assumed to be modelled on those of the Christian Apostles. Many leave their farms at home to go away wherever the bishop may direct, accepting no pay, asking no alms, taking up no collections, maintaining themselves at their own expense. To do this they must have parents to support them, or work a year before a year of preaching. Many have borrowed money in order to go home. All this creates the sense of martyrdom, but this is nothing to the hostility which they have encountered wherever they go from the public but they seem to thrive on persecution. Among their numbers are a good many who have received a college education, while nearly all have a common school training. From reports received at the recent annual conference, it was thought that the greatest gains to the Mormon church at present were being made in Canada and Scandinavia. The Mormon colony at Alberta, Canada, is making great headway in building operations there aggregating over \$200,000 last year, while extensive irrigation canals are being dug to improve the land.

Bishop Bunker declares that, in spite of newspaper attacks, the church has dropped polygamy and has no desire to enter politics.

The success of Mormon missionaries appears to be greater in large cities among the slums than anywhere else. These poor people are told how, by joining the Mormons, they will have opportunities for acquiring land and bettering their physical as well as financial condition. "Mormonism is essentially economic," says Bishop Bunker, "in that it inculcates thrift and industry." The Mormon church services are often spent in discussing the proper way there may be in growing a new variety of grain, or fruit, or vegetable. Irrigation schemes are talked over on those occasions. He says that "Brigham Young used to speak upon the proper fodder for cattle in lieu of a Sunday sermon, arguing that thrift was true piety."

There is also a thriving American colony in Sonora, Mexico, twenty miles south of the Grande. It now has a population of about a thousand.—*Selected.*

*The Christian Register* has the following: "One of our distinguished statesmen leaving home to try the world was bid farewell by his Quaker father with these words: 'remember my son, that God will tell thee no lies; and the devil will tell thee nothing else.'"

"DON'T you feel that it is pleasanter to help one another; to have daily duties which make leisure sweet when it comes; and to hear of forbear, that home may be comfortable and lovely to us all?"

## MY FATHER.

Abba, in Thine eternal years,  
Bethink Thee of our fleeting day;  
We are but clay.  
Far with our foolish joys, our foolish tears,  
And all the wilfulness with which we pray.  
Have a little maid, who, when she leaves  
Her father and her father's threshold, grieves;  
It being gone, and life all holiday,  
Forgets my love and me straightway;  
Yet, when I write,  
Thou issues my letters, dancing with delight,  
Scribbles, "Dearest Father!" and, in all her glee,  
For one brief livelong hour remembers me.  
Will I in anger punish or reprove?  
Nay, that is natural; she cannot guess  
How one forgotten feels forgetfulness;  
And I am glad, thinking of her glad face, and send  
Her little tokens of my love.

And thou—wouldst thou be wroth in such a case?  
And crying Abba, I am fain  
To think no human father's heart  
Can be so tender as Thou art,  
So quick to feel our love, to feel our pain.

When she is forward, querulous or wild,  
Thou knowest, Abba, how in each offence  
Tint not patience, lest I wrong the child,  
Mistaking for revolt defect of sense,  
Or wilfulness mere sprightliness of mind;  
Thou knowst how often, seeing, I am blind;  
How when I turn her face against the wall  
And leave her in disgrace.  
And will not look at her or speak at all,  
And long to speak, and long to see her face;  
And how, when twice, for something grievous done,  
I could but smite, and, though I lightly smote,  
I felt my heart rise strangling in my throat,  
And when she wept I kissed the poor, red hands.

For these things, Father, a father understands;  
And am I not Thy son?

Abba, in Thine eternal years  
Bethink Thee of our fleeting day;  
From all the rapture of our eyes and ears  
How shall we tear ourselves away?  
Might my little one says "Nay,"  
With prayer implores, entreats with tears  
Ten more flying minutes' play;  
How shall we tear ourselves away?  
I call, and I'll surrender  
The flower of soul and sense,  
Thy passion and its splendor,  
To quick obedience.

Not without the blameless human tears  
Thy eyes which slowly glaze and darken shed,  
Or, without questioning or fears,  
Or those I leave behind when I am dead;  
Thou, Abba, knowest how dear  
My little child's poor playthings are to her;  
What love and joy  
She has in every darling doll and precious toy;  
When she stands between my knees  
To kiss good-night, she does not sob in sorrow,  
"O father, do not break or injure these!"  
I know that shall I fondly lay them by  
For happiness to-morrow.  
I leave them trustfully. And shall not I?  
Whatever darkness gather  
Thou'er coverlet or pall.  
I see thou art Abba, Father,  
Why should I fear at all?

Thou'rt seen how closely, Abba, when at rest  
Thy child's head nestles to my breast;  
How my arm her little form enfolds,  
How in the darkness she should feel alone;  
How she holds  
Thy hands, my hands, my two hands in her own.  
A little easeful sighing  
And restless turning round,  
I, too, on thy love relying,  
All slumber sound.

—Selected.

Some Incidents in David Sand's Experience  
While in England.

A Friend who spent much time with Joseph Hoag during the last year of his life is responsible for the following, as heard from his lips, and which I give in a more condensed form than I received it.

While David Sands was under some discouragement, arising from want of funds, in view of an apprehension of duty to visit Scotland, he felt an impression to enter an auction room near which he was passing. The auctioneer as he entered held out a pair of old fashioned silver tea pots, and asked for a bid. David said, "One pound." On which that official cried out, "Sold," and handed them to him. So after paying for them he walked down the street, wondering what he was to do with the tea pots, but having bought them from a pointing of duty, he supposed some advantage to him was designed in it. He had not gone far when a man overtook him and asked if they were for sale; stating they were old family pieces which he had arrived just too late to purchase. David thereupon said, "Thou canst have them, give me what they are worth to thee; I have no use for them." To which was answered, "I am very willing to give you five pounds." Thus means were provided for that trip.

Upon David's return, being much travel-worn, he felt impressed to go to a Friend's house to rest and recruit. This man being very rich and living in great state, while David made a rustic appearance, some difficulty was experienced in finding entertainment. At length it was said that he might remain if he would stay among the servants, which David was well pleased with, they being mostly Friends, and they on their part were much taken with their companion. The wife soon became interested in David's conversation among her servants, and finding him a very intelligent Friend, desired of her husband leave to bring him into their apartments; which was acceded to on condition of her providing him a new suit of clothes, and thus his quarters were changed, much to the dislike of the servants. There were in the family two sons and two daughters, lately returned from finishing their education in Paris, and these became much attached to David, who made himself instructively pleasant with them. After resting a few weeks, David one morning informed his host that he had a concern to make a tour in a neighborhood where were two or three deserted meeting-houses, and that he was to look to him for conveyance and companions. The proprietor said, as for himself, he was not fit for such an embassy, but the matter being spoken of more than once, the parent at last said that his eldest son and daughter might go, not thinking either that they would be willing, or that David would accept such companions, they being very gay and fashionable. But to his surprise, willingness was expressed on both sides, and so one of their gilded coaches, with liveried driver, was provided. But David could not go in such state. Finally, in a modest carriage, in which David could sit as his own horseman, he set out with his gay companions; and very wonderful was the result of this mission. The meeting-houses, long deserted, were repaired—at the expense of the children—and the con-

gregation re-animated again to assemble in them.

On arriving at home, the son and daughter recounted to their father the wonderful work of God they had seen, and announced to him that they must change their dress and appear as plain consistent Quakers. To which he replied that then their conduct must be consistent, also, as he would have no hypocrites about him. After some time David announced that he must go on a mission in another direction and still looked for attendants. The father said he might take those same children, which David was quite willing to do. But they on their part could find no freedom to go with him. It was then said that if there was no other way, he might take the younger ones, and try if he could make Quakers of them. The answer was, "I cannot, but the Almighty can." The other two were very willing to go, and the result was equally marvellous, both as to those visited and David's companions, and thus all the children became consistent, religious characters.

Joseph Hoag gave no family name, but circumstances, which perhaps I had better not record, would enable me to make a very probable designation. One of these was that a Friend from England told an acquaintance of mine that as he was accompanying David Sands on a religious visit, they came by a deserted meeting-house, and that David felt he must stop and endeavor to gather those who had declined attendance. Many came at his invitation, and from what the Friend said, I gather that the favor shown was most marvellous. After David had fully relieved his mind, he rose again with these words, "This is one of the days that the Lord has made, let us be glad and rejoice in it." He then stated that as he was obliged to hasten forward, he hoped his withdrawing would not disturb the holy solemnity they were favored with.

I could give names and other corroborations, but think best to withhold them. J. K.

He is safest who gives the world the widest berth. He cannot keep too far away from its spirit, its temptations and its power. While in the world, he should not be of it. He should meet its duties and responsibilities, yet hold himself aloof from its contaminations. "He that is the friend of the world is the enemy of God." Some persons may regard this as harsh and unpalatable doctrine, but it is scriptural doctrine, and in these days of worldly conformity and pleasure-seeking, there is need for calling frequent attention to it. It becomes all to show their friendship for God by living superior to the world in all its demoralizing forms.—*Presbyterian*.

HOLINESS in a minister is at once his chief necessity and his goodliest armament. Mere moral excellence is not enough, there must be the higher virtue; a consistent character there must be, but this must be anointed with the sacred consecrating oil, or that which makes us most fragrant to God and man will be wanting. . . . If holiness be wanting, the ambassadors dishonor the country from whence they come, and the prince from whom they come; and this dead Amasa, this dead doctrine not quickened with a good life, lying in the way, stops the people of the Lord, and they cannot go on cheerfully in their spiritual warfare.—*Spurgeon*.

### Napoleon's Characterization of Christ.

No one will accuse the first Napoleon of being either a pietist or weak-minded. He strode the world in his day like a Colossus, a man of gigantic intellect, however worthless and depraved in moral sense. Conversing one day, at St. Helena, as his custom was, about the great men of antiquity, and comparing himself with them, he suddenly turned to one of his suite and asked him, "Can you tell me who Jesus Christ was?" The officer owned that he had not yet taken much thought of such things. "Well, then," said Napoleon, "I will tell you." He then compared Christ with himself, and with the heroes of antiquity; and showing how Jesus far surpassed them. "I think I understand somewhat of human nature, and I tell you all these were men, and I am a man, but not one of us is like Him; Jesus Christ was more than a man. Alexander, Cæsar, Charlemagne, and myself, founded great empires, but upon what did the creation of our genius depend? Upon force. Jesus alone founded his empire upon love, and to this very day millions would die for Him."

"The gospel is no new book," said he at another time, "but a living creature, with a vigor, a power, which conquers all that opposes it. Here lies the Book of books upon the table (touching it reverently); I do not tire of reading it, and do so daily with equal pleasure. The soul charmed with the beauty of the gospel is no longer its own; God possesses it entirely; He directs its thoughts and faculties, it is his. What a proof of the divinity of Jesus Christ. Yet in this absolute sovereignty, He has but one aim—the spiritual perfection of the individual, the purification of his conscience, his union with what is true, the salvation of his soul. Men wonder at the conquests of Alexander, but here is a conqueror who draws men to himself for their highest good; who unites to himself, incorporates to himself, not a nation, but the whole human race! From first to last Jesus is the same, always the same—majestic and simple, infinitely severe and infinitely gentle. Throughout a life passed under the public eye, He never gives occasion to find fault. The prudence of his conduct compels our admiration by its union of force and gentleness. Alike in speech and action, He is enlightened, consistent and calm. Sublimity is said to be an attribute of divinity. What name then shall we give Him in whose character were united every element of the sublime? I know men, and I tell you Jesus is not a man. Everything in Him amazes me. His spirit outreaches mine, and his will confounds me. Comparison is impossible between Him and any other being in the world. He is truly a being by himself. His ideas and his sentiments; the truth that He announces, his manner of convincing, are all beyond humanity and the natural order of things. His birth and the story of his life, the profoundness of his doctrine, which overturns all difficulties, and is their most complete solution; his gospel; the singularity of his mysterious being; his appearance; his empire; his progress through all centuries and kingdoms; all this is to me a prodigy, an unfathomable mystery.

"I see nothing here of man. Near as I may approach, closely as I may examine, all remain above my comprehension—great with a great-

ness that crushes me. It is in vain that I reflect, all remains unaccountable! I defy you to cite another life like that of Christ."

GEIKE.

FOR "THE FRIEND."

Lines composed after hearing the clock strike the hour for meeting by an invalid unable to attend.

Heavenly Father, be Thou with them,  
Those who've gathered there to-day—  
By Thy love and living presence  
Strengthen them to "watch and pray."

Wilt Thou from the Heavenly garner  
Shower Thy precious manna down?  
Help them gather till sufficient,  
For their every need is found.

Let them stoop beside the fountain,  
Drink where living waters flow,  
For the thirsty soul's refreshing,  
Till no more such thirst they know.

Cause each heart in deep contrition  
Meekly at Thy throne to bow,  
Feeling that its needs and longings  
Thou dost know, and *only Thou*.

Shouldst thou ope the Gospel fountain  
And a message to them send,  
Guide and strengthen Thy anointed,  
Help the hearers to attend.

Should the fountain be unopened,  
May their hearts the blessings know  
Of a secret, silent waiting  
At Thy feet, with *self* laid low.

And for us who cannot gather  
With them to the place of prayer,  
Wilt *Thou* give us of Thy spirit  
And Thy love a *precious share*?

Thou hast said that where are gathered  
Two or three in Thy dear name,  
Thou art in the midst; Thy presence  
Cheers and comforts just the same.

Whereso'er we may be gathered,  
May Thy mercy and Thy power  
Cause the sleepers to awaken,  
Help us "watch with Thee *one hour*."

For our hearts are bowed within us,  
Covered o'er with grief and shame,  
Feeling that we have by sleeping  
Brought disgrace upon thy name.

Oh, that thou wouldst rend the mountains,"  
Send with *power* Thy spirit down,  
And rebuke this unclean spirit  
Which is robbing of our crown.

But thou knowest, oh our Father,  
That we strive to watch and pray,  
And we trust Thy love and mercy  
Yet will roll this stone away.

Clothe our lives in greater brightness,  
As from bondage we arise,  
Strengthen in Thy power to labor  
For our home beyond the skies.

S.

DIRECTING ONE'S MIND.—The worst, and one of the commonest of habits, is that of dawdling. Few things contribute more to foster it than that kind of study, in which the average boy or girl without method or definiteness, with no acquired power of concentration, only half understanding and totally indifferent, yawns the evening away in an attempt to learn lessons which, under intelligent supervision might be acquired, and acquired pleasantly, within an hour. Half the task of the schools should be to teach youth how to learn: for

the popular ignorance and indifference regarding social and political questions vital to the public are due, in great measure, to the fact that the people, at school, have never learned how to bring their minds to bear upon problems. Any necessity for thought or for inductive reasoning fills them with dismay.

J. P. MUNROE.

BOSTON, MASS.

### Hampered by Want of Money.

This is a tremendously practical world, and that man is going to get the most out of who is not hampered by a constant want of money. It is absurd to suppose that great riches always bring happiness, or even that the accumulation of great riches is essential to success. The man of moderate means is on the whole, perhaps happier than the extremely rich man, and he who makes for himself a safe place in any field can be set down as being quite as successful as the man who accumulates millions. But the man who perpetually hard up cannot under any circumstances be happy, no matter what the foolish in the world may say, and no man can win a safe place in the world if he is hampered with debts. Helpless poverty is the most crushing affliction that can come to a family, and is the affliction most easily avoided. The man who starts out right will never be poor in the extreme sense, no matter how limited his income or how circumscribed his opportunities.

Let him lay down the rule for himself that he will invariably spend less than he makes, then he is safe. No man can be happy in this life for any length of time if he does not live up to this principle, no matter how dazzling he starts out, or what his prospects are. He deviates from this rule he will sooner or later come to grief. He must save to succeed.

Much of the fault lies in the strenuous and unnatural life we find in cities. Country people rarely suffer such extreme poverty as we find in the great centres of population. The farmer's boy is instinctively saving and careful. He sees all about him examples of husbandry. The bees, the ants and the squirrels all provide carefully for a rainy day. Man alone violates it more generally in the luxurious life of the city than in the plainer and simpler life of the country.—*Selected*.

OUR MOTHERS.—A mother complained long ago that there is, in this day and generation, little reverence for parents. This is probably true. But why? asks a writer in the *Pittsburg Dispatch*. Are the parents of to-day compelling reverence by living their lives firm, and fine, and fair, and strong, that the children needs must reverence them? Reverence cannot be forced out of a child on command, or by saying it ought to be; but every mother can command it by being the kind of person a child can reverence. Better far, however, than the old idea of awe which our forefathers inspired in their children—if that is what this mother meant—are the close, beautiful friendships we are learning to-day to establish with our children; the comradeships which jogs along with them in work or play, all their experiences, great and small—friendships with the love and sympathy that never fail, no matter how trying these experiences may be.

### The Old People.

It is indeed a very rare thing to find in our religious newspapers anything in favor of the old people. We hear much about the children and young men and young women, and their claims on society, with what jealous care we should regard them, what we should do for their education, morally, intellectually and spiritually; how every effort should be put forth to bring them into the Sunday School of the church and so on, which is all perfectly right and proper (and we might indeed do more for them than is done), but so very seldom do we hear any one say a word for the benefit and encouragement of the old people. As we younger people doing our Christian duty toward the old people? Towards our fathers and mothers and the old people in general?

It certainly requires more grace to retire from the activities of life and to shut in from the outside world than it does to labor in the gospel field and endure the heat and burden of the day."

These fathers in Israel need our prayers and sympathies while we need their counsel and advice.

Let us younger people think often of these old ones, who can no longer take part in the active duties of life and show to them our appreciation of what they have done for us, and wit they still may be able to do for us if we are only willing to let them. Every old father and mother will feel glad when the young people show them the respect and attention which the Bible enjoins.—*Herald of Truth*.

**PLATO ON THE ART OF WRITING.**—Plato asserted with truth that the invention of the art of writing had produced one evil effect—it had immensely weakened human memory. What he would have said to-day at the sight of a file of the *Times* or a pocket memorandum we may easily guess. Probably never was individual memory weaker than now. We all note down our engagements, and we know that there are so many encyclopædias and works of reference that we need not trouble to keep any fact in our memory. The well informed man to-day is he who knows where to go for his authorities, not he who has all the knowledge at first hand. The volume of knowledge, especially in natural science, is so enormous that it would be impossible for any one person to master it. Holmes, in his "Poet at the Breakfast Table," in his humorous portrayal of the "Strabee," has provided an object lesson in the ultra-specialism of our time. Mankind at large may be master of the wide field of human knowledge, but mankind as an individual can never explore more than a corner of this huge domain. In this sense, Tennyson was right when he said that "the individual withers and the world is more and more." Two facts are, the obvious, First, Plato was right when he declared that human invention had weakened the memory, and, secondly, the sphere of modern knowledge could not have been conquered and held by man without such artificial contrivances.—*Spectator*.

The Dead Sea has no outlet. It constantly receives, but never gives. It is a fitting illustration of too many who seem to be wholly wrapped up in their own individual interests.

### "Start Me."

"Start me!" cries little Alice from her perch in the swing. "I want to go high; start me!"

"Somebody can't be starting you all the time," answers Tommy, half impatient of her demands upon him, half desirous of giving her a bit of instruction. "Put your foot on the ground and start yourself."

It is the same story, the same cry the world over. People are longing to mount high along many lines, but for the most part they are sitting still and waiting for someone to start them. They want to reach success in literature, in business or professional life, but they want to swing high from the first—to be pushed by someone's money, strength or name.

Those who are really willing to begin with their feet on the ground and start themselves are comparatively few.

One who has been brought much in contact with young people, young women especially, and has been endeavoring to help them, recently said that her greatest discouragement lay in the fact that they all wanted to begin on the top. They wanted at once the reputation, the pay and the patronage, of those who had been years in the work. They wanted to be pushed—a good strong push that would set them flying at once—instead of putting their own feet on the ground and slowly working up for themselves.—*Selected*.

### The Two Religions.

The exclusion of self as the principle of action, I take to be the grand characteristic of true religion; and every step in the work is opposed by nature, and is only to be attributed to Divine grace. The religion of the world is quite a different thing; it is founded upon self-gratification.

Interest and the desire of esteem may make men honest; emulation or modified envy may promote useful acts; and the desire of admiration and glory may animate us to devotion to the public cause. I say not that all these motives are to be extinguished; but I do firmly believe they are not the principles and maxims upon which Jesus Christ established his religion; and, whatever these maxims may have produced (for they are powerful) whatever acts of charity and public utility, whatever abstinence from gross indulgences and apparent devotion to reason and morality, yet I firmly believe they will avail nothing in that day when the secrets of all hearts shall be revealed, and all men shall be judged by Jesus Christ.

To adopt the spirit and principles of even the better part of the world (in the sense in which our Lord uses the term) is not difficult, to act with honor, spirit and general integrity, this we can do, and still be entirely worldly; but to love God above all things, and so to believe in Jesus Christ as to live continually in his spirit, is the state to which a Christian must aspire, and the only one on which a well-grounded hope of future happiness can rest.—*From Samuel Tuke, his Life, Work and Thoughts*.

A FRENCH naturalist has declared that if the world should become birdless mankind could not live in it after nine years. The bugs and slugs would drive him out. Don't kill a bird.

**EAGERNESS FOR POSSESSION.**—A Russian story is told of a pheasant who was promised that he might have all the ground he could measure out from sunrise to sunset. When the sun rose in the morning he started on his journey after the land. He saw the waving trees in the distance, and said, "They shall be mine." He saw the glistening of the lake beyond them, and said, "I will take that in." He saw the fertile plain just ahead, and determined that it should be his own; but when he had gained these, he lifted up his eyes, and, behold! the sun had gone beyond the meridian. Then he bent every energy to reach the starting place. The sun dropped lower, but he reached the starting point just as the sun went down, and he gained it all. But when they picked him up he was dead. What a picture that is of many in the world! They are trying to gain all they can, but the sun goes down when they have gained it, and—they are dead. They never heeded the voice that said, "What shall it profit a man if he shall gain the whole world and lose his own soul!"

"As much as in me is." God does not require more of a man than he is able to perform. We are not to attempt the impossible, neither should we stop short of the fullest service we can render. No man knows what is in him, until he makes an honest effort to bring it out. Qualities and talents often lie dormant in human nature, until quickened into life and action by some supreme crisis or inspired resolve. Paul tells the Corinthians that "there are diversities of gifts, but the same Spirit." The gospel can be preached in many ways, but each one of us, "as much as in him is," must do his part.

**NEVER BEGIN.**—"They say it is very hard for drunkards to stop drinking after they've once begun," said a bright-eyed boy one day "but I should think they'd better never begin."

### Items Concerning the Society.

Members of other Yearly Meetings in attendance at portions or all of the sittings of Philadelphia Yearly Meeting this year, were: Eli Harvey, from Indiana, and his companion, Thomas Elmore; Mary B. Test and Abigail Mott, of Iowa; Eliza H. Varney and Margaret J. Jones, of Canada; Henry T. Outland, Abram Fisher and Benjamin Harrison, of North Carolina; H. Edwin McGrew, of Oregon; John M. Watson, from Indian Territory; William and Elizabeth Hobson, also Howard and Geraldine G. Taylor, of England; Abby W. Gardiner, of Westerly, R. I.; Benjamin F. Trueblood, of Boston; Tillman Patterson, of Iowa.

### Notes from Others.

Not long since a baseball player was presented with a large heap of silver coin in addition to his annual salary of five thousand dollars; and at the same time several hundred poor ministers were unable to collect the five hundred dollars due for their year's work. If money is what one is after, let not one wear one's brains out in the ministry, but turn quack doctor, invent patent medicines; or let one design something like a wooden tooth-pick, the inventor of which cleared in a few years fifty thousand dollars.—*Christian Instructor*.

The motive that prompted Daniel Y. McMullen to publish a collection of simple anecdotes embodying *The Experiences of a "Little Man"* is most praiseworthy. He learned early in life that it would be better to be sweet-tempered under the

thoughtless and sometimes cruel remarks occasioned by his very small stature. He writes in order to help all those who have striking physical peculiarities to take these buffets sweetly. He is a business man, a Methodist local preacher, and has apparently overcome his apparent disabilities in a truly Christian spirit.—*Ibid.*

A paragraph in one of the English weeklies says that the sum of \$175,000 required to defray the expenses of Queen Victoria's obsequies is \$25,000 less than the cost of Lord Nelson's funeral. Pitt was buried at a cost of \$200,000. King Edward VII witnessed the most gorgeous funeral ceremony of the nineteenth century in London. It was that of the Duke of Wellington, on which about \$350,000 is said to have been spent. Marlborough's funeral was less magnificent. It cost barely \$25,000. Mr. Gladstone involved an expenditure of only about \$12,000. The costliest and most imposing funeral ceremony in the United States was that of General Grant in New York City.

The Christian Scientists appear to have found sympathizers where they could hardly have been expected—namely, amongst the Roman Catholics. It is said that the Catholics of Indiana are making vigorous protests against the medical bill recently enacted by the Legislature of that State. The objections to the bill are clearly stated in a letter signed by a large number of Catholics at Fort Wayne, which says: "I cannot see how, if this bill becomes a law, the Roman Catholic pilgrimages to the shrines of the saints for religious devotion and for the purpose of healing diseases can be any longer tolerated. The worship and the expected cure form part of the same act. The Church encourages such pilgrimages and is responsible for them. She considers them a part of her religious system. If the healing of disease without a medical examination and the granting of a license is declared criminal, the Roman Catholic Church will be a criminal before the law."

#### SUMMARY OF EVENTS.

**UNITED STATES**—The Northern Pacific Railroad Company has announced a new line of steamships which the company will operate three-quarters of the way around the globe, from Tacoma to Liverpool, by way of the Suez Canal and the Mediterranean Sea.

The forest acreage of New Jersey is 2,069,819, of which the greater part is in Atlantic, Burlington, Cumberland, Ocean, Camden, Cape May and Gloucester counties.

The Peruvian Government has offered to Harvard University such real estate as might be required for the extension of the astronomical plant of that University at Arequipa, Peru. At the same time the Government authorities have granted the unusual concession of admitting free of duty all the equipment which Harvard may send to the station.

The first United States coaling station to be established on foreign soil has just been completed at Pichaliqui, on the west coast of Mexico. It has been obtained through negotiations with Mexico, begun several years ago. It is to be used by the United States Government to load coal upon ships of war.

According to the Government's crop report the yield of winter wheat, it is estimated, will be 450,000,000 bushels. The business outlook in view of this large yield, and the activity in other lines of business, is considered very favorable.

In the Wisconsin Assembly a joint resolution for a constitutional amendment to enable women to vote was rejected by a vote of two to one.

The recent census of the population of Porto Rico shows that there are 953,000 people on the island. The percentage of these embraced in the laboring classes is close to 90 per cent. About 2,000 of these classes have lately been induced to go to Hawaii as plantation laborers.

The court proceedings in New Orleans to prevent the shipment of mules to South Africa for British troops, resulted in allowing the shipment to be made. The court held that the subject was not properly within its jurisdiction.

The annual consumption of salt in the United States amounts to about 13,000,000 barrels, of which the Na-

tional Salt Company supplied last year between 8,000,000 and 9,000,000 barrels. American salt is now, for the first time in the history of the country, beginning to find a foreign market. There is salt enough in the State of New York to supply the world, it is said, for thousands of years.

At Sugar City, Col., a farm of 12,000 acres has been cultivated for raising sugar beets, and a sugar factory has been built with a capacity of 500 tons every twenty-four hours.

Thousands of cases of bubonic plague in all parts of the world since Eleventh Month 1, last have been reported to the Marine Hospital Service in Washington. The plague is steadily increasing in Cape Colony, and in India 1770 cases have occurred in a single week.

Attempt is being made to free the streams of Louisiana and Florida from the water hyacinth. Hundreds of skiffs and small vessels have been caught by the water hyacinths, and are unable to get out of the streams in which they were used. The drainage canals in New Orleans are in peril, and the logging industry of Southern Louisiana is in danger of destruction.

There were 469 deaths in this city last week, reported to the Board of Health. This is 21 less than the previous week and 222 less than the corresponding week of 1900. Of the foregoing, 229 were males and 240 females: 44 died of consumption of the lungs; 74 of inflammation of the lungs and surrounding membranes; 6 of diphtheria; 9 of cancer; 13 of apoplexy, and 5 of typhoid fever.

COTTON closed on a basis of 8 $\frac{1}{16}$ c. per pound for middling uplands.

FLOUR.—Winter, super., \$2.10 to \$2.25; Pennsylvania roller, straight, \$3.25 to \$3.40; Western winter, straight, \$3.40 to \$3.60; spring, straight, \$3.55 to \$3.80.

GRAIN.—No. 2 red wheat, 76 $\frac{3}{4}$  to 77c.  
No. 2 mixed corn, 48 to 48 $\frac{1}{2}$ c.  
No. 2 white oats, clipped, 33 $\frac{1}{2}$ c.

BEEF CATTLE.—Best, 5 $\frac{3}{8}$  to 5 $\frac{1}{2}$ c.; good, 4 $\frac{1}{2}$  to 4 $\frac{3}{4}$ c.; medium, 4 $\frac{1}{4}$  to 4 $\frac{1}{2}$ c.

SHEEP AND LAMBS.—Choice, 5 to 5 $\frac{1}{2}$ c.; good, 4 $\frac{1}{2}$  to 4 $\frac{3}{4}$ c.; common, 3 to 3 $\frac{1}{2}$ c.; spring lambs, \$4.00 to \$6.00.

HOGS.—Best Western, 8 $\frac{1}{2}$  to 8 $\frac{3}{4}$ c.

FOREIGN—The amount of claims made against China by the Powers according to Minister Rockhill's statement is nearly \$315,000,000 as follows:

Russia . . . . .	\$90,000,000
Germany . . . . .	70,000,000
France . . . . .	40,000,000
Japan . . . . .	30,000,000
Italy, Austria and Spain . . . . .	30,000,000
United States . . . . .	25,000,000
Great Britain . . . . .	24,000,000
Belgium . . . . .	5,790,000

Total . . . . . \$314,790,000

The large aggregate of Russia is explained on account of invasion of Russian territory by the Chinese forces, the destruction of Russian homes and murder of Russian subjects, and destruction of railroad property in Manchuria. The claim of France is large because the protection of her native Christians was guaranteed under treaty stipulations. It is alleged that 30,000 Catholics suffered death as the result of operations by the Boxers.

The Russian press claims that the attitude of Great Britain, which led to the rejection by China of the Manchurian convention, has really strengthened Russia's position in the Orient, and that the signing of the agreement is merely postponed.

Great Britain continues to instruct the British Minister to China to try and induce the Powers to agree to a demand for greater trading privileges instead of money. The Government is of the opinion that the opening up of those rich provinces hitherto closed to foreign commerce will result in much greater benefit to the nations concerned, and to China herself, than the extraction of lump sums of money.

The Ministers at Pekin openly express their desire that the foreign troops will leave Pekin. They are seemingly as anxious for their departure as were the besieged Ministers anxious for the arrival of the troops.

A recent article in the *Berliner Tageblatt* takes a gloomy view of the industrial conditions in Germany, which it says are so bad that the efforts of the charitable are powerless to cope with the situation. Reduced production and the consequent dismissal of working people are so general as to no longer attract notice. It is safe to say that a quarter of the working people are either idle or insufficiently employed. There is little prospect of an improvement in the situation, which is made more serious by the uncertainty of Germany's commercial policy.

The total annual private income of King Edward VII. is stated to be about £540,000.

The Cuban Constitutional Convention named a com-

mission of five to lay before President McKinley the desires of the Convention regarding the future relations of Cuba and the United States.

Professor Pictet, of Geneva, is reported to have devised a plan by which oxygen can be produced on a commercial scale and at a cost that will greatly increase its use. By this method air is admitted into a condenser the condenser being cooled by liquid air. The low temperature causes the oxygen to separate by gravity from the nitrogen of the air. It is then drawn off from the bottom of the condenser and the nitrogen from the top while any carbonic acid present, made liquid by the low temperature, is drawn into tubes. A 500 horse-power engine it is said, will make 500,000 feet of oxygen a day.

Agoncillo, the agent of Aguinaldo in Paris, has received a cablegram announcing that the Filipino General Sandico, has been elected to succeed Aguinaldo as Commanding General of the Filipino forces, as well as dictator during the continuation of the insurrection. Sandico is a man of energy, and is well educated, speaking several European languages.

The Austro-Hungarian census just completed shows the total population to be about 46,890,000, or slightly greater than that of Japan. With reference to population, Austria-Hungary is the seventh country of the world, those having a greater number of inhabitants being China, the British Empire, the Russian Empire, the United States, France and the German Empire.

A despatch says that General De Wet is so distracted by the hopelessness of his cause that he can truthfully be described as insane. He goes in fear of his life amid his own troops, and keeps himself surrounded, night and day, by a body guard of chosen adherents. From his own ranks voices are now more frequently heard calling imperatively for peace. The London *Daily Express* says it understands the Government has decided to cease sending reinforcements to South Africa.

The existence of about two hundred lepers on the island of Teneriffe, Canary Islands, has been officially reported by United States Consul Berliner, at Teneriffe.

The official report of emigration for Ireland shows that 47,107 persons left that country in 1900. This is 10 per thousand of the estimated population.

Dr. W. H. De Beaufort, President of the Administrative Council of the Permanent Court of Arbitration The Hague, has notified all the Powers concerned that the Court is now constituted.

#### NOTICES.

**Friends' Library, 142 N. 16th St., Phila.**  
The following biographies are among the new books:  
ALLEN, A. V. G.—Life and Letters of Phillips Brooks (2 vols).

BROWN, Alice—Mercy Warren.  
ELLET, E. F.—Women of the American Revolution.  
HORTON, R. F.—Alfred Tennyson, a Sainly Life.  
HOVEY, Carl—Stonewall Jackson.  
GLYDE, John—Life of Edward Fitz-Gerald.  
RAWNSLEY, H. D.—Memories of the Tennysons.  
WASHINGTON, B. T.—Up from Slavery.  
WISTER, Owen—Ulysses S. Grant.  
Open on week-days from 11 30 A. M. to 2 P. M., and from 3 P. M. to 6 P. M.

WANTED.—A companionable person to assist with housework. Two in family. No washing. Address Box 69, Langhorne, Pa.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to

WILLIAM F. WICKERSHAM, Principal.  
Payments on account of board and tuition, and communications in regard to business should be forwarded to  
EDWARD G. SMEDLEY, Superintendent.  
Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.16 and 8.18 A. M., and 2 and 4.32 P. M. Other trains are met when request Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, West Chester, Phone 114-X.

EDWARD G. SMEDLEY, Sup't

MARRIED, at Stillwater Meeting house, near Barnesville, Ohio, on Fourth-day, Third Month 6th, 1901, CARVER BUNNY, son of Lindley and Ruanna Bundy (the former deceased), and EVALYN C. PLUMMER, daughter of Abram and Marian Plummer (the latter deceased), all of Barnesville, Ohio.

WILLIAM H. PILE'S SONS, PRINTERS,  
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## Philadelphia Yearly Meeting.

(Continued from page 314.)

On Third-day morning, the 16th instant, Charles Rhoads presented the Representatives' joint nomination of Ephraim Smith to continue as clerk and Charles S. Carter as assistant clerk; which was approved by the meeting. The answers to the first Query showed that the rather remote borders of the Yearly Meeting one meeting for worship had not been attended during the year and two others had been attended several times. The shifting of population was one of the reasons alleged for the dwindling of country meetings, including the removal of younger members from farms to city life. In contemplation of the other causes which lay deeper than this, of deficiency in meetings generally, much counsel and exhortation went forth under an evident covering of Divine anointing, which will cause this day to be remembered as a season of favor. Some impressions of these exercises were taken down as follows,—but the official expression of them afterwards adopted by the meeting is not attached to present here.

In the examination of our condition as a religious Society, our foremost consideration is that attitude and state of our hearts towards the Author and Sustainer of our being, which is named Worship. For worship is an inward state, subsisting in spirit and in truth, independently of any of its outward expressions, save as the Divine Spirit, their true Author and Finisher, brings them forth. To the Divine order of worship it is our place to adhere, reserving our outward expression and services for his immediate ordering, as He in His own times divideth severally unto every man and woman as He will.

The true worshipper finds the grace of the inward speaking Word and quickening Spirit sufficient to him, and satisfied therein, craves no voice of man to supersede the precious communion of the Spirit of Life.

In this feeding at the table of our Lord on the bread and wine of his life, animated together as members one of another in the living

communion of the love and witness of Christ, we find our soul's best life cannot spare the assembling of ourselves together to repeat the experience from season to season of the blessed discovery that where two or three are thus gathered, all the essentials of true Divine worship are present, and often their inward ministration leaves nothing outward to be desired.

Yet if an authorized vocal ministry is to be brought forth, it must be on the condition of this silent ingathering of spirit to feel and know the voice of the true Shepherd thus putting forth of his own for the hearing of men. Under this qualification, "he that prophesieth speaketh to exhortation, to edification, to comfort." And we can hardly over-estimate the value of such anointed ministry in our meetings. A more vigilant indwelling with Christ during the days of the week would be preparative for a continuance of that waiting worship under which a waiting ministry of the word might spring up. A living ministry cannot be built up by the destruction of that silence in which alone its authority and message can be known. Vain are the prearrangements of man in his own wisdom. But an openness of heart unto all openings of the Spirit for service at home, or in any quarter, is the condition of discovery when and where to minister, that the service needed in any place may be supplied, the waste places refreshed, and the tongue of the learned in Christ's school may "speak a word in season to him that is weary."

The outward or audible attractions so often provided for occasions of public worship, are practically attractions to the outward, and as diversions of the mind from inward communion with the Father of Spirits, serve to defeat the very purpose of Divine worship. These may divert the sinner also from those inward reproofs of the Holy Spirit which the secret seeing of ourselves in the light of his countenance opens to view, and may falsely satisfy him that allured by this diversion he has attended worship. Whereas, under conditions not compromised with entertainment and leaving the heart to be gathered inward to a sense of its condition, the place of true repentance may be found unto newness of life. The experience described by Robert Barclay will thus not be hindered: "When I came," said he, "into the silent assemblies of God's people, I felt a secret power among them which touched my heart; and as I gave way unto it, I found the evil weakening in me, and the good raised up." Such meetings were instrumental in raising him up to be a living minister, and like dependence in worship on the openings of the Divine Spirit must be our dependence for the reviving and supply of a living ministry in our day.

The inquiry into our state of love and unity seemed a right continuation of the first Query, in that love to God and love to our neighbor should alike influence us to regularity in at-

tendance on public worship to partake together of the communion of the Spirit. A decadence of love is often found to be a decadence of meetings. The harmonious exercise through which the meeting had passed was acknowledged as evidence of the love and unity of which the answers spoke. If all were fully alive to their own openings for service, little time would be left to dwell on the shortcomings of others.

In regard to our testimony by dress, speech and conduct, the reading of the Scriptures, and avoidance of corrupting associations, the exceptions noted were in the matter of language and dress. A prayerful perusal of the Holy Scriptures in private, as well as family reading of them was earnestly commended.

The bondage to which an otherwise free gospel ministry was subjected by coming under human pay and enforced delivery at stated times, and the substitution of these shackles for the liberty opened up where the Spirit of the Lord is, was set forth with especial vividness. The attendance of any Friends on such stipulated preaching and stereotyped succession of exercises serves as a public endorsement of their principle and system, of which a consistent Friend would be clear.

The exceptions in the answers concerning the use of intoxicants appear, as the result of the statistical reports afterwards showed, to have decreased in number. A concern spread over the meeting in regard to attendance at places of diversion. All expedients or engagements which divert the mind from loyalty to the spirit of life in Christ Jesus, seduce us from the welfare of our souls. And if young and old would faithfully, in the love of Christ, guard the inward place of diversion in their hearts, the outward places would be much shorn of their power to divert. For where our chief treasure is, there will our hearts be also. There are innocent recreations which are helpful, and pernicious entertainments that divert from the witness for good in our lives. Room otherwise unoccupied, especially during lonely evenings, is left to younger members coming to the city for a livelihood, to go astray if they do not find acquaintance and fellowship in our religious Society. Let them be assured of our interest, and show an openness to our fellowship, and bring credentials of their membership early to our Monthly Meetings. Desires were expressed by some for the setting up of an ample boarding place for such, under the care of interested Friends. The consideration of these Queries extended over most of the time available on Fourth-day. The same liveliness of concern and evidence of holy help was manifest during both days; whereby it is believed the church in our several localities, more concerned to walk in the fear of the Lord, and in the comfort of the Holy Spirit, will be edified.

The most impressive fact brought to view in

the annual answers was the decease of twelve ministers and elders esteemed in love amongst us, whose several ages extended from sixty-nine to ninety-seven years, their average age being eighty-two years. We were silently reminded of the decease of one at the age of one hundred years and nine months, who had passed away since our sittings had commenced, our beloved and valued Friend, John Bennington, whose funeral was attended by many on the day following the Yearly Meeting. Thirteen members of the meeting of Ministers and Elders having passed away in one year the Query was felt, whence could this large vacancy be supplied? As the vanguard so numerous drops away while but the one or two are enlisted in the rearward, with what foreboding do we see the ranks of that body dwindling. The added responsibility left upon younger members by the decease of so many was feelingly adverted to.

The consideration of their Queries was resumed by the Ministers and Elders on Fourth-day afternoon, and much living concern was expressed on various points of repair in the walls of Zion. It was believed some of its exercises might appear in the minute which goes down to subordinate meetings, which accordingly will be found to reflect some portion of the concerns thus manifested. Notice was taken of the creeping in of signs of revulsion from explanations of the atonement so extremely urged over the land in recent years, and a swinging too far the other way into a spirit of rationalism as its reaction among younger members. This danger has been for years foreseen and prophesied of by exercised servants.

The main attendance of the three meetings for worship in the city on Fifth-day forenoon, as appointed by the Yearly Meeting, centred at Fourth and Arch Streets, where fifteen hundred persons were estimated to have gathered.

In the afternoon session reports from the Quarterly Meeting showed the number of children of school age within our membership to be six hundred and ninety-two, of whom one hundred and fifty-five are at schools not under the care of Friends.

Nine Monthly Meetings were clear of the use of intoxicating drinks, and the whole number of members who have partaken of them during the year appeared less than last year.

The number of schools under the care of Friends was reported as seventeen, and those provided for by the Yearly Meeting's Educational Committee, under the special oversight of a Superintendent employed by them, had shown an increased degree of efficiency. Much appreciation of them was expressed and two thousand dollars were appropriated for their maintenance. For the Indian Committee two thousand five hundred dollars had been appropriated, and the designating of two thousand dollars for the use of the Yearly Meeting made the whole sum to be raised, six thousand five hundred dollars.

A flow of religious exercise filled the remaining time of the session with exhortations, as it were in continuation of those of the first two days. The duty of young men to grow in grace, the impression made upon a visitor to the family of a Friend who observed an hour of silence together every evening, a caution against the speculative study of religious mat-

ters and encouragement of all in this our day to read the "Testimony of the Yearly Meetings on the Continent of America," published in 1830, and to be obtained free at Friends' Book Store, were among the considerations spread before us. Especial attention was given to a concern expressed by a younger member that those of his age should look to pointings of duty which might draw them to sit in the smaller and more lonely meetings of Friends in the country to unite with them in sympathy. It was remarked that such a visit paid in reverent silence might be as helpful as the testimony which a vocal minister might bear. A caution was, however, suggested not to make an excursion of such an attendance, as for the sake of a drive or wheeling, or to swell the amount of First-day visiting too much indulged in by some.

On Sixth-day morning four new members were appointed on the Tunessassa Indian Committee.

The report of the committee in charge of the Westtown Boarding School was read. The enrollment for the year included one hundred girls and ninety-nine boys. A class of thirty-three was graduated last spring, eighteen of whom are members of this Yearly Meeting, the other fifteen representing eight other Yearly Meetings. The total income was nearly \$49,000, of which \$2000 came from profits of the large farm connected with the school, and \$17,000 from income of invested funds. The expenditures included \$11,000 for provisions and \$22,600 for salaries, the total being \$47,000, showing a credit balance of \$2000. Many Friends expressed satisfaction with the report of the committee.

A Friend pleaded for such a course of instruction at Westtown as would increase the interest of boys in farming by showing the great possibilities opened by improved methods, and so decrease the proportion of boys who seek employment in the city and leave the country meeting-houses empty.

Several concerns brought forth in the exercises on the state of the Society having been embodied in a minute, this on being read was attended by a solemn sense of our responsibilities, under which a longer dwelling in silence might have been profitable. Being well approved, it was directed to be sent down in the "Extracts" to the subordinate meetings. Burdens on several minds were now relieved, unto edification, and the gathering over the meeting of a devout solemnity increased, in which, after the reading of the concluding minute, the meeting silently abode, to walk forth into the ensuing year with renewed strength and, it is believed, a spirit of positive dedication in many hearts.

WHEN Earl Shaftesbury entered Parliament he determined upon the course that he would follow. In his diary he writes as follows: "My first aim shall be God's honor. The second thing, man's happiness, and these can only be gained by prayer and perseverance." He would not try to make eloquent speeches, but would aim to make people think about and feel an interest in matters which they were too fond of putting out of the way. He would try to secure laws that would help to lighten misery and increase happiness. From such an aim there came his fruitful life. — *The Treasury.*

## Membership.

As a stream cannot rise higher than its source, so a religious organization cannot, a whole, rise to a higher spiritual level than the average level of its individual members. It is possible that weakness in the many may be compensated for, in great measure, by the strength of a few; but the influence of the organization as a body is distinctly modified by the spiritual stature of each member. It thus that numbers instead of necessarily increasing the spirituality of a church, may lessen it. To be a member in the religious society of Friends means not only that we are registered as such and may therefore enjoy the privileges that appertain thereto, but it means that as an integral part of the organization we are responsible for our personal influence upon it. For in just such measure as we "grow in grace" we add to the vital, effecting moving power of those testimonies for which our Society stands, and in just such degree we lose our firm hold on the Truth, we weaken the possibilities of Quakerism. It is not the doctrines of Friends as doctrines, or the customs and customs, or the testimonies as testimonies that can make our influence actively felt, but it is the individual faithfulness to them of every one who bears our name. One consistent Quaker may "shake the country for miles around," not it is not solely because he is a Quaker, but because he is also a member of the true church of Christ. The two conditions go not necessarily together, for it is quite possible to be a member of the Society of Friends and yet not a member of the true "gospel fellowship." On the other hand there are undoubtedly many who do not enjoy the privileges of membership with us and are none the less living members of the church. I cannot better express my thought than in the language of one of our most beloved ministers. In speaking of those who have received their Quakerism by inheritance, he said:

"We are born into the Society by a natural birth, but into the church by a new birth from above. We thus find ourselves some members, before we are church members, some members of the Society, it may be, not become church members." We may, as Friends believe that our Society has set up a high standard of spirituality and morality and approached more nearly to apostolic Christianity than any other religious denomination, while believing this, we must go yet further and by obedience to Divine guidance, become members also of the true church militant.

In considering therefore the relations of outward and temporal membership to the inward and spiritual membership, we may perhaps with profit also consider the source of the one in so far as they influence the other. We each one of us must have become members of the Society of Friends in one of two ways. First we may have become members by birth, in which case our position is of inheritance; or second, having come into contact with the fundamental doctrines of Friends we may, by application, have been received to the Society and our position therefore one of choice. These two classes of membership have come to be known as "birthright membership" and "membership by conviction." The term birthright is perhaps appropriate to the case, but it is certainly a misapplication of language to imply that only t

“convinced members,” who have been received into the Society.

Sad indeed would it be for us as a religiously, if only those Friends who have by request been joined to us, are convinced of our doctrines and testimonies as formulated by George Fox. I trust there may be no members reading the present page who are not in the best sense “members by convincement.” I have sometimes thought that perhaps those, whose environments and education have not been friendly, but who, longing for something higher and better than they have yet known, have chosen the Society of Friends in the mass of religious organizations as the one that most nearly in doctrine and practice approached to their idea of primitive Christianity—I have sometimes thought that such persons perhaps have a keener appreciation of the privileges that we as a Society enjoy, and a more earnest desire to uphold those things for which the Society stands. We value most that which costs us something to obtain. It is an nature to undervalue, overlook, and forget the things that immediately surround us and in which we have always lived, no matter how wonderful or precious they may be.

There are those, I am told who have lived their lives but a little way distant from the cataracts of Niagara, but who have never cared to witness its splendors. To them by proximity it becomes commonplace. Thus being brought into membership of the Society of Friends, and surrounded by its influences, we may fail to realize the full purity and spirituality of real Quakerism.

Some of those of us who received our membership by birthright ever asked ourselves the question, “Would I, if born and educated into another religious denomination have still been drawn into union with the Society of Friends?” A query perhaps impossible for us satisfactorily to answer, depending, as it does, so much upon unknown influences and circumstances, but it may serve in some degree as a stimulus of how deeply we appreciate our Quakerism. In this connection I have often wondered whether doctrine, or custom or testimony of our Quakerism most served to attract to us the earnest-seeking Christians of other creeds. Perhaps there is no one part of our Quakerism that is so indicated as the most powerful in thus drawing to our membership. If asked for the reason that more than all others stands for simplicity, I should say “simplicity,” but it is not only simplicity—simplicity of belief, simplicity of worship, simplicity of dress, and of life.

Some members, as Thomas Story, have come to us to escape the forms and ceremonies in other churches. Some have been attracted by our invitation for a free gospel ministry. Others, in Pennsylvania, have come in under the powerful spoken utterance of an anointed minister. Many have been impressed by the solemnity of our silent meetings without vocal utterance. Of these were Robert Barclay and Stephen Pellet and Christopher Healy.

Some, as in his Apology, speaking of himself, were attracted not by strength of argument, or by particular disquisition of each doctrine, and the element of understanding thereby, that they could receive and bear witness of the Truth, but by being secretly reached by this life; for they came into the silent assemblies of God's

people, I felt a secret power among them which touched my heart, and as I gave way unto it, I found the evil weakening in me, and the good raised up, and so I became thus knit and united unto them, hungering more and more after the increase of this power and life, whereby I might feel myself perfectly redeemed.”

Each individual seems to have been most attracted and impressed by the particular thing for which his past experience had prepared him. We thus come to realize that all the differing parts of our faith and practice have their distinct and separate values in relation to membership.

In the light of this, therefore, how important it is that we “strengthen that which remains” to us of Quakerism in all its parts.

If we would grow in the truth as it is intended that we should grow; if we would increase our membership as I believe it is intended that we should increase it, let us safeguard all the precious legacies of this religion, left to our keeping by those who have gone before, and who have established them through suffering.

HENRY T. BROWN.

### Marriage Customs.

That many marriage customs faithfully followed are the inheritance bequeathed by man's primitive ancestry, is shown by a writer in the *Ladies' Home Journal*, who notes the following:

Throwing old shoes after the bridal couple dates back to the very ancient time when the delivery of a shoe was used as a testimony in transferring possession of property.

When giving up a daughter in marriage the father handed the bridegroom a shoe as a token that the parents relinquished all further right to the girl.

The throwing of rice is an old Hindu custom. In India rice is a most important staple, and the use of it in ceremonies was emblematic of life and fruitfulness. It served, therefore, as a very appropriate symbol for the conveyance of good wishes on the occasion of a marriage.

Among our primitive ancestors it was customary for a man to purchase his wife from her parents. Both he and the members of his family offered gifts to the girl and her parents as a preliminary step to winning her. This is the origin of wedding presents. Sometimes, however, the young lover was unable to arrange with the parents for the purchase of his sweetheart. In this event, if he loved her very much, he did not hesitate to take her anyhow; and, consequently, he availed himself of the first opportunity to steal her. Stealing a girl was not always a safe undertaking, however, and it frequently became necessary for the young man to engage the assistance of a trusted friend who could help him in case of emergency. As soon as the girl was in his possession he hurried off with her and remained hidden until the anger of the parents had abated. Here we see the origin of the “best man”—the trusted friend—and of the wedding journey, the hurrying away after the ceremony.

The ring was originally a badge of servitude, and was placed on the woman's finger to indicate that she belonged to her lord and master.

BETWEEN right and wrong there is no ground save a battle-ground.

### Interior Life.

BY T. C. UPHAM.

In the agitation of the present life, beset and perplexed as we are with troubles, how natural it is earnestly to seek some place of rest. And hence it is that we so often reveal our cares and perplexities to our fellowmen, and seek comfort and support from that source. But the sanctified soul, having experienced the uncertainties of all human aids turns instinctively to the great God and hiding itself in the presence and protection of the Divine existence, it reposes there, as in a strong tower which no enemy can conquer, and as on an everlasting rock, which no flood can wash away. It knows the instructive import of that sublime exclamation of the psalmist, “My soul, wait thou only upon God, for my expectation is only from Him” (Psalm lxxii: 5).

Out of death springs life. We must die naturally, in order that we may live spiritually. The beautiful flowers spring up from dead seeds; and from the death of those evil principals, that spread so diffusively and darkly over the natural heart, springs up the beauty of a new life, the quiet but ravishing bloom of holiness.

'Tis an excellent saying of the celebrated Fenelon, “It is only imperfection that complains of what is imperfect.” It would be well for those that aim at Christian perfection to remember this. Surrounded by those who constantly exhibit defects of character and conduct, if we yield to a complaining and impatient spirit, we shall mar our own peace, without having the satisfaction of benefiting others. When the mind is in a right position, absorbed in God and truly dead to the world, it will not be troubled by these things, or if it be otherwise and we are in fact afflicted, it will be for others, and not for ourselves, and we shall be more disposed to pity than to complain.

We may be deprived of outward consolations, and still have consolations of heart. But this is not all. He may be deprived, in the sovereignty of God, and for wise purposes, of inward consolations also, and may be left for a time in a state of mental barrenness and desolation. And yet faith, precious faith, discouraging as the state of things may seem, may still remain; and not feebly merely, but in the strength and fulness of its exercise. It is still our delightful privilege, that He is our God, our Father, our Friend and portion. “Blessed is the man that trusteth in the Lord.”

A MAN was traveling over an Alpine pass. He went over the glaciers, sinking in the snow step by step, upward, until he was weary. High on the summit of the pass a desire to sleep overcame him. He could hardly put one foot before another. Just as he was almost sinking down into the sleep which would have proved the sleep of death to him, he struck his foot against an obstacle which proved to be the body of a traveler, who had preceded him. He bent down, found that the heart had not ceased to beat, and began at once to rub the frozen limbs and to do his best to reanimate the body. In his effort he was successful. He saved the man's life; and in the effort he banished his own desire to sleep, and so saved his own life in saving another.—*Herald and Presbyterian*.

### Thirty-eighth Annual Report of the Friends Freedmen's Association.

The beginning of the year found your Board in an anxious mood about the outcome of its finances. Its modest Budget promised a deficit of over five hundred dollars.

It therefore detained Charles L. Marshall in Philadelphia to make collections; and regretfully determined to lop off the drawing teacher.

As the result of some effort every bill and salary have been promptly paid throughout the year and the dreaded deficit avoided.

In other years we have established an Industrial Department or bought a farm. But of this year the smooth running of finances has been the notable achievement.

Twice during the year the Chairman of the Board has visited the Institute. William S. Vaux, Jr., our Treasurer, and Henry Comfort, Chairman of the Farming Committee have also inspected it. Samuel Emlen has met and addressed our scholars as a religious duty.

The prolonged and faithful work of the Institute has told for the good of the surrounding community.

The Superintendent of Education for our County, states his belief that in no County of Virginia save one, are colored teachers so well educated or the relations of whites and blacks as satisfactory.

In the love of going to school the comparison is in favor of the blacks. The school population of our County (Montgomery) is: white, 5,173; colored, 1,294; total, 6,467.

Fifty-seven per cent. of the colored are in enrolled schools and fifty-two of the white.

Of our particular school district the white school population is 1,375, and black is 471, total of 1,846.

About three-quarters of the colored and one-half of the white are enrolled in school.

Our enrollment this year is 251, much larger than ever before. In fact, we are a little over crowded—mainly in the primary class.

There is in our district a five months primary school.

The school authorities have offered us the oversight of this school, upon terms which admit of maintaining it eight months instead of five and without cost to us.

Such an arrangement would ease the overcrowding and facilitate the division of the advanced scholars from our new beginners.

The proposition has not been finally decided upon. It has brought the Board into a careful consideration and judgment of our attitude towards primary teachings. In accordance with this judgment the decision will be made in this case.

It is the sense of this Board that our future efforts be devoted to maintaining a good school to consist of secondary, normal and industrial training departments and that the primary department be conducted simply to provide a preliminary training school for these departments and that our school should not undertake responsibility for the general primary education of the district.

The farm has yielded a moderate cash return. All of it and more, should be restored. Wire fencing and fertilizing crops and manures are badly needed. Such is the clear judgment of the Farming Committee.

We have said the achievement of the year has been the smooth running of our finances.

The wish to keep them smooth, doth hedge in our desires. We go about revolving many things. There is much we would like to have and know not how to get. We remember it hath been said "a plan may be very good, but it oft takes a long time to turn a plan into a plant."

We wish the time may be shortened that is to give us an Endowment, an ample Industrial Building, a fertile farm and a good barn.

Accumulating evidences convince us we are working on a good plan, that our general thought is wise. We note for example, that The Chattanooga Plow Company finds negro labor reliable and that a very large percentage of its seven or eight hundred hands are colored men and boys.

We listen to the farewell speech of the last negro Congressman, Geo. A. White, of North Carolina. We hear him say: "I would like to advance the statement that the musty records of 1868, filed away in the archives of Southern capitols, as to what the negro was thirty-two years ago, is not a proper standard by which the negro living on the threshold of the twentieth century should be measured. Since that time we have reduced the illiteracy of the race at least forty-five per cent. We have written and published nearly five hundred books. We have nearly three hundred newspapers, three of which are dailies. We have now in practice over 2,000 lawyers, and a corresponding number of doctors. We have accumulated over \$12,000,000 worth of school property and about \$40,000,000 worth of church property. We have about 140,000 farms and homes, valued at in the neighborhood of \$750,000,000, and personal property valued at about \$170,000,000. We have raised about \$11,000,000 for educational purposes, and the property per capita for every colored man, woman and child in the United States is estimated at seventy-five dollars."

We hear this and turn to contemplate the traits of the two hundred and fifty-one of this race under our guidance.

We find in them certain characteristics we would esteem in ourselves. They do not quarrel with their fate. They do not fight, but passively resist. They are patient. They "breathe the wave of circumstance;" are cheerful under its buffetings, and labor to improve their conditions. To their nature Oliver Goldsmith's words may well apply:

"How small of all that human hearts endure,  
The part that kings or laws can cause or cure."

There are certain similarities, and there are marked differences. In dealing with the colored people we should reckon with the differences. They are emotional and love their emotionalism as we love our steadfastness. But we know a common Father "hath made of one blood all nations of man." And we trust "as we do and nobly dare" we shall all grow up together into the likeness of Him, and "come unto a perfect man, unto the measure of the stature of the fulness of Christ."

We close this report with the pleasing announcement that three Friends stand ready to give \$1,000 each towards \$10,000 to be permanently invested for our work. Whether the investment shall take the form of an Endowment Fund or an Industrial Building is perhaps a matter not yet quite decided upon.

By order of The Executive Committee,

RICHARD WOOD, *Chairman.*

### Unconscious Influence.

I have somewhere read of a deeply religious laboring man who was much grieved because in the prayer-meetings of his Methodist brethren, he found himself quite unable to bear any public testimony to that cause which was precious to him. But alone by his own fireside he had no difficulty in pouring out his soul in audible supplication or praise. Now it happened that a woman living nearby, often heard him while thus engaged, and his words awakened thoughts which were new to her. Could it be that a state comparable to what his language indicated was attainable, or was it all mere profession? She watched him narrowly, but could find nothing in his daily life to contradict his professions, and as she watched and listened, her heart grew heavy. Her occupation was a degrading one, possessed of voice of unusual sweetness and power, she was accustomed with her husband, and at his request, to attend at a tavern, where by her songs she obtained from companies assembled there both their sustenance and the liquor which he loved. Pondering on her way of life in contrast to that of the poor laboring man, she found herself unable to sing as formerly. The persecutions of her husband were not added to her own grief, and seeing no hope of escape, she resolved to end a life become too wretched to be borne.

Proceeding to a deserted building, as she was preparing the rope to make the fatal plunge some of the words she had heard from the lips of the poor laborer, telling of redeeming mercy and pardon, came flowing in upon her darkened mind, and she felt that they were for her. She fell upon her knees, while the glad tidings of plenteous redemption pounded through her soul. In this holy exercise the hours passed unnoticed, and when at evening the poor man was about to offer his accustomed tributes of thankfulness and praise, he found a sister born again, created anew in Christ Jesus, prepared to go in with him.

This worthy man's inability to speak in public was never overcome. But year after year from many a religious gathering, the voice of the rescued minstrel rose clear and strong, telling of the way of escape provided for the fallen man.

J. K.

O, how many social gatherings  
Were we simply true  
Would enrich and bless our spirits,  
More than now they do!

We should often feel at parting  
That a heavenly guest  
Known by breaking bread among us  
Had our gatherings blest.

WHEN courting slumber,  
The hours I number,  
And sad cares cumber  
My weary mind;  
This thought shall cheer me  
That Thou art near me  
Whose ear to hear me—  
Is still inclined.

My soul Thou keepest,  
Who never sleepest;  
Mid gloom the deepest,  
There's light above;  
Thine eyes behold me,  
Thine arms enfold me,  
A sweet voice tells me  
That "God is love."

## The Story of Kapiolani.

The most famous of all Hawaiian converts is Kapiolani, the descendant of a long line of kings, and ruler in her own right of a large district in southern Hawaii. Notwithstanding her royal lineage and exalted rank, she was ignorant, superstitious savage. According to Hawaiian custom she had several husbands, and was addicted to the use of liquor. The first time the missionaries saw her she was sitting on a rock anointing herself with native

When the gospel message touched her heart, she at once set about reforming her life. She gave up her intemperate habits, and dismissed her husbands except Naihe, the powerful orator, who promised to assist her in promoting the new religion. So ladylike in deportment and so lovable in disposition did she become, that she won the respect and admiration of natives and foreigners alike.

In her determination to root out superstition and idolatry, she went to the sacred temple of Pele and carried away the idols, hiding them in almost inaccessible rocky caves near the head of the bay.

Going about among her people, she taught them the truths of the Bible; entering into the meanest hovels of the poor and sick to point them to Christ and relieve their physical wants by generous gifts of kapas, food and cloths. The burden of lost souls weighed heavily on her. Frequently in the night she awakened her women, asking them to unite with her in prayer for the conversion of the king. But there was one great act of Kapiolani's life that rendered her famous above all the other converts of her race—she defied the fire gods of Kilauea, and broke their despotic power. This brave and courageous deed placed her name forever in the list of the world's great heroines, and won for her a glowing tribute from Thomas Carlyle, who tells the story in his *Letters and Speeches of Oliver Cromwell*.

Though idolatry had been overthrown and abolished in Hawaii, many of the natives still believed in Pele, and dared not violate her tabus. Especially was this true in the district over which Kapiolani ruled. Her subjects, living in close proximity to the volcano, were continually under the spells of its awful fires. Then, too, they had rarely witnessed the open violation of tabu by foreigners—a sight familiar to natives in others parts of the islands. Since the murder of Captain Cook, which occurred in this region, few strangers visited it, fearing to share his tragic fate. In 1824, Kapiolani resolved to free her people from the thralldom of their superstition, and break the power of the fire goddess by defying her in her own domains.

Her plan was to visit the missionaries at Hilo, where a mission station had recently been opened, taking the track across the mountain which the crater is situated—a difficult and dangerous journey of a hundred miles across the rough lava beds. Since there were at that time neither horses nor mules in Hawaii, she was obliged to travel the entire distance on foot.

Her people were dismayed, and gathered from far and near to plead with her to give up this dangerous exploit. Even her husband, Naihe, sought to dissuade her. But strong in

faith, believing that her heavenly Father would protect her, she said to them, "The tabus are abolished. There is but one great God. He will keep me from harm." When her people found that she could not be induced to abandon the project, eighty of them decided to go with her.

As they journeyed toward the volcano, Kapiolani was stopped again and again by men and women along the way, who implored her to return home, and not risk Pele's anger. With heroic faith she kept bravely on, simply answering, "If I am destroyed, you may all believe in Pele; but if I am not, then you must all turn to the true God."

Near the crater they were met by a priestess of Pele, who claimed authority from the goddess herself. She warned Kapiolani not to enter the sacred precincts of the volcano with unbelief and opposition in her heart, threatening her with the penalty of death if she persisted in doing so.

Nothing daunted by this terrible prediction, Kapiolani sat down beside the poor, deluded creature and talked with her. Taking out her Testament, she taught her of the one true God in the heavens. At last the priestess hung her head, declaring that the goddess had forsaken her, and she could say no more.

Growing along the mountain path were the *ohelo* berries sacred to Pele, which no Hawaiian dared eat without permission of the goddess. Determined to break every tabu, Kapiolani ate freely of them without making the customary offering, but her followers dared not do so.

Arriving at the crater, she led the way down the steep, rocky path, across the hot lava beds, the ground trembling under her feet, and steam issuing from every crevice to the edge of Halemauau. Into the great lake of fire she deliberately hurled stone after stone, knowing that nothing could be more disrespectful and displeasing to the goddess.

Only those who have watched the awful fires of Kilauea, and "who know with what awful terrors, pagan deities are clothed in the common mind, and with what tenacity these superstitions continue to hold even professed converts, can imagine what holy courage and faith must have been begotten in this Hawaiian heroine."

Turning to her terrified people she said, "Jehovah is my God. He kindled these fires. I fear not Pele. Should I perish by her anger, then you may all fear her power; but if Jehovah saves me in breaking her tabus, then you must fear and save Jehovah. The gods of Hawaii are vain. Great is the goodness of Jehovah in sending missionaries to turn us from these vanities to the living God."

The whole company then knelt—prayer was offered, and the crater rang with the music of a Christian hymn. Above the roaring and crackling of the flames could it be heard, echoing and re-echoing to the praise of Jehovah. Thus were the fire palaces of Pele consecrated as a temple of the living God.

Returning, as they came, across the bed of the crater, we can imagine the terror of the people. No doubt they expected the thin crust to give way beneath their feet, precipitating them into the fires below, or to be overtaken by showers of lava and stones hurled upon them from behind. But the cruel fire-goddess failed to avenge herself; they therefore reached the

edge of the crater in safety, and continued their peaceful journey to Hilo.

It was a brave and heroic deed, that has been likened to that of Elijah on Mount Carmel, challenging the priests of Baal, and to Boniface in Germany, cutting down the sacred oak of Thor. But Kapiolani displayed a faith more heroic and a courage more indomitable than either of these. They had never been under the power of the gods they destroyed, while less than four years previously she had not even heard of Jehovah, in whom she now trusted to save her when defying the gods whom she had worshipped since childhood. Then, too, Elijah stood on the peaceful slopes of Mount Carmel, and Boniface on the quiet plain of Upper Hesse; while she stood in the presence of real danger, before those awful fires that strike terror to the stoutest hearts.

Arriving at Hilo, with feet swollen from the long, hard journey, and mind and body utterly weary from exciting experiences, Kapiolani refused to rest until she had secured lodgings for her entire company, and gathered them together for evening worship.

While in Hilo she rendered valuable assistance to the missionaries, going about among the people, giving words of Christian counsel or reproof to all with whom she came in contact. Her benign influence was felt long after her return to her own home.

Her beautiful and fruitful life was ended in 1841, when she passed away fully trusting in the Saviour she served so long and faithfully. She was deeply mourned, not only by her own people, but by the missionaries, who realized that they had lost a valued friend and helper.

At her funeral her pastor said, "This nation has lost one of its brightest ornaments. She was the most decided Christian, the most civilized in her manners, and the most thoroughly read in the Bible of all the chiefs this nation ever had; and it is saying no more than truth to assert that her equal in these respects is not left in the nation."—*The Mission World*.

NEW KNOWLEDGE.—Do we ever realize how truth began to come with Christ who is the Truth? From his very birth new ideas and new relationships arose. Education came, and then travel, and then observation, and then skill, till men could read and books were provided, till men could make their art rich of the common pleasure, till the earth was mapped, out and the universe studied, and men could call the stars by their names. How much we know to-day about God's methods of working in the world! How the very rocks speak, and the winds tell a story which man can interpret! Man's body is no longer a mystery. Even the realm of thought is invaded and explained. The lightning is chained and answers the bidding of a child. Distance is annihilated, and our neighbor is as much the Chinese or the German as the man who lives in the next house. What wonders of knowledge of all kinds are ours! And Jesus has made it possible. We owe it all to Him. How pitiful for a man to use the very intellect and the power of speech, and the printed page to disparage Christ and Christianity, when but for these last the first would have been possible! Christ has given us all our wisdom, and will give us more as we are able to bear it.—*J. F. Tomkins*.

## WAR.

War is a work I blush to tell  
 Transcending all we read of hell,  
 Involving crimes of blackest name,  
 Transformed to deeds of highest fame.  
 Two princely murderers show their skill  
 In teaching subjects how to kill,  
 Then call them forth prepared to fight  
 And in this savage work delight.  
 Felonious deeds in civil life  
 Are virtues deemed in martial strife  
 And every vice the good abhor  
 Is sanctioned by the laws of war.  
 By wholesale gambling of two nations  
 What robberies, murders, devastations  
 In countless multitudes are spread.  
 Diffusing horror, war and dread.  
 What term but war can critics find  
 Expressing crimes of every kind?

For "THE FRIEND."

## Krishnu-Pal of India.

The following is taken partly from the "Story of the Hymns."

Dr. Carey had spent six years of toil in India, and had seen no results from his labors. He had prayed, and studied, and waited with a heavy, but not with a despondent heart. At length the Master granted a first token of his favor and blessing. Krishnu, while engaged in his work as a carpenter, fell and broke his arm. Carey's companion and fellow-laborer in the mission, Thomas, was called to set the broken limb, and after his work as a surgeon was done he most fervently preached the gospel to the assembled crowd. The unfortunate carpenter was affected even to tears, and readily accepted an invitation to call on the missionaries for further instruction. The truth took deep hold on his heart. He told the story he had heard to his wife and daughter, and they too were so much moved, as to offer themselves as candidates for admission unto the Christian church.

While the question of their acceptance was under discussion, on the twenty-second of Twelfth Month, 1800, Krishnu and Goluk, his brother, openly renounced their caste and set down at the table with the missionaries to eat with them. This created great surprise among the natives. The evening of the same day, Krishnu, his wife and daughter went before the church and told the process by which they had been led to embrace Christianity.

When it was reported that Krishnu had thrown up his caste and become a Christian the wildest excitement prevailed. A mob of two thousand gathered around his house. They dragged him and his brother before the magistrate, but could bring no definite charge against them. They were released, and a native soldier placed as guard at Krishnu's house. When they saw what a wild storm their profession of Christianity had created, the two women faltered and wished to postpone their baptism. Goluk did the same; and Krishnu was left to encounter the odium and withstand the storm alone. He was baptized in the Ganges. The governor of India, a number of Portuguese, and great crowds of Hindoos and Mohammedans were present to witness the rite.

Dr. Carey walked down into the water with his eldest son on one side of him, and Krishnu on the other. Amid the profoundest silence he explained that it was not the water of the sacred river that could wash away sins, but the blood of atonement.

All hearts were impressed. The governor wept. Krishnu was the first of a long line. When he became a Christian, he was about thirty-six years old; and he lived for more than twenty years, a faithful and honored disciple of the Lord. He became an ardent student, and wrote and compiled tracts that were eagerly read by his countrymen. He died with cholera in 1822, universally lamented. Krishnu Pal was the author of the following hymn:

OH THOU, MY SOUL, FORGET NO MORE.

Oh, thou, my soul, forget no more  
 The Friend who all thy sorrow bore,  
 Let every idol be forgot  
 But oh my soul, forget Him not.

Renounce thy works and ways with grief,  
 And fly to this divine relief,  
 Nor Him forget, who left his throne,  
 And for thy life gave up his own.

Eternal truth and mercy shine  
 In Him, and He himself is thine;  
 And canst thou, then, with sin beset  
 Such charms, such matchless charms forget!

Oh, no; till life itself depart,  
 His name shall cheer and warm my heart;  
 And lisping this, from earth I'll rise,  
 And join the chorus of the skies.

## In a Minority.

What is a minority? The chosen heroes of the earth have been in a minority. There is not a social, political, or religious privilege that you enjoy to-day that was not bought for you by the blood and tears and patient suffering of the minority. It is the minority that vindicated humanity in every struggle. It is a minority that have stood in the van of every moral conflict, and achieved all that is noble in the history of the world.

You will find that each generation has been always busy in gathering up the scattered ashes of the martyred heroes of the past to deposit them in the golden urn of a nation's history.

Look at Scotland, where they are erecting monuments — to whom? To the covenanters. They were in a minority. Read their history, if you can, without the blood tingling to the tips of your fingers. These were in the minority, that through blood, and tears, and bootings and scourgings—dyeing the waters with their blood, and staining the heather with their gore—fought the glorious battle of religious freedom.

Minority! if a man stand up for the right though the right be on the scaffold, while the wrong sits in the seat of government; if he stand for the right, though he eat, with the right and truth, a wretched crust; if he walk with obloquy and scorn in the by-lanes and streets, while the falsehood and wrong ruffle it in silken attire, let him remember that wherever the right and truth are, there are angels gathered around him, and God himself stands within the dim future, and keeps watch over his own.

If a man stands for the right and truth, though every man's finger be pointed at him, though every woman's lips be curled at him, he stands in a majority; for God and good angels are with him, and greater are they that are for him, than all they that be against him. —Selected.

## The Weight of Kings and Queens.

Everything about sovereigns is of interest to the people. Awhile ago we were told that Kaiser William had changed his method of brushing his mustache, and this was actually cabled as news across the Atlantic. Now some one has been ascertaining how much the sovereigns weigh. The heaviest sovereign in Europe is Don Carlos I, of Portugal, who weighs two hundred and two pounds. This is not at all an unusual weight. The late Bishop Peck weighed about three hundred pounds, and perhaps his equal might now be found among the Bishops. Ferdinand, of Bulgaria, weighs one hundred and twenty-seven, and King Oscar, of Sweden and Norway, only one pound less. The German emperor's average weight is one hundred and sixty pounds, but like all excitable men he varies a great deal. The Emperor Francis Joseph, of Austria, weighs one hundred and fifty-four; King Victor Emmanuel III, of Italy, one hundred and forty-five; Leopold II, King of Belgium, one hundred and forty-three; the Czar Nicholas II, only one hundred and twenty-one pounds, and John Wesley's average weight was about one hundred and twenty-five pounds, and Jay Gould, the financier and dealer in railroads, weighed less than one hundred and twenty-five. The queens seem to surpass most of the kings. Queen Victoria is said to weigh one hundred and ninety pounds (we have seen this reported at one hundred and sixty), and the young Queen Wilhelmina, of Holland, one hundred and fifty (she has not yet got her growth). The Queen of Roumania, Carmer Sylva, weighs one hundred and eighty. She has quite a reputation as a poet. President Loubert, of France, would just balance the scales, with her on the other side. When we saw the little king of Spain, Alphonso XIII, looking at us out of a window of the palace in Madrid and waving his hand, he was then a small child and could not have weighed more than twenty or thirty pounds, but he now weighs ninety-nine. The heaviness of weight is no sign either of physical strength or endurance, nor does the want of weight, except when it is plainly caused by disease, indicate anything.

The lightest of these kings can weigh very heavily upon human liberty, and bear down upon their people, even where there is said to be much freedom.—*Christian Advocate*.

KINGLY INDEPENDENCE.—Boys wish to be men that they may be free and do as they like. But how few men can do as they like; and the more powerful the men the less able they often are to have their own way. They are hemmed in and hindered on every side. There is more independence in cottages than in palaces—more freedom for peasants than kings. A Roman emperor once abandoned his empire and went into the country to raise cabbages, and rejoiced in the change.

"D'Israeli says that a king of Poland abdicated his throne and joined the people and became a porter to carry burdens. And some one asked him why he did so, and he replied, "Upon my honor, gentlemen, the load which I quit is by far heavier than the one you see me carry. The weightiest is but a straw when compared to that world under which I labored. I have slept more in four nights than I have during all my reign. I begin to live and be a king myself.—*The Christian*.

Hetty Saunders.

Hetty Saunders, authoress of "The Hill of Age," and other verses, was born in the state of Delaware—date of her birth unknown; probably of slave parentage, and of pure African blood.

She was brought to Salem County, New Jersey, about the year 1800; and said to have been seven years old at the time. She was placed in the family of Joseph and Ann Hall, in Elsinboro township, members of the religious Society of Friends, continuing with them and their descendants, the Denny, of Mannington township, until of mature age.

In these families she was carefully and kindly reared; instructed in all the domestic duties pertaining to the servant in a well-ordered master's household, of that early date. She was taught to read; and of the few select books provided for her, the Bible seems to have been most studied. How early in life she exhibited the power of expressing her thoughts in verse is not known; but judging from themes, she certainly continued the practice in her later years. She was a woman of few words—very retiring in her manner, and modest; yet gentle and kind; and regarded by those who knew her as a solid character of unobtrusive worth. She had the happy faculty of attaching children and domestic animals to her in a remarkable degree. Thoroughly acquainted with all kinds of household work, and conscientiously faithful in serving her employers, her help was in constant demand by her immediate neighbors. One family where she was employed fourteen years was so satisfactorily, say of her that she "seemed interested in their work that she would often stay after night to finish the job she was engaged in; and then their little dog would invariably follow her to her home, and when she opened her door he would turn and go to his home apparently satisfied." Sometimes when there was much to do, and she was near the end, she would say, "I am like an old man—the nearer I get home, the faster I can go." She loved her own little home. Being economical in her habits, she saved a sufficient amount from her wages to build a small house on the lot provided by the Denn family. In that house she found the "Peace and Quiet" so simply described in her verse. She never married. "I liked to live alone;" surrounding herself with many comforts. "Godliness with contentment was great gain to her," and as a wise man said, "It is much better to live by a little than to have much and be vexed by it." In that home she died, the fifth of Twelfth Month, 1862. One who knew her well writes: "that her mind was of superior order, and that simplicity and sincerity were conspicuous in her character." Her useful and irreproachable life had gained her many admirers. She was buried with all due respect in the Friends' Cemetery, Salem, New Jersey, under a noble oak tree, centuries old, shades of her grave. The pervading influence at her death was Peace, Peace,—"Peace, O virtue, be all thy own!"

...tenth chapter: thirty-fourth and thirty-fifth verses seemed applicable to her condition: when Peter opened his mouth and said, Of whom I perceive that God is no respecter of persons: ...ut in every nation he that feareth Him and worketh righteousness is accepted with

The following are Hetty Saunders' verses, entitled,

"THE HILL OF AGE,"

The following are Hetty Saunders's verses, written to Judy Wyring (colored), who was over one hundred years old. Judy lived in one family more than eighty years, and died at the age of one hundred and nine years; never having had a day of sickness until that preceding her death.

Come, tell me, ancient traveler!  
Whence thou didst engage,  
How long it's been since thou began  
To climb "The Hill of Age."  
Thou more than fourscore years hast seen,  
Yet thou art travelling still;  
I looked up when a little child  
And saw thee on the hill.

I gazed upon thee carelessly,  
For little then thought I,  
That I should ever be as old,  
Or have to climb so high.

Like good old Jacob, when his years  
Had grown to wondrous length,  
His Master told him, "As thy days  
So shall be thy strength."

Moses climbed the lofty mount  
And there was made to stop;  
Nor could he boast of longer days,  
When he reached Pisgah's top.

From there he viewed fair Canaan's land,  
The land of Israel's pride,  
From there he gave a longing look,  
He looked, he bowed, he died.

'Tis thine, thou ancient pilgrim:  
'Tis thine to be the same;  
No long and lingering illness  
Shall rack thy aged frame.

But from the time I saw thee first,  
I past that age must be;  
But Oh, I cannot climb the rugged  
Hill of Age, like thee.

Quiet, calm, and innocent,  
Thou along dost bound;  
No hoary hairs adorn thy head;  
Thy head with youth is crowned.

From pain, from sickness and from care,  
From every cumberance free;  
Queen Victoria on her throne,  
Indeed might envy thee.

Go on, thou ancient traveler!  
None can pass thee by—  
Thousands are traveling up the hill,  
And but few will reach as high.

Thrice happy, happy aged one!  
Thus when thy strength shall fail,  
The Lamb will stand with outstretched hand,  
To lead thee through the vale.

—Select Miscellany.

A FORBIDDEN QUADRUPED.—The fiat of the nation has gone forth against the mongoose. Before Congress adjourned a bill was passed by both houses prohibiting its importation.

The mongoose is a native of India. It is death on rats and snakes. For the destruction it works among these pests it is highly prized. But when it chases out the rats and snakes it betakes itself to birds and eggs and any sort of small game it can get hold of. This is why the Department of Agriculture classifies it as a noxious animal. Weighed in the balance, away from its native land, its vices are found to outweigh its virtues, and, therefore, it is to be kept out of Uncle Sam's broad domain. Thus far very few specimens of the mon-

goose have been introduced into this country. The effect of exclusion is based mainly on the experience of Jamaica. That island once suffered from the plague of rats, which were particularly destructive in the canefields. They were held responsible for an annual loss of something like \$500,000. In Second Month, 1873, nine individuals of mongoose, four males and five females, were introduced from India.

They increased with remarkable rapidity and soon spread all over the island, even to the tops of the highest mountains. They proved inveterate rat destroyers. A decade after their introduction it was estimated that they were thus saving the sugar planters \$225,000 per annum. And the mongoose was blessed.

Still the mongoose increased, and its murderous habits became more and more apparent as the rats diminished. It destroyed young poultry, kids, lambs, puppies, kittens, small game, birds which nested on or near the ground, eggs, ground lizards, frogs, turtles' eggs and land crabs. It was also known to eat ripe bananas, pineapples, young corn, pears, sweet potatoes, coconuts and other fruits. Towards the close of the second decade the mongoose came to be regarded as the worst pest ever introduced into the island—worse than the rats which it destroyed. Then the mongoose was officially anathematized.

Hawaii, where the mongoose was introduced in 1881, underwent a somewhat similar experience, and in 1892 a law was passed forbidding the introduction, breeding or keeping of the mongoose on that island. All of which goes to show that the mongoose is a good animal to let alone where nature has placed it.—*Baltimore Herald.*

If there be anything more poignant than a body pining away for want of bread it is a mind that dies for want of enlightenment.—*Victor Hugo.*

THE country life is to be preferred, for there we see the works of God; but in cities little else but the works of men.—*Wm. Penn.*

Items Concerning the Society.

Among members of other Meetings reported last week as attending that of Philadelphia, the names of Howard and Geraldine G. Taylor of England should be omitted.

On Seventh-day evening Henry T. Outland, of North Carolina, accompanied a Friend, who had appointed meetings in Columbus, and Crosswicks, N. J. After the evening meeting at Crosswicks, they assayed to go to Mansfield Meeting next day, and to Crosswicks, "but the spirit suffered him not." So he passed over to Moorestown and Merchantville Meetings on First-day, while the other Friend proceeded to the meetings announced. As had been H. T. Outland's custom during the week of Yearly Meeting, he met at the house of his sojourn in the city on First-day evening several young persons who were interested to gather with him (and during the week with other approved ministers sometimes attending), in a solemnized religious opportunity: afterwards the same night he departed for his home in North Carolina.

Abram Fisher also returns to attend his Quarterly Meeting in North Carolina at Piney Woods before proceeding to the meetings in his prospect in New York State, New England (Westerly) and Canada.

Eli Harvey and Thomas Elmore attended meeting at Media on First-day, and one appointed in Lans-

down on Second-day evening. Other meetings which they would attend have been announced for Fifth-day, P. M., at West Chester, Sixth-day at Birmingham, Seventh-day the 27th, at Wilmington.

Eliza H. Varney attended at Atlantic City on First-day, and has been visiting localities not far from Philadelphia since, until her departure for Canada, which she expected near the latter part of this week.

#### SUMMARY OF EVENTS.

**UNITED STATES.**—In anticipation of a settlement of the indemnity question with China, Secretary Hay has sent comprehensive instructions to Special Commissioner Rockhill concerning the attitude of the United States in relation to the commercial concessions which this Government believes China should grant the civilized world. The policy of the President is to insist upon the observance of the "open door" and the preservation of the principle in the future by its insertion in the treaty to be signed by China and the Powers. Great Britain and Japan will support the proposals of the United States, and as the other Powers, in notes delivered to this Government two years ago, agreed to the principle, it is hoped that not much difficulty will be encountered in obtaining general acceptance.

A despatch from Washington, of the 21st inst., says: Chinese Minister Wu Ting Fang is preparing a memorial to the Chinese Government, pointing out wherein there is an opportunity for China to adopt an enlightened and progressive policy, which will bring it into harmony with the sisterhood of nations, and at the same time will relieve it from the perplexities which are crowding upon it.

The memorial covers twenty heads, dealing with administrative, economic and financial questions, and taking in practically the entire range of Government affairs so far as there seems to be a present opportunity of rehabilitating them on modern and progressive lines. The memorial will present in detail the best features of Western administration as applicable to China. The document is practically completed, and soon will be laid before the Imperial Government.

Figures received at the State Department compiled by J. W. Stevenson, Director of the Chinese Inland Mission, show that the total number of foreign missionaries killed in China during the recent disturbances, including the children, was 186. Of these, 24 adults and 8 children were Americans.

A flood in the Allegheny and Monongahela rivers on the 20th inst., caused damage in Pittsburg and Allegheny estimated at \$2,500,000. The loss to the railroads was \$1,000,000. Fifty-five manufactories were compelled to close down by reason of high water, 50,000 workmen being forced into idleness.

While there have been greater floods at this point, it is said there was never one that caused so much financial loss and discomfort. This is due to the denser population caused by the recent rapid growth of the two cities, and to the fact that all the manufacturing plants on the river banks were in active operation, most of them working night and day, until the rising water put out the fires and drove the workers to higher ground.

There has been great damage done in other parts of the Ohio Valley and the States bordering upon it.

Snow and frost were reported from Georgia and Tennessee as late as the 22nd inst.

The Delaware river is now considered the greatest shad river in the world, and the value of the annual catch is more than a million dollars. This has largely been the result of artificial propagation.

The observations concerning the new star in Perseus show that the star contains such substances as hydrogen, sodium, helium, calcium, magnesium and coronium. The shifting of the spectral lines shows that the new star is moving away from the earth at a low velocity.

The total gold in the country, including that in the banks and in circulation, amounted on Fourth Month 1st, to \$1,124,157,697, and makes the United States richer in gold at the present time than any other country in the world, and richer than any other country at any other time in monetary history.

The national liquor bill amounted last year to \$1,059,565,787, a sum that is appalling in its immensity, in its waste of resources and in its possibilities of human debasement. This national liquor bill is an average of \$13.94 per capita in the United States, the consumption of alcoholic beverages is steadily increasing. The increase in our national drink bill is largely in beer and not in spirituous liquors.

A gigantic dinosaur discovered in Converse Co., Wyoming, has lately been set up in the Peabody Museum, New Haven, Conn. The length of the animal, exclusive of the base, is 29 feet 3 inches. The height of the head above

the base is 13 feet 2 inches. The height of its shoulders is 10 feet. The length of its tail is 13 feet 7 inches. The hind legs are 9 feet 5 inches in length.

A large proportion of the colored people in the North have come from the South since the Rebellion, and in Philadelphia alone it is said about 33 1-3 per cent. of the estimated 60,000 colored population have come up from the South within the last ten years, and hundreds are coming up and settling in Philadelphia annually.

The United States surpasses all other nations in the matter of fruit growing. Strawberries were valued at \$80,000,000 last year and grapes at \$100,000,000.

The great Okefenokee Swamp, in the southeastern part of Georgia, has been sold for \$175,000. The swamp contains 354,000 acres, the land lying very low, and much of it under water. It is valuable for its timber, and, if drained, will probably prove productive in other ways also.

A United States Commission, which has been examining reported cases of the plague in San Francisco, states that after very thorough personal inspection, they were convinced "beyond possible doubt that cases of bubonic plague were occurring among the Chinese." They recommend very careful inspection and other precautions.

There were 481 deaths in this city last week, reported to the Board of Health. This is 12 more than the previous week and 258 less than the corresponding week of 1900. Of the foregoing, 251 were males and 230 females; 75 died of consumption of the lungs; 56 of inflammation of the lungs and surrounding membranes; 10 of diphtheria; 13 of cancer; 17 of apoplexy, and 8 of typhoid fever.

COTTON closed on a basis of 8½c. per pound for middling uplands.

FLOUR.—Winter, super., \$2.10 to \$2.25; Pennsylvania roller, straight, \$3.25 to \$3.40; Western winter, straight, \$3.40 to \$3.60; spring, straight, \$3.55 to \$3.85.

GRAIN.—No. 2 red wheat, 77½ to 78c.

No. 2 mixed corn, 48 to 48½c.

No. 2 white oats, clipped, 33½c.

BEEF CATTLE.—Best, 5½ to 6c.; good, 5¼ to 5½c.; medium, 5 to 5½c.

SHEEP AND LAMBS.—Choice, 4½ to 5c.; good, 4½ to 4¾c.; common, 3 to 3½c.; spring lambs, 4.00 to \$6.00.

HOGS.—Western, 8¼ to 8½c.

FOREIGN.—The palace of the Empress in Peking, inhabited by Count von Waldersee and his staff, has been burned to the ground. With the exception of the military papers, everything was destroyed.

The British Chancellor of the Exchequer has submitted to the House of Commons the budget report, showing, among other things, propositions for a \$300,000,000 loan, an increase in the income tax, plans for raising revenue by imposing a duty on sugar, molasses and coal. The finances of the Government are reviewed at length and the necessity for an increased revenue for war and other purposes explained. The duty on sugar and coal were agreed to. These measures have been chiefly caused by the South African war, which as declared during the discussion of the subject in Parliament "has brought the country to the verge of ruin." In commenting upon the financial prospect, the *Daily News* says: "There is no discernible, and scarcely any imaginable, end to the ruinous and fatal drain upon our national resources caused by the most calamitous enterprise in which England has ever been engaged."

The tax on coal has been vigorously denounced by colliery owners, miners and shippers in Great Britain.

A South African Blue Book has been issued by the British Government reviewing the situation in the Boer war as presented by Alfred Milner, the Governor of Cape Colony. He makes the statement that during the last six months there has been retrogression in the campaign. He also states that the Boer activity in the field, both in Orange and Cape Colonies, extends over an increased area, and the Boer forces go in small bodies which have to be met by breaking up the British troops into equally small commands. In a recent despatch to the London *Daily Mail*, it was said that General Kitchener now has in South Africa an effective army of 250,000 men, including 60,000 cavalry. This is believed to be by far the largest force Great Britain had raised in any war. The nearest approach to it was in the Crimean War, when Great Britain had 80,000 men.

In Japan the percentage of the boys and girls of school age attending the public schools is 85.6 in the case of the former and 59.4 in the case of the latter. Technical and commercial education are also vigorously pushed. There were in operation last year forty-five special schools, including agricultural and commercial schools and colleges, with 899 instructors teaching 12,624 students, and 1,690 graduates. The technical schools numbered 236, with 1,451 instructors, 24,719 students and 3,614 graduates.

In Russia the sunflower is cultivated as a staple crop.

The sunflower seeds are an article of diet, being eaten either raw or roasted. The oil is also used liberally cooking, being practically equal to olive oil.

The income of the Czar of Russia is said to be £1,800,000 yearly.

The Republic of Mexico has signed the convention of the Peace Conference at The Hague. China, Luxemburg and Turkey are now the only countries which have not signed.

The plague epidemic in India has been very fatal. A number of deaths have been caused by it in China, Mauritius, Australia, Japan, Singapore and The Straits Settlements. It seems to have disappeared in Brazil.

Aguiñaldo has proclaimed peace in an address to his countrymen, in which he says: "The lessons taught with a full meaning and which have recently come to my knowledge, suggest with irresistible force that a complete termination of hostilities and lasting peace are not only desirable, but absolutely essential to the welfare of the Philippine Islands. The country has declared unambiguously in favor of peace. So be it. There has been enough blood, enough tears and enough desolation. After mature deliberation I resolutely proclaim to the world that I cannot refuse to heed the voice of a people longing for peace nor the lamentations of thousands of families yearning to see their dear ones enjoying the liberty and the promise of generosity of the great American nation. By acknowledging and accepting the sovereignty of the United States throughout the Philippine archipelago, as I now do, without any reservation whatsoever, I believe that I am serving thee, my beloved country. My happiness be thine."

To signalize this important step in the pacification of the country, General MacArthur has ordered the release on making allegiance to the United States, of 1000 insurgent prisoners.

Mount Vesuvius is again in a state of active eruption. The fire at the crater is intense at night, illuminating the surrounding region. Two slight tremors of earthquake have been felt.

#### NOTICES.

NOTICE.—Friends who wish to enter new pupils Friends' Select School for the term beginning in Ninth Month, will kindly make application before Fifth Month 1st.  
J. HENRY BARTLETT, *Sup't*

WANTED.—A companionable person to assist with housework. Two in family. No washing. Address: Box 69, Langhorne, Pa.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to

WILLIAM F. WICKERSHAM, *Principal*

Payments on account of board and tuition, and communications in regard to business should be forwarded to

EDWARD G. SMEDLEY, *Superintendent*

Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will run trains leaving Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, West Chester, Phone 114-X.

EDWARD G. SMEDLEY, *Sup't*

MARRIED, at Friends' Meeting-house near Paul O'Brien Co., Iowa, on the third of Fourth Month, 1901, JOSEPH HENDERSON, son of the late Joseph and Isabella Henderson of Norwich, Canada, and MARY R. BARTON, daughter of the late Thomas C. and Lucinda Barton of Linn Co., Iowa.

Died on the 10th of Second Month, 1901, at her residence in West Grove, Chester County, Pa., LYDIA HAMILTON, widow of Ezekiel Hamilton, in the seventh year of her age, a member of New Gate Monthly and West Grove particular meeting. This friend was one that was of a retiring disposition, unassuming and very humble of her attainments, — watching over her words, and zealous for the Truth as it is in Jesus; and indeed her aspirations for the good seemed to be ever at heart. So that when the time of her departure came she appeared to have nothing to do but to die. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

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## The One Man Power.

That man is free whom the truth makes  
"is a declaration now and then conspicu-  
realized in one who is seen to stand alone  
truth's sake. There are monarchs for  
sake, who make it their business to stand  
in the land and say, "I, and none else!"  
There are monarchs for truth's sake, who  
an eye single to Divine truth, stand alone  
their testimony until some—and eventually  
multitudes—have the courage to join them.  
While alone and single-handed, they may  
holding a grander power to turn the con-  
sciences of men—or rather be more purely  
led by it—than after the dangerous day  
comes on when "all men speak well of them."  
That faithfulness of one who is willing to  
stand out as the martyr of a great truth or  
of his day, soon draws public notice  
to himself as the standard-bearer of a prin-  
ciple and so centres men's attention on the  
principle which he represents.  
The more singular his independence of the  
world's powers that be, the more conspicuously  
his right abuse or wrong challenged for public  
attention in the light of truth, conscience  
and reason.

Now any, while reading this, appre-  
hend it points to the eccentric method of Car-  
oline, such is not the intention of these  
remarks, while yet her attitude gives some  
impetus to them. We believe her single-handed  
testimony against the official permission of  
the State to have its way, is heroic in  
its nature, but misguided in method. Her  
courage in her cause towers above her weak-  
ness, the hatchet, so that the moral rebuke  
administered by her fortitude rings louder in  
our ears than the clash of questionable meth-

ods. Thus, in spite of the flaw in her armor,  
it is seen that "thrice armed is he whose cause  
is just," and another illustration is shown of  
the fact that singleness of sacrifice in a right-  
eous testimony, marks one as a central figure  
of effective remonstrance, and concentrates  
the public conscience upon that for which one  
stands out as a martyr.

We also as a people have yet something left  
of peculiar and unique modes of testimony (in  
this case unstigmatized with violence), which  
make us seem to stand sufficiently alone amidst  
the multitudes, to draw their thought and  
conscience to the principles for which we  
stand. Those testimonies stand, in the minds  
of their bearers as signs of those principles  
and they usually wane as wanes interest in the  
principles. But an increase of spiritual life  
in all the bearers would doubtless give their  
testimonies a livelier meaning than that which  
they now seem, in the eyes of the world, to  
carry. Would that the words "thou" and  
"thee" meant now the spiritually-minded men  
they once did mean; and may that life yet be  
restored unequivocally to our testimonies.  
Enough, however, remains in them to act as  
a silent protest against much that goes on  
about us, and to concentrate thought on what  
the Quaker is supposed to represent; for in-  
stance, the immediate and perceptible influ-  
ence of the Holy Spirit, a direct worship in  
spirit and in truth; a ministry to be delivered  
only as, and as freely as, immediately given;  
no mediator or priest provided but Christ, the  
"one Mediator between God and men;" Him  
to be head over all things and services to his  
church; his baptism with the Holy Ghost and  
fire the ordained successor of the water baptism  
of John and the Jews; the communion of the  
Spirit intended as the higher and true Lord's  
supper and Christian passover; a concern to  
"follow peace with all men," and renounce  
carnal warfare; to be exempt from the chang-  
ing fashions of men and women in attire, and  
from all display founded in vanity—and so  
forth, through all observances of the witness  
for Truth, without whose inward monitions  
none of the above-named specialties of our  
profession could have been laid upon us, to  
differentiate us as a testimony-bearing people.  
For testimony must be distinguishable to be  
a testimony. Some say our distinctive prin-  
ciples belong to our Society of the past; we

say they belong to the church of the future.  
And there are those who bear no outward in-  
dications of the Friend who will say that "in  
proportion as Friends have lost their distin-  
guishing marks and characteristics, in that  
proportion have they lost their former influ-  
ence in the world." Some confession of this  
appears in the recent Address of English  
Friends to their new king, who, though they  
have consented to discard our distinctive pro-  
nouns of the singular number, yet resumed  
them in their language to a monarch who  
otherwise, presumably, would have discredited  
them as Friends.

To return from the mission and power of  
a Christian Society, when kept singular where  
the Truth is singular, to the peculiar power  
of one man singly bent on Truth as he sees it,  
we instance the singular conduct of a soldier  
in battle discharging his musket into the sky,  
rather than at men's lives. Had he weakly  
imitated his comrades, no sermon from him on  
murder by command, could have been handed  
down to this day through its ministry of nearly  
forty years.

At the battle of Chickamauga, says a writer in  
the *Galveston News*, I saw a fellow shooting  
straight up in the air and praying as lustily as  
ever one of Cromwell's roundheads prayed.

The Presbyterians of 1646 prayed loud and sang  
hymns in battle, but they shot straight at the  
cavaliers every time. This fellow was blazing  
away at the sky, and when Lieutenant Killing-  
worth remonstrated with him about it he paid  
no attention to him whatever. Captain Joe  
Billingsley threatened to cut him down with his  
sword if he didn't shoot at the enemy, for the  
woods in front were full of them. He merely re-  
marked to the Captain: "You can kill me if you  
want to, but I am not going to appear before my  
God with the blood of my fellow-man on my soul."

He never flinched, but stood squarely up, ex-  
posed to every volley of the enemy's fire. When  
the sun set on the evening of September 18, 1863,  
Captain J. C. Billingsley and Lieutenant Allen  
Killingworth both lay dead on the battlefield of  
Chickamauga, and R—— went through without a  
scratch.

Why do governments not see the impolicy  
of not exempting from conscription those who  
conscientiously cannot kill a fellow-being? So  
fight they, if forced into the field, as men that  
waste their ammunition, rather than their own  
and other's souls. Thus singular were the  
Christians of the early centuries, whose stead-  
fast answer was, "I am a Christian, and there-  
fore I cannot fight!"

Has Christianity changed since then? Chris-  
tendom has—the professing church has; but

Christianity never! Christianity must ever be the spirit of Christ, "the same yesterday, today and forever." We are told that the *Daily News* has, under the heading, "Return to Primitive Christianity," reported a Conference in London "to deplore the more recent bellicose and Christ-rejecting tendencies of conventional Christianity, and earnestly to seek a way of escape, and of practical return to the original protest, practice and preaching." Why should the world-conformed churches be outdone by freer thinkers in their openness to the witness for truth against war? "Agnostics, Unitarians, Positivists, Socialists and Independent labor men" are said to be the stones that are crying out against war, while the children of the professing church hold their peace. May Christ's spirit baptize them.

The conscientious protest of one English Friend is producing a far-reaching impression. Says the *London Friend*, "We have not often read more hearty words than those appearing in a leading article of the *Shields Daily Gazette* of the ninth instant, commenting on the action of Charles H. Fox, of Gloucester, in refusing to pay his income tax this year. The *Gazette* said:"

Some of the greatest events of the world have been brought about by the firmness of one man in resisting what he believed to be oppression or national wrong. Some of our greatest modern conflicts have been marked by the refusal of members of the Society of Friends to be identified either actually or ethically with them. Mr. Bright's protests against the Crimean war stand out as the most memorable, and the earliest stand made against popular passion within the period of extended franchises. No doubt a gradually growing humanity has been infusing itself into the minds of people all over the world. The passion of war is less intense and more short-lived than it was. There is a larger element of opposition to war among the more advanced peoples of the world than ever has been before. For this progress the world is largely indebted to men of the type of Mr. Fox and to acts such as his. They concentrate attention on great problems. There is no teacher so eloquent as the man who teaches at some risk, and makes protests that cost him dear. If it be clearly impossible for statesmen at the present age to discountenance all war, there is a question that one might ask—a question on a smaller scale—namely, what might happen were all the Churches so determinedly set against armed conflict as the Society of Friends? A great impetus would be given to Peace. A great step forward would be taken in the progress of the world, for it would mean that the Christian Churches had resolved to throw all the weight of their influence in the scale against international strife. Theirs is the function of teachers, of presenting ideals, not of harping slavishly upon immediate possibilities, but of holding up the perfect human state.

This strength of the "one man power" for the truth, is not the strength of the man, but the strength of his cause; and his influence is not his, but that of the Spirit of Truth opening its way for the principle of which one stands as herald and sacrifice. "Not by might, not by power but by my Spirit, saith the Lord"

shall one, we may add, "chase a thousand;" and Christ is his majority where the invisible forces that are with the faithful one are more than the visible that may be against him.

*Quakerism in England: its Present Position.*  
By Edward Grubb.

We have received a reprint of an article bearing the above title, taken from *The London Quarterly Review*, a Methodist magazine. It seems a calm, well-balanced portraiture to the outside view; clearly presented to the understanding and for the information of the religious public in England, in regard to the condition, profession, constitution, modes of worship and operation, departments of work and phases of thought of the Society of Friends as it at present exists in that country. As a concise and very convenient statement for all who would seek the information given, it is to be valued—whether we like all the facts contained in the information or not.

Passing by the statistics given, and his mention of what some would call signs of life in answer to the question, "Has the glory departed?" we come to where the author would find the truest ground of continued vitality, namely in the Society's congregational life and its method of conducting public worship.

This, he says, is a direct consequence of its root principle, which is a profound belief in the present activity of the Holy Spirit in the heart of the individual and in the gathered church.

Every one knows that the Friends have no professional ministry. Each one of the 376 congregations reported last year in Great Britain "runs" itself, under the control (as is believed) of the Holy Spirit, without the aid of any paid or recognized pastor. Every one knows, too, that silence is a very general feature of the Quaker worship. But it is not so generally known that there is much of vocal prayer and preaching found in the meetings of the Friends, and that this ministry is, at least to a large extent, of a type rarely found elsewhere. Three hundred and sixty-four persons (of whom 219 were men and 145 were women) were last year returned as "Recorded Ministers;" that is, as having been placed on the list of persons frequently engaged in helpful vocal ministry. Besides these an unknown number of other persons take part from time to time in the vocal service of the congregations, many of them to the spiritual help and comfort of their friends.

It is here the weakness and at the same time the strength of Quakerism is specially manifested. The theory of the Friends is that all their public worship is conducted, like that in the apostles' days at Corinth, under the immediate control and direction of the Spirit. Hence the "basis of silence," that there may be "liberty and prophesying" for anyone, man or woman, who is moved of the Spirit to offer words of prayer, praise, or exhortation. It will be no cause for wonder that the Friends have to pay, sometimes dearly, for the liberty they enjoy. The wonder is rather that by fallible human beings such liberty should not be grossly abused, that it does not tend to mere disorder, that such a system (or want of system) can be worked at all to general edification. It must be confessed at once that much of the impromptu preaching of the Quaker meetings is sadly weak. In some congregations there is almost none; in others there is too much. There are cases in which "self-willed and wrong-headed individuals

insist on "easing their minds," even when the elders (officers whose duty it is to control and foster the ministry in the spiritual interests of the congregation) have privately urged them to forbear. Here and there you may be troubled with rambling disconnected utterances, in which the speaker obviously mistakes the association of ideas or words between text and text for the operation of the Spirit on his mind. Now and then a person will enforce his own dogmatism with all the infallibility of ignorance.

But, when all weaknesses are freely admitted there remains something in the Quaker mode of worship which many who have become accustomed to it feel to be quite unique and priceless, and which I for one have found to yield its own evidence, more impressive than any gained elsewhere of the real and continued presence of that Spirit whose direct control the first Christians believed in and lived under. Disorder is very rare; in most congregations harmony prevails under the manifest power of God. When you have known, not only amid the silence of all flesh,

the Voice

Like none beside, on earth or sea,

but also have found the simple words, spoken perhaps by those not personally known to you, "I feel on the dry heart like rain;" when you have known the secret of your own soul's spiritual need and yearnings opened up, and directly met, by the words spoken,—then you can gratefully acknowledge that the message is from a higher than man source, that God is in it of a truth. I speak from experience, and there are hundreds of Friends who would agree that, with due allowance for drawbacks, such is the quality of much of the Quaker ministry to-day. In the light of this experience, which could only be verified by others at the cost of some perseverance in attending different Friends' meetings, I am wholly unable to agree with those who complain that "the glory has departed." This is the real test, and, in my judgment, the Society can stand it.

There is yet another. The Church meetings of the Society are held, in theory, under the leadership of Christ as the meetings for worship; and, though an order of business is preserved, and decorum maintained by a "clerk" who is at once president and secretary, no formal "resolutions" or "amendments" are put forward, and no vote is ever taken. Speakers express their views; others briefly concur or dissent; and the clerk's duty is "to gather the sense of the meeting." This usually succeeds in doing to the satisfaction of all parties. In 1888 I was present throughout the discussion of a point of cardinal importance, both sides of which feelings ran high, the question at issue being no less than the adoption of a Creed. The subject was debated a whole day in a company of a thousand men and women, every one of whom had an equal right to speak. Not one bitter or unkind word was uttered from start to last, and the clerk was able at the end to find a minute which satisfied all present that he had expressed "the sense of the meeting"—the sense being that the creed should not be accepted. There was no exception, but happily a normal instance. Such repression of "the creature," such fundamental harmony, is strong evidence of life—the life of the Spirit.

Turning back to the public worship of the Friends, we may hold it certain that if there were a real and general failure in it, a demand would have arisen for its supersession. Intelligent men and women will not continue to maintain a system that works badly, even if it is financially economical. Now, it is certain that any proposal to alter the method of congregational worship in this country, in the direction of a paid pastor and prearranged services, would meet with almost unanimous condemnation. I have recently been surprised at the vigor with which certain proposals in the direction of special training for min-

rs have been opposed by some of the most earnest and enlightened Friends, just on the ground that it would tend to set up a separate caste of teachers. There is, undoubtedly, a widespread consciousness of the weakness I have alluded to; but this has led, not to a desire to abandon the Quaker method, but to make its true spirit better understood and more worthily embodied in practice. A considerable part of the Yearly Meeting of 1899 was occupied with this subject; and as an outcome a document on "Worship and Ministry" was sent down to all congregations by order of the "Meeting on Ministry and Oversight." It speaks, in the language of to-day, what the Quaker ideal really is; perhaps also it expresses, not untruly, the ideal of all true worship.

These passages will show, I trust, that the Quaker ideal of worship and ministry is still alive. I think that it is held in no merely traditional manner. The reception which was accorded to the address from which they are taken, throughout the Society in this country, is an evidence of its timelessness.

After a treatment of "Phases of Quakerism," and the effect of "Quaker Missions" and "Adult Schools" on the Society, he describes the "tendencies of thought," for it would be incorrect, he believes, to speak of "parties" among Friends in that country. These tendencies he names conservative, evangelical and intellectual, giving, one would judge, a clear description of them respectively.

And for our readers' information as to the attitude of the different periodicals under the name of Friends in England, and which represent each of those tendencies of thought, we put ourselves of the author's own way of putting the matter. He says:—

I may add that the views of the "Evangelical" section of the Society chiefly find expression in the *Friend*, a weekly journal in which foreign and home missions figure largely. The *British Friend*, a monthly magazine, was till 1882 the exponent of that "Conservative" view, but at that time was taken over by the authors of the work which made some stir in the Society shortly before that time, *A Reasonable Faith*. Since then it has been in the hands of those who believe that what the Society chiefly needs, in the absence of literary leading, is a restatement of the original thoughts and experience of its founders, in the light of present knowledge, and with reference to present problems. Its voices, therefore, are chiefly the thoughts of the "Intellectuals." The *Present-Day Papers* take a somewhat similar line, but on a wider basis. The *Quarterly Examiner* contains thoughtful articles written from various viewpoints. *One and All* is the organ of the Adult Schools.

There are several other topics set forth in the pamphlet, as education, birthright membership, philanthropy, war, social reform; and the clear presentation of the general affairs of the Society satisfactorily complete the class of readers before whom it was

It is a piece of work covering a ground never covered before in a handy form. Neither the author nor we are in unity with all the facts or ideas expressed, without which his argument would not have been complete; but this is enabling us to behold the features of the Friends' situation in Great Britain is a service of small help to an inquirer.

### Religious Labor.

Gathered from an exercise of John Pease in Philadelphia Yearly Meeting week, 1845.

There is but one way for us all. Repentance toward God and faith in the Lord Jesus Christ lie at the foundation. But however precious thy faith, there must be a confession before the world. It must be seen in thy conversation, thy attire, thy demeanor before men. The spot of the Lord's children must be thy spot. The Lord has an inexhaustible supply of treasures, but they are only known in their fullness by those who wear his yoke, neither tarrying behind their Guide—neither terrified by the frowns, nor lingering on account of the smiles of a world that lieth in wickedness. I have often been struck with the agreement of the different parts of the Holy Scriptures. "The people that dwell therein" shall be forgiven their iniquities; but they are also those who follow the Lamb whithersoever He goeth. It is meet, dear young friends, that you should not tarry behind your Guide; it is meet that you should bring all your tithes into his storehouse; it is meet you should tread the just man's path, and the just live by faith. But when the heart is touched with a sense of the Lord's goodness, when a degree of warmth is kindled within us and a desire is felt to be of some service in his cause, then the unwearied adversary of our souls takes advantage of this warmth to persuade us to run before our Guide. When the enemy finds that he has not been able to make us tarry behind our Guide, then he strives to engage us in hurrying forward before the time of his bidding. Dear young friends, my spirit craves for you a larger experience of the life of the Spirit; I long for you to have more spiritual-mindedness, greater devotion and dedication. But I am concerned to put you on your watch. When you may be aroused from a state of lethargy, and feel anxious to do something to serve your Lord, remember that the wrath of man worketh not the righteousness of God; the will of man promotes not the glory of God. The power of God must circumscribe our zeal. The rising of his power is to be patiently waited for and followed in the meekness of wisdom.

I do not remember these things ever opening before me in the same way, but I am led to read over the lines of my experience. I remember when I thought I could do something in the service of the Lord; I had a zeal for God, but it was not according to knowledge, and I was ready to say, Come and see my zeal for the Lord of hosts. But oh! the mercy to one so unworthy—I felt the seal placed on the door of my lips, and was restrained from running in my own will. But I was assured that after that which was for the sword had been given to the sword, and that which was for the fire to the fire, and that which was for the hammer to the hammer, then the Lord would give me an offering to be placed on his holy altar. It might be only comparable to the first flower of spring, or the two mites which were cast into the treasury, but it was of the Lord's preparing, and was sealed to my spirit with an answer of peace. And what has been the effect of this? When I see my young friends bringing forth the fruits of that which is first pure, then peaceable, gentle and easy to be entreated, I rejoice; but when I see them wise in that wisdom which is not peaceable, that

can not be approached, that makes them think they know better than their elders—whose zeal burns instead of warming—I feel that they are strangers to the Shepherd's tent. Oh! the preciousness of the Shepherd's tent.

The Lord knows that it has long been congenial to my feelings to remind my young friends that "the Lord loveth a cheerful giver," and the servant who saith, "Here am I, send me." It is a doctrine I have often had to declare in my own land to our precious visited young friends. But I must also proclaim the restraining power of Him who is high and holy, who is not only a "Sun" to lead his people, but a "Shield to guard them; who not only goeth before them, but condescends to be their rear-ward. Trust in the Lord with all your hearts, and lean not to your own understanding. Do not allow your minds to be confused with abstract doctrines; be not dismayed at your inability to comprehend fully the mysteries of redemption. Remember the words of our Redeemer, "I have many things to say unto you, but ye cannot bear them now." It is those who do the will of their heavenly Father, who shall know of the doctrine. As these continue to do his will, there will be a growth in the knowledge, so that "the light of the moon shall be as the light of the sun, and the light of the sun as the light of seven days." "Glorious things are spoken of thee, Zion, city of our God."

Now do not let the enemy persuade you to stand aloof and to feel discouraged at the magnitude of your sins, as if the precious promises were not for you. Receive with meekness the engrafted Word. Do not be too much discouraged at the state of things; do not go to the war uncalled; do not touch the Ark unbidden. But I feel that these remarks are not so much applicable to you at the present time as they are for a time to come. Dwell in the Shepherd's tent, and so long as thy loins are girded and thy lamp trimmed and burning do not be troubled that thou art kept as a servant in waiting. A skilful general selects from the army some who are placed in the fore-front of the battle. He stations others where they are less actively employed, and then again there is the body of reserve. Yes, my friend, let us not forget that there is in the Lord's army a body of reserve. We may be doing Him service though we only stand and wait. Some of you, my dear young friends, may be kept in reserve until wanted for a future day. Do not leave the Shepherd's tent. I have known what it was to abide in the Shepherd's tent. But when the call is certainly sounded in your ears, "Arise, shine, for thy light is come," do not tarry one moment. I seem to see in a remarkable manner the beauty of the Church of Christ, without spot or blemish, all made of stones cut and squared, though the sound of the hammer is not heard in the building; but the holy Head of the Church must fit and square and prepare every stone. Each individual member is a stone in this glorious Church, but in its glory we have nothing to do; it is He that must make without spot or blemish. Some are more like ornaments to the building; some are deep and hidden, essential to its strength. Oh, the beauty and harmony of such a body! Though it be formed of many members, yet they are all united under one holy Head. Bright is that constellation

in the spiritual firmament, in which all keep their places, like the heavenly orbits, without jar or conflict, though varying in service, in size and in brightness, and showing forth their Maker's handiwork.

FOR "THE FRIEND."

### William Hone.

An American woman residing for a time in England, became much interested in the occupants of an adjoining cottage the head of which was a man in years and evidently one of great power of mind, but what attracted her most was his evident piety, manifested by his devotions to the reading of the Bible. An invalid and spending his time much in the open air, he carried one always with him and frequently gathered his family about him to listen to some passage which had impressed him. This man, so pious and so devoted to the study of the Scriptures, she found was no other than William Hone, once noted as an infidel and a reviler of sacred things. A wave of infidelity swept over Great Britain about 1825, and the writings of Thomas Paine and others of like character, were disseminated among the working classes with such fatal effect, that in some places they made bon-fires of their Bibles in honor of this "apostle of liberty." Of this infidel conspiracy William Hone was one of the ablest leaders, a man who did not hesitate to use the most sacred subjects as vehicles for his ribald satires. His father belonged to a small sect who broke off from the Methodists in John Wesley's time, and so bitter was their feeling that among them John Wesley was always spoken of as "the child of the devil," "and I had," said Wm. Hone, "a most terrific idea of this child of the devil."

William's greatest delight as a child was to go to school and sit on a stool by the side of his teacher, who by her kind and gentle ways, exercised a happy influence over a very wayward nature. His first great sorrow was when the teacher was taken sick and he could no longer go to school. The child grieved so that on the third day he was taken to see her. "There," he says, "lay my poor teacher, death was upon her countenance, but I loved her all the same." He got his stool and sat by her bed; a feeling of awe came over him. Presently the invalid said to an attendant, "Is he coming?" "I sat still, wondering who it could be." At length the woman said, "Oh, ma'am, John Wesley has come!" Then I was to see "the child of the devil." I heard steps on the stairs, every step increased my terror, and I trembled for my poor teacher. At length the door opened and a venerable old man entered, with shining silver hair waving about his shoulders, with, it seemed to me, the countenance of an angel and the sweetest smile. The teacher seemed so glad to see him, and after talking awhile a table was brought out and there I saw the bread and wine, the same as at my father's chapel. When it was over he noticed me and laying his hand on my head, said, "God bless you, my child and make you a good man." This then was "the child of the devil." I never saw J. Wesley again, but from that hour I did not believe anything of a religious nature that I heard from my father, or at the chapel. I felt, though I could not have expressed it, how wretched such enmity was among professed Christians, and so I lost all confidence in my

father and his religious friends, and at length in all religion."

It tended in the same direction, that the usual penance under his father's government, was for a slight offence, to get by heart a chapter in the Bible. He says, "Sitting one day on the garret stairs, poring over the penal chapter, I became so angry that I threw the book down the steps, saying, 'When I'm a man I'll never open you.'" Too well he kept his resolve, for thirty years he never looked into it. He attained a reputation secured to no other advocate of what was called popular reform, liberty of the press, etc.; nor did he hesitate to ridicule the most sacred subjects. Among other of his publications in this line, was a parody on the liturgy of the church of England. Seizing on this, the government prosecuted him for blasphemy. On his trial before lord Ellenborough, Hone, declining legal aid, defended himself and spoke for two days in support of freedom of the press and like issues; this in the presence of an immense concourse of people, and he was acquitted by the jury in spite of the best efforts of the court to secure his conviction. The people testified their approval by a liberal contribution, which was soon squandered; also his health was permanently impaired by the excessive exertions and excitement at the trial. In relating this account to our late friend, Elizabeth Russel, she told me that she well remembered seeing Wm. Hone's book-store, near London bridge, and that he had in his window a caricatured representation of the last day, the Almighty sitting in judgment, etc. I could hardly believe this would have been allowed of, but perhaps the former defeat disinclined the authorities to interfere.

What caused Wm. Hone to be considered as one of the most determined opponents of revelation was a cheap edition of what he called the apocryphal gospels. He who leads the blind by a way they know not, saw in this book the means of leading him to a knowledge of the Truth. "When I found," says he, "what an outcry there was raised about my book, I said to myself, what have I done?" and he set himself to read the Testament which for thirty-five years he had not looked into. "As I read," said he, solemnly raising his hands, "oh, what a flood of light burst in upon me. I became a convert to those principles in which I had been educated, but which were so sadly neutralized by the uncharitable enmities of those who professed them." Many trials were meted out to him, poverty and ill-health, but no murmur ever escaped his lips; no cloud ever diminished his faith, nor did any speculations ever disturb that trust in salvation by Christ alone on which he rested. The recollection of his long course of impiety and his godless satires, humbled, but could not overwhelm him. In regard to it he used to say, "Christ Jesus came into the world to save sinners, of whom I am chief." It was a cherished purpose of his later life to write an account of his conversion as a testimony to the Truth. He says, "But in attempting it, my conflicts are indescribable." This purpose, though continually reverted to, was not accomplished. Of his death we have only this notice by one of his daughters: "My father has passed away, and his close reminds me of such a sunset as we have often at this season of year,

when the glorious luminary sinks without a cloud to obscure its brightness." On (date not remembered) Wm. Hone, still known to thousands only as the arch blasphemer, fell asleep in Jesus, another trophy of redeeming love.

On the fly-leaf of his Bible were written these lines:—

"The proudest heart that ever beat  
Has been subdued in me;  
The wildest will that ever rose  
To scorn thy cause or aid thy foes  
Is quelled, my God, by thee.

"Thy will and not my will be done,  
Thy cause be ever thine;  
Receiving thee, the mighty Word,  
I hail thee Christ, my King, my Lord,  
And make thy name my sign."

Some other items I have read concerning this remarkable conversion, but I can not gather them. This much I am clear in.

J. K.

THE LEGAL PROFESSION.—The question has often been raised: Can a Christian consistent enter the legal profession? The question seems to have an answer in the example of a few Christian lawyers. There are so few Christians who have retained their integrity in the legal profession, that the study of law by many has been discouraged by Christian parents. The great mass of lawyers are more noted for their willingness to screen the guilty and evade the law, than for their earnest desire that justice and right should prevail. This has led the Christian public to believe that the profession presents peculiar temptations, which few young men are able to resist. It is true, however, that a few of the many lawyers have resisted the corrupt practices around them and shown themselves men of principle, and have served both their church and their country with eminent grace and success. Christian statesmen are the need of our time. Our country needs sanctified talent and cultivated minds in the law, both to make and interpret laws for the people. If a young man is called of God to consecrate himself unselfishly to the interests of his country as a statesman, there is no other field where his talents are more needed or more likely to be a success. For great grace is required to overcome the influences of the devil and the wicked world in that position. Let no Christian young man presume that he is sufficient in himself to meet and resist the temptations of such an occupation, but at the same time let no one hesitate who leans on the help of the Spirit alone for safety.—*Christian Instructor.*

PROGRESS does not consist necessarily in new methods of work, or in new formulations of doctrine, or in new theories of philosophy, or in new forms of organization, but in new life and energy infused into Christian character, life and service. As Scripture defines belief and duty, we are to go on unto perfection. In the church, in which we have our birth and place, we are to advance along the lines which she has marked out for her membership. Under divine tuition and guidance we are to move in the orbits fixed by Providence and grace, and develop to the noblest and fullest extent moral and gracious principles.—*Presbyterian.*

The Power and Function of Quakerism.

In a commendatory notice of a recent publication entitled "The Society of Friends; its Faith and Practice," by J. S. Rowntree, the London Spectator proceeds to speak of the Society as follows:

We have said "essentials," but we might most say "essential," for Quakerism may most be summed up in the belief, "the kingdom of God is within you." It is one of the great subjects of eternal wonder and dispute at a religion whose great idea was expressed by its Founder in these mystic yet vital words could have—and that in a short time—allied itself with the powers of this world, of this secular order. Nothing is clearer than that Christ repudiated this world, this secular order, than that He warned his disciples against dread fascination. That disciple who leaned on the Master's breast, and who assimilated his ideas most closely, has devoted his chief talent to an elaboration of this doctrine, saying that love of the world is incompatible with the love of the Father and the Son. He has also, in the Apocalypse, triumphed in the overthrow of world-power in the shape of the beast and the woman drunken with the blood of the saints. What would he have said could he have seen the vision the alliance, within two short centuries, of the church cemented with the blood of confessors and martyrs and the very world-power whose destruction he foretold?

During the long history of Christianity there has always been a tendency at moments of crisis to the creation of a party or sect in the Christian world of the pristine idea, of the simple attitude of the infant church. When ceremonialism threatened to drown the simple doctrine of Jesus with the contents of pagan worship and ritual, when the world was manifestly too much with Christian men, a few pious souls have always turned with longing to the word of immediate vision, to the voice of God in the soul, with no altar, priest, or intermediary of any kind. The mystic attitude of the Fourth Gospel is combined with the ethics of the synoptics, and a new charm of Christian doctrine steals over the minds of those who believe that the kingdom is an inward one, that who see in an all but bare simplicity an attraction which the richest cathedral, with its dim religious light, cannot afford. For English people this attitude of mind is represented in Quakerism, which is only one phase of a general fact. Germany has had its Quakerism in Tauler in the Moravians; Italy in the early Franciscans, different, of course, in many ways, yet one with the Quakers in accepting the mystic and inward doctrine, and also, in accepting heartily the plain and obvious meaning of the ethics contained in the Sermon on the Mount, which the more conventional Christianity has contrived to do without.

Whatever view we may take of the necessity of the world-movement catching up in its swirl of the stream of Christianity, we cannot ignore the great facts. In the first place, a kind of protest against the secularizing of Christianity may constantly be made; and, second, the Quakers, in making that protest, are certainly nearer to the teaching of Christ than is the conventional Christianity. Even Puritanism, itself a revolt from Anglican smooth uniformity and ultra-ceremonialism, soon was tempted to fall from its high estate, to be

entangled in public intrigue, and to commit some of the very sins which it had laid at the door of Anglicanism. Then it was that the Society of Friends stood forward to witness for the simple gospel in this land. We may admit extravagance and folly, if we like, but when all is said and done the services rendered by George Fox cannot be overestimated. The idea of a simple Christ life, with its absolute fidelity, its bold demeanor in face of all the powers of the world, its yea being yea, its nay nay, its worship of the heart, its loyalty to Divine command, is so complete that, in the present writer's opinion, it has presented to our people the highest ideal of religion which has been known since Wycliffe. It would be too long a task to show also that, if we are to take up the New Testament without bias we must admit that these Quaker ideals are nearer to the plain teaching of Christ than any other. Puritanism as a whole unfortunately took its principles more from the Old than from the New Testament. The organized church has invariably fallen back on tradition, and Newman argues that we can only defend the church on the assumption of the doctrine of development, not from the words and acts of the Founder of the church. In the controversy always going on between Puritanism and the church, it is assumed on both sides that Christ intended to found a great visible communion with sacraments and rites. But Quakerism will not have this, it stands by the simple ideas of Christ regnant within the soul, to which He binds himself by a mystic union which needs no celebration in the way approved by the church. Nay, it goes farther, and expressly implies that all ceremonies tend to obscure the vision of God from the eyes of the soul.

The dangers of such a noble creed are manifest, for it is, and will probably remain, a creed for the few. But to the mysticism of the Quaker faith is attached the ethics of practical Christianity. Never was there a creed which more fully combined the two elements of the religion of Christ. Faith without works is dead, urged the great practical apostle whose famous epistle Luther called "an epistle of straw." But a mere gospel of works will never satisfy the indefinite needs of the soul. Quakerism understood in its best minds both doctrines, and so did not fall into barren quietism on the one hand or bustling philanthropy on the other. The greatest Quakers loved to commune in the stillness of the meeting-house, no one breaking the solemn silence unless called of the spirit to do so, but they also looked on the world and the dominion of darkness, and they determined to shed light on that darkness, not so much by preaching as by Christian practice. Charles Lamb, who loved the Quaker meeting, has told his readers to get by heart the "Journal of John Woolman." No better testimony could be given to all that is rare and high in Quakerism than these records of the doings and sayings of a poor man living in the last century in a small village in what is now the State of New Jersey. We are told sometimes that the retired simple man of the inner life does not understand the great world and its problems, that he is unpracticable, and so on. Had the teachings of Woolman been learnt, the United States would have been saved the horrors of the Afri-

can slave trade, of the "domestic institution" in the South, and the hugest civil war in history, with its incalculable losses and misery. At about the same time an English Quaker lady, Elizabeth Fry, was taking up a duty which statesmen and preachers had neglected, a duty which called for a courage at least equal to that of the field of battle. She deliberately sought out the most unhappy and degraded men and women England contained within her borders, and she began the great task of reforming our prisoners. The work both of John Woolman and of Elizabeth Fry did not proceed so much from the reason as from the heart—from a heart cleansed from all that is false, misleading, derived from prejudice. They are exemplars of the saying of their Master, "If thine eye be single, thy whole body shall be full of light." How superficial in their presence seem the taunts of the "practical" man! How little the subjects of controversy! How the ambitions of the world sink into nothingness! Hers is the practical side of Christian quietism, with its heroic attitude of the inner mind, derived from the blending of the inner Christian idea with the ethics of Christianity applied in the actual stress of life. We do not doubt the loveliness of many a saint, of many an obscure monk or priest, in the great guarded fold of the orthodox Christian Church. But for fidelity and courage, as well as for inward light shining in a dark world, where will you find the superior of these saints of Quakerism? The Society of Friends may well be proud of its record, even though it knows it is not likely to convert the wide world. [It may not well be proud.—Ed].

It may be necessary—we ourselves think it is—for the great, rough work-a-day world to be addressed and controlled by a stronger and more definite organization than that afforded by the Quaker rule; but even those who fully admit this, and believe in the necessity for ordinary men of a visible church and a human organization, must acknowledge in the Friends the guardians of, and witnesses for, the higher spiritual life enjoined by our Lord. The world would be spiritually poorer without the Society.

A DAM ACROSS THE NILE.—With the laying of the corner stone of the great dam across the Nile at Assouan by the Duke of Connaught recently, one of the most important enterprises for the development of Egypt was inaugurated. The work is probably the greatest undertaken in Egypt since the statement that nine-tenths of the Nile and its priceless sediments are poured into the Mediterranean—water and soil enough to create several Egypts run to waste. And some idea of the magnitude of the work may be gleaned from the fact that the dam is to be a huge wall of granite a mile and a quarter in length, seventy-six feet high in places, and thirty or forty feet in width. This enormous dam, unequalled by any similar structure existing, will intercept the current, and form on the south side a reservoir about six hundred and seventy square miles in area, a vast shallow lake three times as big in superficies as the Lake of Geneva, and, according to computation, impounding one thousand million tons of water. How large an extent of country may be fertilized from this reservoir cannot, of course be stated exactly, but it is computed at twenty-five hundred square miles.

FOR "THE FRIEND."

## Movement Against the Duel in Europe.

A copy of *L'Eglise Libre* (The Free Church), a journal of evangelical reform, published in Paris, contains the following information (translated): "The Marquis de Tacli, an officer of the Austrian army, having refused last year, because of his religious principles, to fight a duel, has been deprived of his rank. Count Ledochowski, his friend, having sustained him in this course and having manifested the same sentiments, has been treated in the like manner.

"Public opinion has been greatly moved by these facts. The two officers have received letters of warm sympathy not only from Catholics, but from men of all religious beliefs and from all parts of Austria and Germany. The foremost and the most ringing was that from the Infant, Alphonso de Bourbon. Thanks to the initiative of this prince, leagues against the duel will soon be formed in several countries. A committee has taken steps to form such a league in Paris, among its promoters being the wife of General de la Roque, former director of artillery in the Ministry of the Marine.

The project calls for the adhesion of all. Those who condemn the duel, whether in the name of their religious faith, whether simply in the name of philosophy or humanity, are invited to send in their adhesion."

It may be of interest to some to note that the paper containing the above item of interesting information, marked, was forwarded by Samuel B. Combe, a Friend, who will be remembered as coming to Philadelphia upwards of twenty years ago to escape the conscription, giving lessons in French at Select School in this city and in other nearby places. He returned after the lapse of several years to his home near Montmeyran, province of Drome, southeast France. He could accommodate a few persons who might wish to study the language there, in the Rhone locality not far from the Maritime Alps. J. W. L.

FOR "THE FRIEND."

## Lessons in "Protestant" Romanism.

A writer in the *Episcopal Recorder*, much concerned about the spread of ritualism and sacerdotalism, has lately examined a catechism, published and used in part of the Protestant Episcopal Diocese of New York, which he finds to be not so much full of the germs of Romanism, as to be Romanism pure and simple. It is entitled "Catholic Sunday Lessons," its author being Arthur Ritchie, rector of St. Ignatius Church, of the city named. Some extracts which are cited will show the startling advances which have been made in corrupting the doctrine and practices of a religious denomination which has been always known as Protestant.

In the matter of reverence, the youthful readers of this catechism are taught that "we should reverence the Altar and the Cross by bowing to them, and the Blessed Sacrament by bowing the knee. We should reverence the holy name of Jesus by bowing our heads, and, when we meet the clergy, by bowing to them."

Relative to purgatory, the following teaching appears identical with that imparted by the priests of the papacy: "The souls of bad people when they die go to hell; but the souls of good people go to purgatory, whence they are prepared for heaven. Here good people are

punished for the sins they were not punished for in the world. Here people are made perfectly holy. We can help souls in purgatory by praying that they may have refreshment, light and peace, but most of all by the holy sacrifice of the mass. After the saints get to heaven, we may pray to them and ask them to pray for us." "The Church," we are told, "calls Mary 'Mother of God.' . . . We may say the Hail Mary! and after it say, 'Holy Mary, Mother of God, pray for us sinners now and in the hour of death, Amen.'"

Having instructed the learners that there are two "sacraments of the gospel"—baptism and the eucharist; and five "commonly called sacraments," which it names, this catechism then propounds the so-called "real presence" as follows, "Three things are done in the eucharist: (1) consecrating bread and wine into the body and blood of our Lord; (2) offering to God of the body and blood of our Lord; (3) eating and drinking of the body and blood of our Lord. The power to consecrate bread and wine into the body and blood of Christ was given by our Lord to the priests of his church, and the priests do this when they say, 'This is my body.' 'This is my blood.' We know that our Lord is present because He cannot be separated from his body and blood. We should adore our Lord in the eucharist by bending the knee. When there is no mass, we know that our Lord is present on the altar by the sanctuary lamp."

The duty of confession is thus enjoined, "If we have fallen into wilful sin since our last communion, we should go to confession before receiving again. Holy communion should be received before breakfast."

Upon the efficacy of the outward sacraments, of which it is said, there are "four for everybody," the lesson is taught that "Baptism makes people members of Christ, the children of God, and inheritors of the kingdom of heaven. Confirmation makes people strong, with the seven gifts of the Holy Ghost. Penance makes people clean by washing away their sins. And holy communion gives people the body and blood of our Lord. Faithful use of the sacraments will make people at the end of the world saints—and saints are perfectly holy people."

One other extract, upon the customs enjoined by the guide book will suffice. "Catholic customs are, Bowing the head, bending the knee, signing ourselves with the cross and using holy water. We must bow the head when we pass the Altar or Cross, [the names of these attachments are thus capitalized as showing their putative high importance], and whenever our Lord's name, Jesus, is mentioned. We should bend the knee before the blessed sacrament and at the incarnations in the creed. We ought to cross ourselves in church at the beginning and end of the service, at the end of the creed and Gloria, and at the absolution and benediction. Also at home, when we begin and end our prayers, when we go to bed, and when we get up, and before and after our meals. We use holy water to remind us that we must have clean souls when we come to worship God."

It is well that we seek communion with our heavenly Parent through the Holy Spirit, which has been granted us, not only "before breakfast," but "oftener than the returning day;" and it is also well to have a care that in the performance of this essential duty we fall not

back into idolatry, having regard to the Lord's memorable declaration to the woman of Samaria (in which is involved a distinct caution against the outward ceremonial of the prior dispensation) "God is a spirit, and they that worship Him, must worship Him in spirit and in truth."

It may be worth while to quote here the recent caution of General T. M. Harris, who was an officer of the Union army in the Civil War, and a member of the military commission that tried and condemned the assassins of Abraham Lincoln. In the course of some reminiscence of his life, and some serious reflections upon the subject above considered, he remarks, "The relatives of the purple and scarlet woman are those who have more or less substituted a sensuous for a spiritual worship, and these are numerous. Protestantism has ceased to protest, and is rather inclined not merely to foolishly accept this spiritual harlot as a branch of the true church of God, but to ape her mannerisms. Of these the apostle, were he present now, would find occasion to say, 'I am ashamed of you.' There is found among most of the Protestant denominations a tendency to a sensuous worship, and to the acceptance of holidays of Roman Catholic appointment."

It is interesting to remember, and rather sorrowfully so, in view of the foregoing statements, that the present year marks the five hundredth anniversary since the burning alive in 1401, of William Sawtree, the first Englishman who met a martyr's death for opposing the abominations of popery. The principal articles against him were, that he had said "He would not worship the cross on which Christ suffered, but only Christ that suffered upon the cross; that every priest and deacon is more bound to preach the word of God than to say particular services at the canonic hours; and that after the pronouncing of the sacramental words of the body of Christ, the bread remaineth of the same nature that it was before, neither doth it cease to be bread."

JOSIAH W. LEEDS.

THE LONGEST DAY.—It is quite important when speaking of the longest day in the year to say what part of the world we are talking about, as will be seen by reading the following list, compiled by the *Lutheran Observer*, which tells the length of the longest day in several places. How unfortunate, it says, are the children in Tornea, Finland, where Christmas is less than three hours in length.

At Stockholm, Sweden, it is eighteen and one-half hours in length.

At Spitzbergen, the longest day is three and one-half months.

At London, England, and Bremen, Prussia, the longest day has sixteen and one-half hours.

At Hamburg, in Germany, and Dantzic, Prussia, the longest day has seventeen hours.

At Wardbury, Norway, the longest day lasts from Fifth Month 21 to Seventh Month 2 without interruption.

At St. Petersburg, Russia, and Tobolsk, Siberia, the longest day is nineteen hours, and the shortest five hours.

Tornea, Finland, Sixth Month 21, brings day nearly twenty-two hours long, and Christmas one less than three hours in length.

At New York the longest day is about fifty hours, and at Montreal, Canada, it is sixty hours.

"FOR THE FRIEND."

## A Place of Safety, the Quiet Habitation.

"Look upon Zion, the city of our solemnities, thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither any of the cords thereof be broken" (Isa. xxxiii: 20).

The prophet no doubt had a clear sense given him of the solemnity, the quiet, the perfect security, the entire safety, for those who through rough faith and faithfulness had attained in their religious experience to a place in the new Jerusalem, where "old things have all passed away and all things are made new, and all things are of God." Seeing that such a condition is obtainable through the help of Christ, for we do not believe the prophet depicted a merely ideal state and experience, why should it not be our aim to attain to it, so that we have a quiet habitation, "a strong city," in this day of man's building in his own wisdom; rather than be troubling ourselves about this tabernacle building that is going on outside of the stakes and cords that denote, and enclose Zion's boundaries? Some by their own literary attainments and research, build up a fair structure that may have some semblance to a spiritual structure which may please those who, if it were possible, would like to see a spiritual building built of literary bricks; but we see that every pretended spiritual structure not being bounded by the everlasting stakes that bound the true tabernacle not secured by the cords that cannot be broken, is liable to be taken down and is often taken down and another built in the same wisdom and as unstable as the other. What a precious condition religious society at large would be in, if every attainment was just kept in its own proper sphere—literary knowledge, biblical research, scientific investigations. Has God given man the faculty to pursue those things in order to work out his spiritual ruin? Nay, verily! it is the abuse, and not the use of our abilities which works our ruin. And that abuse may be in the line of striving to reach heights by the human intellect alone, unaided by that power which reveals secrets, which the wisdom of man can never reach. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of his law." (Deut. xxix: 29.)

But is not man in his intellectual pride seeking to pry into those "secret things which belong unto the Lord our God," whilst he sets his eyes even ignores those things which have been revealed in ages past, and which revelation present owns as truth? But the writer of the feeble lines has no wish, or literary ability, to enter into combat in the open field with those intellectual giants of our day. His concern is not those who profess to wait for those things that are revealed which belong unto us and to our children forever. Here is the lasting consolation, "a tabernacle that shall not be taken down." Those who know for themselves that Jerusalem the quiet habitation, "have a quiet city; salvation will God appoint for walls and bulwarks." There might be danger from combat in this our day, but there is perfect safety in enduring a siege, in a city with salvation as the Divinely appointed material for walls and bulwarks, and there is provision prom-

ised for all time. "His bread shall be given him; his waters shall be sure." What more do we want? Will not the Lord care for his own adopted children, and for his own cause? And the nearer his children keep to Him the more his power will be exalted through them, and the standard of Truth exalted. The great need in this our day is that the principles we profess should be lived out in our daily lives. This inward principle, this grace of God of which the apostle testified as bringing salvation is too high for the "Higher criticism" ever to reach, and too deep for it ever to fathom. This is the "foundation of God which standeth sure. This being the case, that the foundation of it "standeth sure" that it leads into the "quiet habitation," "a city of solemnities," a "tabernacle that shall not be taken down," bounded by stakes divinely set, immovable and fastened one to the other in a continuous line of religious experiences as with cords which cannot be broken. A strong city with impregnable walls and bulwarks. Shall we not trust it? Are we not safe within it, though human intellect and a misguided energy should bring all its powers to play against its walls? We may well lament over such misguided energy and pray earnestly for such who may be thus engaged, yet these will have their day. But when their day is past, spiritual Zion, the new Jerusalem, will still remain intact. O, then that all might be willing to have all their intellectual powers, whether large or small, brought under the sanctifying power of the Lord's holy Spirit, so that they might have their place in the strong city, and drink of that river "the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her; she shall not be moved; God will help her, and that right early" (Ps. xlv: 4, 5).

But as human nature is much the same in this day as in the past generations, we still have need to heed the same injunction that Paul gave to the Hebrews: "Ye have need of patience, that after having done the will of God, ye might receive the promise." After having done "the will of God" there is still need of patience that we may inherit "the promise of an eternal inheritance." So without this patience even those who serve the Lord may miss of the promised inheritance. What a warning this should be to all. The zealous should have patience with those who they may think lack in true zeal, whilst those of less ardent temperaments should exercise that virtue toward those whose zeal, in their view, outruns prudence. The promise of the spirit through John, when upon the isle of Patmos, to the Church of Philadelphia of old, was, "Because thou hast kept the word of my patience, I also will keep thee in the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that part which thou hast, that no man take thy crown" (Rev. ii: 10, 11).

T. H. W.

THE seven thousand silent ones were worth more to Elijah than the shouting hosts of Carmel.—*The Ram's Horn*.

DOING is the proper end of doctrine, and it is the way which Christ commends of knowing it.

## A Religious Concern.

[Irrespective of the question involved, place is given to the following as an honest religious exercise of an individual. We cannot, however, expect this to serve as a forerunner in our columns of argumentations pro and con, so very likely to proceed on other grounds.—Ed.]

I have been brought under deep exercise, and the language of my soul has been, "Spare thy people, O, Lord, and give not thy heritage to reproach." It has seemed to me a time for great care. Israel has come to a place where two ways meet, a crisis; what will be the result? Is there to be a lowering, a yielding to the enemy in anywise, how well soever he is disguised? I desire and pray there may not. "Watchman, what of the night, watchman, what of the night?" The watchman said, "The morning cometh, and also the night. If ye will inquire, inquire ye; return, come." The watchman was true, viewing not things as they may appear, but as they really are. So need we to-day. Israel is assailed, but Israel's God liveth and will deliver the true Israel of God. If we would inquire, so may we each return and come; returning to the place of true waiting, and come unto Him who is still the revealed will of God. It is this, and this only that must be our dependence in all matters, even if they appear trivial; so be it, saith my soul. If we do not understand things we have not come to see, may we not go about to change, to suit our partial vision, but seek to know his will, to come to the true Light, which lighteth every one that cometh into the world. Such has presented as I have taken pen under exercise, on account of a proposition made in the Yearly Meeting relative to the Meeting for Sufferings, which the convincing testimony of my heart is against in the renewings of Life, and under a bowed sense of our accountability unto God as individuals and a people.

CYRUS COOPER.

## Items Concerning the Society.

Enoch and Catharine Carter, of Kansas, were, by a recent account, in Indiana, in the limits of Western Yearly Meeting for religious service, with minutes to attend all the meetings and families.

Edwin P. Sellev and his wife, C. Virginia Sellev, with approval of Philadelphia Monthly Meeting, have a prospect of attending New England Yearly Meeting at Westerly, R. I., in Sixth Month next, and having religious service as ministers in a few other parts of New England.

A visit to this country from John Bellows is in near prospect—a prominent English Friend, whose labors both in Russia and elsewhere in behalf of the Doukhobors have been valuable.

Eli Harvey attended a meeting at Marshallton on Seventh-day forenoon of last week, and at Birmingham in the afternoon. On First-Day morning attended the meeting in Wilmington, Del., and in the evening at Twelfth Street, Philadelphia. In Meetings announced last week his companion, Thomas Elmore, was unable to be with him.

Mary B. Test, with her companions, attended the three Monthly Meetings held in this city the past week, and on First-day Malvern Meeting in the forenoon and Westtown School Meeting in the afternoon.

SUMMARY OF EVENTS.

UNITED STATES.—A despatch from Washington says that Minister Brockhill, Special Commissioner at Pekin, is acting under broad instructions from the State Department to do all within his power to restrain the unnecessary shedding of blood.

The national debts of the world aggregated more than \$30,000,000,000 at the close of the nineteenth century, or ten times as much as in the closing years of the eighteenth century.

The Cuban Commissioners, who have been in conference with the President and Secretary of War Root, have completed their labors here, and will next make a report to the Cuban Constitutional Convention.

A line of steamships to connect Chicago with German ports has been established, by way of the Great Lakes and the St. Lawrence River.

The recent rise of the Missouri River has caused great havoc on the Kansas side, and the towns of Wathena and Elwood are in danger of being swept away.

The percentage of the total exports of the United States, taken by different groups of countries, is shown by the following table:

Table with 2 columns: Country/Region and Per cent. Includes entries for Great Britain and Ireland (41.71), British colonies (12.17), All Continental Europe (34.57), etc.

In 1875 the value of the exports of the United States was less than \$500,000,000; in 1900 it was nearly \$1,500,000,000, or \$35,000,000 greater than that of Great Britain.

The Governor of New York has signed the bill authorizing women taxpayers in villages and towns to vote on propositions to expend money for public purposes.

A track is to be built along the Miami and Erie canal in Ohio, and the boats will be towed by electric motors.

Under the plan adopted by Secretary Root for the organization of the army under the Reorganization act of last Congress, the strength of the military establishment will consist of 76,787 enlisted men.

Conservative estimates place the number of persons rendered homeless by the floods in the Ohio valley at more than 11,000. The total property loss is estimated at \$2,745,000.

Statistics show that the gold production of the Cripple Creek district in Colorado up to the close of the Fourth Month makes a grand total of over \$100,000,000.

A despatch from Elkhorn, Wis., of the 28th, says: The new comet which was observed yesterday at the Yerkes Observatory, at Williams Bay, is said by the astronomers to be the brightest that has appeared for nineteen years.

The Atchison, Topeka and Santa Fe Railway during

Third Month consumed 85,000 barrels of crude petroleum as fuel on its engines, and yet it has many engines which are not yet equipped for burning oil.

A solid train of fifty cars, containing peanuts, left Norfolk on the 27th for Chicago, via the New York, Philadelphia and Norfolk Railroad.

The committee appointed on a proposed revision of the creed of the Presbyterian Church, have prepared a report in which they recommend a change in its credal statement, which would include among other things its belief that "God is not willing that any one should perish, nor is it the decree of God, but the wickedness of their own hearts, which shuts some men out from the salvation freely and lovingly offered in Christ Jesus to all sinners."

Over 35,000 persons in Illinois belong to associations interested in preserving and fostering the birds of the State.

There were 485 deaths in this city last week, reported to the Board of Health. This is 4 more than the previous week and 133 less than the corresponding week of 1900.

COTTON closed on a basis of 8½c. per pound for middling uplands.

FLOUR.—Winter, super., \$2.10 to \$2.25; Pennsylvania roller, straight, \$3.25 to \$3.40; Western winter, straight, \$3.40 to \$3.60; spring, straight, \$3.60 to \$3.90.

GRAIN.—No. 2 red wheat, 80½ to 81c. No. 2 mixed corn, 50 to 50½c. No. 2 white oats, clipped, 34½c.

BEEF CATTLE.—Best, 5½ to 5½c.; good, 5 to 5½c.; medium, 4½ to 5c.

SHEEP AND LAMBS.—Choice, 4½ to 5c.; good, 4½ to 4¾c.; common, 4½ to 4¾c.; spring lambs, \$4.00 to \$6.00 per head.

HOGS.—Western, 8½ to 8¾c.

FOREIGN.—A Paris despatch says that Russia and France will advance to China the funds necessary to pay the war indemnities, and that the scheme is being discussed by the French Foreign Minister and Russian authorities at St. Petersburg.

A Pekin despatch says: The Chinese say there is intense feeling throughout the provinces against foreigners, largely because of the harsh treatment the Chinese have received from the Germans.

The German commander in China, Count von Waldersee, reports that his troops had serious conflicts with the Chinese troops on the 23rd and 24th ult, near the Great Wall, in which the latter were defeated with heavy losses.

A despatch from Shanghai says: "An imperial decree has been issued appointing a Board to inquire fully into the question of reforms, to select those most feasible and important for the safety and welfare of the Empire, and report the matter to the Emperor, who, after returning to Pekin and obtaining the approval of the Dowager Empress, to the suggested reforms, will issue rescripts in accordance therewith."

The latest news from China indicates that order is being restored rapidly, and that the native authorities are competent to resume the reins of government.

Great destitution exists in parts of China, from lack of food, and one account states that 11,000,000 people are likely to suffer, unless relieved by help from outside.

A special despatch from Vienna says the Czar has signed a decree expelling Count Tolstoi from Russia, and that the decree has been served.

A despatch from Berlin says: "The National Zeitung prints a version of the letter that Count Leo Tolstoi addressed to the Czar and the Cabinet. It protested against the system of forcibly suppressing intellectual and political progress, and counseled the liberation of the peasants from despotic treatment, the removal of all barriers of enlightenment and the free profession of any faith. The letter concludes: 'This appeal have I, Leo Tolstoi, written, not as a personal conviction, but as the conviction of millions belonging to Russian intelligence.'"

A party of Philadelphia capitalists propose to start a system in Mexico for the employment of peat in the generation of heat and power. Coal costs an average price of \$20 per ton, while the quantity of peat declared to be equivalent in heating value to a ton of coal can be delivered for \$2.

The Australian scientists, Professor Loeffler and Dr. Uhlenruth, announce that they have discovered serum which will protect animals against the foot and mouth diseases. This serum affords to animals inoculated with it immunity from four to eight weeks against infection from the disease.

the new remedy will be placed at the disposal of the public.

Surgeon Gorgas, the chief sanitary officer of Havana reports that the general death rate of that city for Third Month is lower than at any time since 1889, comparing favorably with great ports of the world.

It is said that the permanent Court of International Arbitration will convene at The Hague on the second anniversary of the Conference, Fifth Month 15th.

A despatch from Buenos Ayres says Dr. C. L. Villas has announced a treatment for tuberculosis which has been successfully used in fifty cases in a hospital in that city. Dr. Villar did not divulge the character of his serum, but it is known to be a yellow fluid.

A recent census shows the total population of India to be over 294 millions. That of British India included in the above is over 231 millions. The small increase since 1891 of 2.42 per cent. is attributed to successive famine and the plague.

NOTICES.

FRIENDS' EDUCATIONAL ASSOCIATION.—Second Annual Conference, at Friends' School, Main and Coulter Street, Germantown, Phila., on Seventh-day, Fifth Month 11th.

AFTERNOON SESSION—2. 30 o'clock.

- 1. Executive Business. 2. Report of Westtown School. 3. Report of Friends' Select School. 4. Report of G'town Friends' School. 5. Report of Moorestown Academy. 6. Report of Schools under the care of the Educational Committee of Phila. Yearly Meeting. 7. College Opportunities for our Girls. 8. Discussion.

EVENING SESSION—7.15 o'clock.

- 1. Our Schools from a Business Man's Point of View. 2. Discussion by Thomas Scattergood, Joel Cadbury, and others.

Teachers, members of school committees, patrons our schools, and others interested in education are invited to attend this Conference. A light supper will be served at the School. Those expecting to be present will please notify DAVIS H. FORSYTHE, Main and Coulter Streets, Germantown.

NOTICE.—Friends who wish to enter new pupils Friends' Select School for the term beginning in the Ninth Month, will kindly make application before Fifth Month 1st.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal. Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.16 and 8.18 A. M., and 2.42 and 4.32 P. M. Other trains are met when request Stage fare, fifteen cents; after 7.30 P. M., twenty-five cents each way. To reach the school by telegraph, West Chester, Phone 114-X.

DIED, at Chester Hill, Morgan County, Ohio, Fourth Month 20th, 1901, at the home of his parents, ROBERT MORRIS, son of Samuel and Mary E. Morris; a member Chesterfield Monthly and Particular Meeting of Friends aged eleven years, three months and twenty days. He was of affectionate disposition, patient in all his afflictions, which were many, ending in hasty consumption. He always appreciated gifts, a flower or any token of love given him, until near the close, or as long as conscience gave him the blessed assurance that our loss is his eternal gain, that he is gone to one of the many mansions made with hands, that blissful home where there is no more parting, sickness, or sorrow.

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## The Elevation of our Colored Population.

Sometimes missionaries are sent forth to other people; sometimes another people goes to the missionaries. To Philadelphia a thousand souls have come, by one or another, not of our race; and if Philadelphia is true to her name, they have come to the city of brotherly love as to a mission that encourages their aspirations to rise higher. The nine million colored people for whose existence in our country its white race is responsible, sixty thousand have fallen to the lot of this city, which can have but one Christian answer to the question, "Am I my brother's keeper?"

The convention which met in this city last week to consider our duties in regard to bettering the condition of our negro population, had not far to grope for an answer to their question; give them a place in the white people's opportunity to better their own condition. It is of little use for them to learn skilled labor or useful trades, if no one will employ them, however well qualified or prepared they may be. "The color line is here everywhere," says one of them, "and in a measure shuts the black man out from respectable or profitable callings. He is rejected by the trades unions, refused work while he lives and burial when he dies. Weeds do not grow more naturally out of a manure pile than does crime out of enforced destitution. What we ask is to be given an opportunity. Open the doors to our factories, your stores and your workshops, and we will do the rest."

Such remarks as these sounded the key-note of the convention's concern. And the black people also, who formed the larger part of the audience without detriment to its high respectability, were not spared (by speakers of other color) their share of wholesome ad-

They were counselled to make themselves indispensable in whatever position they obtained employment—to show how much better work they would invariably do than others; to be faithful in details if they would be made rulers over more; to be relying henceforth not on the white man's help to lift them up, but on Divine grace to help themselves up; for their prosperity from this time forward depends on self-help, and not on leaning on the white man's aid.

The new education discovered for the solving of the race problem, is the turning of the blacks into skilled laborers, by industrial institutions like Hampton and Tuskegee Institutes, and, for this city, the Berean school, at 1926 South College Avenue. In the evening devoted to the relation of Philadelphia to its colored population, the pioneer work of the Society of Friends in this line seemed quite ignored. We hardly expected mention of Friends' School for Black People, or of Western District Colored School, but we could have expected some allusion to the noble work now for many years going on in Friends' Institute for Colored Youth. Yet she who labors as its faithful principal was on another occasion recognized as the Armstrong of Philadelphia.

In this institution members of our religious Society long anticipated for Philadelphia the work of Armstrong and Booker Washington for the nation; in whose national movement also Friends have been joining since the civil war; and their Christiansburg Institute in Virginia is the beneficent result. A few Friends have generously responded to its urgent need of a fund of \$10,000, and may others be blessed to complete it, or multiply it.

While others are busy about armaments and the external defences of our country, let Friends show what they think about the internal defences of our people, by promoting facilities for the upbuilding of character, virtuous industry and every condition of the righteousness which exalts a nation.

Is it the reputation of our members as "friends of the colored race," that is partly responsible for the drawing hither of four thousand blacks from the South within a year or two? The Quaker City has a hopeful name in the ears of that people; and if hope is so often disappointed in white members under our name coming to her for employment, how much more must the wanderers of another

color find their hearts sinking within them on the discovery of conditions within our city in which their last state seems worse than the first.

An applicant for labor must in these days answer the question, "what can you do?" And if he has been trained to do one thing well, there is hope of employment for him. The city is no place for young men, white or black, to come to without a definite mission. The tendency to leave farm life for vague hopes of something to turn up in city life is not healthy. In nine cases out of ten the young man will save less of his earnings in the city than he would in the country, and probably much less of his physical and of his moral health.

## Set Upon A Hill.

While some in our late Yearly Meeting were concerned to "pray for the peace of Jerusalem" others outside were beholding our "Jerusalem a quiet habitation." Not in vain are Friends beheld by the community quietly proceeding on week-days to their places for Divine worship, for the very proceeding bears its ministry. And their annual pilgrimage to our Yearly Meeting carries through the week its public lesson and reminder of our testimony. We give here the reflections of "Penn" in the Philadelphia *Bulletin*, at the close of an article in which he had dwelt on the same topic which was lately presented in THE FRIEND and entitled "Grace by Calendar"—namely the failure of the Spirit to respond to men's set times for a religious awakening.

In the midst of the yearnings of enthusiasts of the evangelical sects for an "awakening" we have had during the past week an example of a spiritual strength which is as calm as the labors of the exhorters are emotional. It is probable that the number of orthodox Friends who assemble annually at the old Meeting-house at Fourth and Arch, or who are included in the enrolment of its local members, exceeds two thousand, or, perhaps, more than a third fewer than [those sometimes named after] Elias Hicks. They still cling to the early garb, to the simple forms of speech, and, as nearly as modern life will permit, to the primitive customs of their sect. They employ no sensational devices of the religious mountebank for creating "zeal;" they make no outcry on the highways and byways, and they worship and consult and hold fellowship with one another in pious peace. Their "converts" are few; they do not make religion a vivacity or a spiritual spasm. Yet it is curious to note the

old-fashioned severity and watchfulness with which they still insist on adherence to the principles of what Dr. Wood tells his fellow-Presbyterians is the "clean, hard life of the soul." Thus it seems that when the "queries" were read concerning personal conduct, that some of the members were found to be delinquent in proper abstinence from "the use of liquor," or had attended "places of diversion," or had been guilty of tastes which were inconsistent with the felicity of a heart "filled with the spirit of Christ." But while there was apparently some dissatisfaction over these things, there was none or little over such "queries," as care in not living beyond one's means, or observance of strict integrity in business. Nevertheless, two faithful old disciplinarians felt that it was their duty to give grave warning against "too much immersion in business cares and money getting" and "luxurious living." We may smile at the archaic garb and the stern simplicity of these Quakers; we may regret that their unyielding narrowness of habit precludes them from playing the larger and useful part which might belong to them in our social system; and yet the most worldly among us cannot but admire the scrupulousness with which they labor to apply their principles to their daily conduct, and practice first upon themselves the reforms which they would commend to others. There would seem to be something in the quiet, yet unceasing methods of a religion which, in either of its branches, is given up to self-regulation and which ordinarily produces such beneficial results in the lives of its followers that there is general surprise when one of them is obliged to go to jail or to the poorhouse or becomes an offender against his neighbors.

As for the surprise of the public when one of our members "is obliged to go to jail," the present writer has known but one case of that, for breach of the moral law, and the prisoner since explained that it was permitted by himself to shield another. But for conscience' sake, it is to the honor of the Friends and of Truth that four thousand in the early years of the Society suffered imprisonment, indeed, George Fox himself for twelve years. And if in some future day the enemy, as some apprehend by the signs of the times, "shall come in like a flood," and Friends abide faithful instruments as "the Spirit of the Lord shall set up a standard against him," there may be much more of the same honor of imprisonment conferred upon them. "If any man suffer as a Christian, let him not be ashamed. Happy are ye, for the Spirit of glory and of God resteth upon you. But let none of you suffer as a murderer, or as a thief, or as an evil-doer." This latter kind would not long be held a member. As regards the "poorhouse," the Society provides for its own poor, and not with its knowledge are they placed upon the public charities.

#### No "Holy Land" Without Christ's Spirit.

The contrast between the treatment of the Insane in Friends' Asylum at Frankford, and

that which is inflicted on the wretched victims in the land once trod by Him whose spirit produced the beneficent concern at Frankford, is as widely distinct as light is from darkness, or Christ from Belial.

The Syrians believe, as a rule, that every insane person is possessed by a demon. Accordingly when his relations can afford the fee they commit him to the tender mercies of the monks who have charge of the cave of Kuzheya, that they may exorcise the evil spirit by tortures on the body of the afflicted one. "He is pulled by the monks through the narrow entrance into the gloomy cave, and there he is forced to sit down upon a block of stone, and if he shows the least resistance he is beaten down. The chain is then put round his neck and strongly fastened into the wall. In this horrible situation the poor victim of ignorance, superstition and cruelty, has to linger for three days and three nights." If by this time "St. Anthony" has not cast out the demon, the patient is subjected to more severe treatment, such as binding his hands and feet, and then beating his forehead with a heavy boot, while the priest reads the formula of exorcism. Under such treatment few insane recover in Palestine. Mount Carmel has another cave, where insanity is treated on the same principle of cruelty. In Damascus also atrocity is deemed the remedy.

Small wonder that Theophilus Waldmeier and his wife have felt concerned to devote the rest of their life to setting before that people an example of the treatment of the insane on Christian principles. The asylum buildings to which many Friends have contributed, are nearly built, and so far out of debt. On all sides applications crowd upon them for relief of the afflicted. Money is urgently wanted for running expenses and a maintenance fund. The treasurer, who will receive contributions, is Asa S. Wing, at 409 Chestnut Street, Philadelphia.

Shall not that country see through us as Friends sincere fruit of the words first uttered there, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me?"

CORRECTION.—At the close of the article signed T. H. W., on page 335, for "hold that part," read "hold that fast," and let the reference be to "Rev. iii," etc.

MEASURING A LIGHTNING FLASH.—A German astronomer has been endeavoring to measure the width of a streak of lightning, and he tells us that the particular flash which allowed itself to be so measured proved to be about one-fifth of an inch across. There is no known method of obtaining such a result direct, and the calculator was forced to depend upon a photograph, which, curiously enough, included both a building and the flash that struck the build-

ing at the moment the lens was uncovered. This picture was taken from a window of the Hamburg Observatory, and as the distance of the building struck, together with the focal length of the lens, was known, it was not a difficult matter to arrive at the result given. It is not the first time that this experiment has been tried under much the same conditions and with a similar result. The German astronomer makes the assertion that a lightning streak may be considerably widened by being acted upon laterally by a strong wind.—*Chambers' Journal*.

#### Charm of the Old English Inn.

Americans visiting England and disembarking at Southampton usually hurry off by the first train, to be swallowed up in the cosmopolitan chaos of London. But whether to do this or stop over a day or two at the port they are pretty sure to seek lodgings in one of the great hotels. In so doing they miss more than half the pleasure of being abroad. For the big hotels are complicated commercial machines where you purchase comfort by your measure, so to speak, and where you are treated as one of a crowd. Southampton is a large town, and yet quiet and characteristic little inns are not by any means lacking. Several such front a small park just back from the harbor.

This is a residence quarter, and there is rarely any passing of heavy teams or a hurry of passers to and fro on the walks. The tranquillity is almost rural. In the park the birds sing, and there, in pleasant weather, the children and babies play all day long, even into the dark of late evening. The park has its trees and shrubs, its flowers and grass walks, but in the main it is a level of English greensward, the most beautiful turf in the world. From the window of your inn you look down on all this, and the pleasure of the view is much enhanced by an ancient ivy-grown tower which stands at the far end of the park, dreaming of its mediæval past.

All these accessories of the Southampton inn which I have mentioned are to a considerable degree characteristic of the English inn everywhere. Touches of rustic nature, whether the birds, the playing children, and buildings reminiscent of the far past, are rarely wholly absent from the near surroundings except in the largest cities. As to the inns themselves their individuality is expressed in the word "homelikeness," and though this homelikeness is distinctly foreign, it is not on that account the less domestic and grateful. Neither your chamber nor the apartment in which you dine has the flavor of publicity which you would naturally expect. The former often looks as if it was an ancestral room in a private home. Not infrequently it has in it a high-post and canopied bed, and there are several well-served upholstered chairs, while at the window are long lace curtains reaching from top to bottom. Meals are apt to be served in an upstairs dining-room, and you will find pots of flowers in the window recess and vases of fresh cut bouquets on both mantel and the table.

The floor is carpeted, a variety of pictures hangs on the side table, and there is none of the dismal barrenness which is a feature of the average small American hotel. One failing component of the room is a little old-fashioned fireplace, and if the weather is at all chilly

soft coal fire burns in the grate, that is cheering to the eye as it is agreeable physically.

When the maid appears in her white apron and cap and puts fresh linen on the table and things in the eatables and then leaves you to yourself, the seclusion is delightful. You feel if you were in a cottage of your own and everything contributes to an effect of appetizing coziness. The food is very neatly served with pewter covers over the warm meats and vegetables and a thick muffler enveloping the spot. I am inclined to think, aside from the serving, that the food is as a rule better than with us—that it undergoes less careless and haphazard cooking and is more palatable. It there is difficulty in getting some things which we are used here, as, for instance, the American beefsteak and pie. However, the English roast beef and pudding make ample ends. As to pie, the true Britisher can see virtue in any culinary contrivance so flat and thin. Their nearest approach to our pie is what they call a tart. This consists of apples, gooseberries, rhubarb or other fruit baked in a deep dish with a thick crust on the top; and I confess that when I have had such a tart with the accompaniment of custard usually served with it, I have no "hankering" for pie.—*Clifton Johnson in Good Housekeeping.*

**THE SOCIAL DANGER IN GAMBLING.**—The social danger is not to be reached by laws or by police; it is to be reached solely through the social conscience, and it is, from many points of view, the worst of all forms of gambling, for it is a symptom of a jaded moral sense, of a tainted honesty and a blunted honor—a symptom of the passion for wealth without work, to which the "Get Rich Quick" advertisement makes its daily appeal. We should purify our minds of cant. Gambling is only one of various ways of getting something for nothing. In itself the betting on the turn of a wheel is not morally worse than the betting on a race or a game, and that is no better or worse than the betting on the rise or fall of stocks, of wheat or cotton, the dealing in "puts" or "calls" and "margins" and any other method of buying without paying and selling without owning. Where one is respectable among men, the other will not seem dishonorable among women. It may be difficult for the casuist to analyze the precise nature of the moral evil in either case, but it is very easy to see the social evil in both. This haste to get rich, the desire for money without work, is to be judged by its fruits. Those fruits are social restlessness, disintegration of family ties, a cynical materialism, a loss of faith in moral ideals. The remedy for this is not to be sought in the legislature or the police court, but in a fuller realization of Christian social duty.—*Churchman.*

Not as I will;" the sound grows sweet—  
Each time my lips the words repeat.  
Not as I will;" the darkness feels  
More safe than light when *this* thought steals  
Like whispered voice to calm and bless  
All my unrest and loneliness.  
Not as I will," because the One  
Who loved us first and best has gone  
Before us on the road, and still  
For us must all his love fulfill,  
Not as we will."

—*Helen Hunt Jackson.*

### A Short Account of an Eminent Minister and Useful Hand-Maid of the Lord, Susanna Lightfoot.

*The testimony of Uchlan Monthly Meeting concerning our beloved friend Susanna Lightfoot.*

These are they which came out of great tribulation; and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple. (Rev. viii: 14, 15.)

By the accounts we have had, she was born at Grange, in the county of Antrim, in the north of Ireland, the tenth day of the First Month (old style) in the year 1719-20, descended of religious parents, professing the Truth, John and Margaret Hudson. Her father dying in low circumstances when she was young, she was placed out by her mother to earn her living by her own labor, who nevertheless sought a portion in the Truth for her daughter, esteeming it the best of riches, and lived to see the desire of her heart in that respect in a good degree accomplished, for the tendering visitations of Divine love being mercifully extended to this our dear Friend early in life, she happily closed in therewith, and witnessed an advancement in true piety and godliness. And such was her love to the Truth and zeal for the attendance of meetings when young, she would go many miles on foot to them, and being a servant and of a just principle, labored hard to make up the time to her employer; and in these times her cup was often made to overflow with the goodness of the Lord to her soul, which she has frequently been heard to speak of with tenderness of spirit, for the encouragement of servants and others in low circumstances, and that the rich and full who have horses to ride on and are blessed both with the necessaries and conveniences of life, might prize their time and privileges, and bring forth fruits adequate to the favors conferred on them in this once highly favored country.

A dispensation of the gospel was committed to her to preach, to which she gave up in the seventeenth year of her age; and we have reason to think she grew therein, as a willow by the water-course, for in the exercise thereof, with the unity of her Friends at home, she came over to this country with Ruth Courtney, in the latter part of the year 1737, and paid a religious visit to Friends generally on this continent, we believe to good satisfaction, some of us having cause to remember her and the sweetness of her spirit at that time. She spent then thirteen months in this land, in which time she met with many piercing trials which of herself she could never have surmounted, but Divine aid sustained her, and in His mercy and goodness sanctified them to her. With the same Friend she also traveled into England in the year 1740, spending upwards of fifteen months there and in Wales in the service of Truth.

It was on the twenty-fifth of the Ninth Month, 1742, she was married to Joseph Hatton, in which state she underwent great difficulties outward for many years,\* as well as inward exercises and trials, on account of the cause and testimony of Truth which she had espoused; and was favored with firmness

\*She became the mother of nine children in a little over ten years, there being four sets of twins.

—R.

to hold fast her integrity thereto through all the opposition she met with, which she has been heard to commemorate with thankfulness and gratitude to the Lord, her Deliverer, rendering the sole praise to Him alone, who even during that trying dispensation, opened her way to labor considerably in His cause in many places, as in Ireland, Scotland and again in England.

She resided in different parts of the north of Ireland until about the year 1754, when she removed with her husband and family and settled at Waterford; where she was made truly near to Friends and useful in the Lord's hand; and while her home was there, it appears from certain circumstances, she traveled in most if not all parts of the kingdom divers times.

In the year 1759 her husband died, and in the year 1760, in the constraining love of Truth, she entered on a second visit to America which for many years had rested weightily on her mind, which concern she not only laid before her friends at home previous to her setting out but in a solid affecting manner moved the same in the Yearly Meeting of Ministers and Elders in London and had their sympathy and unity, which they expressed by certificate. In the Ninth Month of the same year she arrived here and visited Friends' meetings generally throughout this continent as far southward as Charleston in South Carolina and to the eastern parts of New England, to the comfort and satisfaction of Friends, leaving seals of her ministry in many places. And after a labor of love of upward of two years, embarked for England. In the summer following she visited Munster Province in Ireland, and on the twenty-fifth of the Ninth Month, 1763, she was married to our Friend, Thomas Lightfoot, and continuing fervent in spirit for the discharge of her religious duties, finished her visit to the whole nation by midsummer, 1764, while her husband was in England; in which visit she was wonderfully helped to discharge her burdened mind, and said it seemed like a farewell to Friends wherever she came.

In the beginning of the Eighth Month of the same year she embarked at Cork with her husband and family in order to settle here, and arrived in the Ninth Month, recommended to us by certificate from the six weeks' meeting of Friends at Waterford in Ireland, both as a Friend and minister in good esteem and near unity with them. Since which time she belonged to our Monthly Meeting, and remained a serviceable and honorable member thereof; and was engaged in the love of the gospel to visit many of the meetings of Friends in this and the adjacent provinces, as well as the neighboring Yearly Meetings divers times, and once into New England, in the year 1774, with our Friend Elizabeth Robinson, and in all those visits her company and service was weighty, strengthening and establishing to Friends.

Clothed of the Lord with dignity and zeal, she at divers meetings previous to the breaking forth of the present calamity\* did in an awful manner proclaim the approaching of a stormy day, which would shake the sandy foundations of men; and many of the formal professors in our Society should be blown away as by the breath of His holy nostrils; which has since been lamentably fulfilled on some.

\*The Revolutionary War.—R.

The last long journey she took was to the Yearly Meeting at Thirdhaven, in Maryland, held in the Sixth Month, 1779, during which journey deep wading and wasting exercise with feebleness of body, was her lot, and soon after her return home had a severe fit of illness which contributed much to the breaking of her constitution; but the balm of sweet peace was still her comfort and support. She recovered so as to get abroad again to her own and many other meetings round this country, and to our last Yearly Meeting in Philadelphia, though in a weak state of health. The last she was at was our own little Select Meeting at Uwchlan, the twenty-seventh of First Month, 1781, which she attended under increasing weakness of body, but to the comfort of Friends then assembled.

She was an excellent example of steady waiting upon the Lord in silence, and out of meetings solid and grave in her deportment, instructive and weighty in conversation, watchful over her own family for their good, bearing her testimony faithfully against wrong things in them as well as others; of a discerning spirit, and when her lot was cast in families as well as meetings, was often led to feel for and sympathize with the hidden suffering seed; and having passed through the deep waters of affliction herself, her eye was not unused to drop a tear for and with others in distress either of body and mind, and rejoice in comforting and doing them good.

She was indeed a living and powerful minister of the Word, careful not to break silence until favored with fresh anointing from the holy one; whereby she was preserved clear in her openings, her delivery plain, pertinent and sound, her gesture graceful, her voice solemn and awakening. Awful, reverent and weighty in prayer, richly blessed with the baptizing power of Truth. Much more might be truly said concerning this our endeared nursing Friend, and of our great loss of her; but we trust it is more the desire of a remnant amongst us both young and old to endeavor in our measures to follow her as she followed Christ, and that we and all who have been partakers of her pious labors may be animated so to walk that we may have grounds to hope our latter end may be like unto hers, that is the chief design of this memorial.

Many were the heavenly seasons she was favored with during a lingering illness, in some of which she was led to express herself in a lively and edifying manner, and often with Divine pertinence to the states of those present, as also her belief that she should join the spirits of the just made perfect, in that city whose walls are salvation and her gates praise.

One evening after a solemn silence she broke forth in sweet melody, and said, "I have had a prospect this evening of joining the heavenly host in singing praises to Zion's King; for which favor my soul and all that's sensible within me magnifies that Arm that has been with me from my infant days, and cast up away where there was no way, both by sea and by land." Further signifying what an exercise she had labored under many years for the good of souls; and how it wounded her very life to behold the professors of Christianity acting inconsistent with the example of a crucified Saviour. She frequently supplicated the Lord for the continuation of his help, and that

she might be endued with patience; adding, Oh! what would become of me now, if I had a wounded conscience, which I have not; the work with me is not now to do. This winnowing day must come closer to the dwellings of some than ever it has done; even to the shaking them from their gods of silver and of gold, hay or stubble.

The Quarterly Meeting being nigh, she urged her husband to leave her, and said, There is nothing yields such comfort on a languishing bed as an evidence of having performed our religious duties to the best of our understandings; I can speak it at this time by experience.

She spoke of the necessity there is for Friends to guard against keeping in their families persons of corrupt morals and evil communication, which hath a tendency to poison the tender minds of their children, and some parents' heads were even besmeared with the blood of their offspring thereby. She at another time encouraged some who were with her to be faithful to the Lord and to keep to their gifts, adding, "Oh! what a fine thing it is to sit lively in meetings and to witness the holy oil to run as from vessel to vessel." Feeling herself grow worse, she gave directions about laying her out, which was of exemplary plainness, her coffin to be of oak. One morning in the hearing of a few friends, she cautioned against a light, chaffy spirit getting up in a show of religion, and was led in a remarkable manner to thrash the ungodly Quaker, signifying a terrible day would sooner or later overtake such. She uttered herself one day nearly as follows, "When I have sat down in meetings and cast mine eye over the people, how have I been grieved to see the haughtiness of the young men and the folly of the young women, looking one upon another as if there was nothing to do; coming to meeting just to see and to be seen; oh! will not the Lord visit for these things, yea, surely He will, and call to an account these haughty sons and forgetful daughters. I have been grieved with it when I have sat as with my lips sealed, and yet there is a remnant that are near to my life among the youth."

Another time, being raised from great weakness by Divine aid, she expressed herself thus, "The Lord will search Jerusalem, He will thoroughly search the Quakers; He will blow away the chaff; but the wheat, oh! the weighty wheat, He will gather into his holy garner. It seems to me that many of the better sort are hastening to their graves. I do not repine at mine afflictions, for how small are they compared with his who suffered for us all when He said, 'My God, my God, why hast thou forsaken me.' Oh! the professors of Truth, how often have I thought of their great privileges? How often have they been called unto and watered, and yet remain unredeemed; there is much impurity about their skirts; if they refuse they will be rejected and others called in, He will have his table filled, He will have a people that shall stand for his Name."

After some time asking for a friend, she said, I have something on my mind to say to thee about the city; the folly, I would not willingly call it iniquity; but upon strict examination I believe it may be called iniquity, of laying out the dead, has been a burden to me many times of late when I have been there. I have wondered at the pomp and vanity, and the cost,

how much for no good purpose at all but to be buried with the moulding body. I don't doubt but it would amount to pounds; and how much better it would be to throw it into some poor Friends' families than so. I did not know but I should have mentioned it at the Yearly Meeting, but I got enfeebled, and I prayed it might rest on some others, that it might be done if not then at some other time. In the afternoon of the same day, she mentioned some of the words of Amos, "I was a prophet, neither was I a prophet's son, but was an herdsman and a gatherer of sycamore fruit." "Low employments," said she, "but the Lord raiseth up the poor out of the dust and lifteth up the beggar from the dung-hill to set them among princes." She at one time said, "I believe I have a deal to go through yet before I am released, for what cause I know not, whether on mine own account, or to strike a fear in beholders, I cannot tell but this I know, a death-bed is a searching thing; it is there the grass-hopper becomes a burden, yea, the least crime, and if so, what must great sins be? I have been one of so row and much acquainted with grief. It is true this hath been a pleasant spot to live and with an agreeable companion; and it was nothing short of the good hand that thus provided for me; but I have never forgot the wormwood and the gall."

One evening, speaking of some who full laid paid regard to her painful exercise and faithful exhortations, she said, "Well would have been for the old world, had they taken warning at the sound of the hammer in building the ark, they might peradventure have escaped destruction."

She continued quiet and sensible the remainder of her time, saying, "Oh! dear Lord, take me to thyself, even unto thy heavenly kingdom; take me into Paradise, I long to be with thee there." And after expressing the desire of her soul respecting one of her sons, took leave of her husband and others present with a look of endearing love, and expired about four o'clock in the morning, like one falling into an easy slumber the eighth of Fifth Month, 1781; and was interred the eleventh at Uwchlan attended by very great concourse of people, on which occasion a meeting was held, which was indeed a good meeting, agreeable to her prospect of the early part of her illness; aged sixty-one a minister forty-four years.

(To be continued.)

ENDLESS GENEALOGIES.—Richard Claridge, a learned and eminent Friend, received from a relative the genealogy of his family, taken from the *Herald's* office, on which occasion he wrote, "There is a pedigree [the Christian] which is noble indeed, and worthy of our most diligent search, and earnest enquiry. To be the children of God, and co-heirs with Christ, to have our robes washed in the blood of the Lamb, and to be made kings and priests unto God, to know this ourselves by the testimony of the Holy Spirit in our hearts whereby we can call on Abba Father, this, this, my dear kinsman, is far above all this sublunary world. Oh let the divine and spiritual heraldry be our main care and concern, omitting no opportunity unto those blessed means which are afforded us, to make our calling and election sure."

Something similar to this is suggested to the thoughtful mind on beholding the photograph-kenesses which deluge the present time. If the soul was seriously engaged to pursue an imitation of the life, and precepts of the Holy Gospels, and to be transformed into his likeness there would be no relishing of the vain and gaudy images of these poor perishable tabernacles, from which every true born child of God is happy to be released, when it shall please his Father in Heaven to cause him "to awake in his likeness."

P. H.

### GRANDMOTHER'S SERMON.

The supper is o'er, the hearth is swept;  
And in the wood-fire's glow  
The children cluster to hear a tale  
Of that time so long ago.

When grandma's hair was a golden brown,  
And the warm blood came and went  
Over the face that could scarce have been sweeter  
Than then  
Than now in its rich content.

The face is wrinkled and careworn now,  
And the golden hair is gray;  
But the light that shone in the young girl's eyes  
Never has gone away.

And her needles catch the firelight,  
As in and out they go  
With the clicking music that grandma loves,  
Shaping the stocking toe.

And the waiting children love it too;  
For they know the stocking song  
Tells many a tale to grandma's mind,  
Which they shall have ere long.

But it brings no story of olden time  
To grandma's heart to-night—  
Only a refrain, quaint and short,  
Is sung by the needles bright.

"Life's a stocking," grandma says,  
"And yours is just begun;  
But I am knitting the toe of mine,  
And my work is almost done."

With merry hearts we begin to knit,  
And the ribbing is almost play;  
Some are gay-colored, and some are white,  
And some are ashen gray.

But most are made of many hues,  
With many a stitch set wrong,  
And many a row to be sadly ripped  
Ere the whole is fair and strong.

Some are long, plain spaces, without a break,  
That in life are hard to bear;  
And many a weary tear is dropped  
As we fashion the heel with care.

But the saddest, happiest time is that  
We count, and yet would shun,  
When our Heavenly Father breaks the thread,  
And says that our work is done."

The children come to say good-night,  
With tears in their bright, young eyes;  
While in grandma's lap, with broken thread,  
The finished stocking lies.

—Saratogian.

SIR ASTLEY COOPER on visiting Paris was asked by a surgeon-in-chief of the empire how many times he had performed a certain wonderful feat of surgery. He replied that he had performed the operation thirteen times in the course of his career.

"Ah, but, Monsieur, I have done it one hundred and sixty times."

"How many times did you save life?" continued the curious Frenchman.

"I," said the Englishman, "saved eleven out of the thirteen. How many did you save?"

"Ah, Monsieur, I lose them all; but de operation was very brilliant."

How many sermons are very brilliant, but for spiritual purposes only useless!—*United Presbyterian Witness.*

### One Thing Needful.

Whatever may be our age or circumstances, there is no object of equal importance to that of the right employment of the present time. We may too much regret the past, and be too anxious for the future, but we can hardly be too much in earnest to use aright the present moment. When we have passed many years, how often do we find ourselves in circumstances of trial and difficulty, which we trace with a bitter but unavailing regret to our misuse of our past time, and the neglect of opportunities of profit which have been afforded to us.

I am persuaded it is no way necessary that we should thus always be, as it were, bankrupt in every past year's accounts, and I would gladly, if I might be enabled, benefit my dear children by what I have either suffered or enjoyed, in regard to the use of the present time. Time being the stuff which life is made of, and life having a great variety of wants, the right employment of time must have reference to an equal variety of provisions and engagements. There is one, however, which is paramount to all, and that is the provision for the needs of an eternal life. In reference to this, our Lord said, with a propriety which even reason must admit, though it never by itself acts upon it, "One thing is needful," and also, "The life is more than meat." There is nothing which the body, or the mind either, can want in this brief state of being which can for a moment be put in comparison with the least circumstance which belongs to an eternal state. It is the highest interest of our intellectual and bodily parts, to seek first, and to give up all for the kingdom of heaven.

What shall it profit a man if he gain the whole world, all its wealth, all its knowledge all its praise, if he lose the eternal rest of his soul? The securing of this rest is, therefore, the one great business of man. To it every other object should be subordinate in the fullest sense, not as claiming merely a higher point in the scale of necessary things, but as the "one thing needful." It may be that all worldly prosperity, and even life, may have to be given up for it; or the pursuits of a man's life may have to be thrown into quite a different channel to that which he had planned and desired; but it will be found that they who truly seek first the kingdom of heaven and its righteousness, shall not want anything which is really good for them. Though these have been often permitted to be trodden under foot by the men of this world, as the off-scouring of all things, and their faith has been tried by all manner of privations and cruelties, yet, in the ordinary course of the Divine dealings, the promise has been literally fulfilled, That He who provides for the ravens and beautifies the grass of the field will provide what is needful for the bodily wants of his children, for He knoweth that they have need of these

things. I have frequently seen this strikingly realized, and I have observed what a sensible effect the pursuit of the one great object has in developing, refining, and strengthening the intellectual character of those who are engaged in it. This is not its object, and the character, after all, will be very far from being to the taste of the idolators of talent and genius in the world; but the increase of mental power will be too evident, even when fully tried by the ordinary tests, to be denied, and it will be found that godliness is truly profitable for all things.

SAMUEL TUKE.

### A Tract Prepared for Attenders or Strangers at a Friends' Meeting.

All who wish to attend the meetings of Friends are cordially invited; and in order to make it easy to join us in the worship of God, we give a few simple particulars of our manner of holding our meetings appointed specially for this purpose.

Friends consider it best to assemble a few minutes before the time when the meeting begins, in order that all may be seated punctually.

The meetings begin, not with a hymn or any formal opening, but by those who are met to worship God settling themselves in silence to prayer and praise and meditation. The meeting will begin for you just as soon as, forgetting the things around, your own hearts are devoted to thus waiting upon God through Christ. The silence at first may seem strange and irksome to you, therefore seek earnestly that you may be kept from wandering thoughts, and be enabled to worship in spirit and in truth.

The silence thus begun may continue for a longer or a shorter period, possibly for the whole time, for as Friends have no human conductor of their meetings, it may please the Lord that no word should be spoken. Usually, however, He gives some message or messages to his servants to deliver.

We have always believed, and proved it true in experience, that if a meeting for worship is thus put under the control of the Holy Spirit, He who knows the need of those met together will give the right message to meet that need and we dare not limit Him to speak through one man only. We hold that all who are born again by faith in Christ Jesus are priests unto God to offer up spiritual sacrifices acceptable to God by Jesus Christ (1 Peter ii: 5).

When any are moved to speak in turn, whether men or women, they rise and deliver the message in whatever part of the building they may be.

In our meetings there are generally some who sit facing the rest on raised seats. These are ministers and church officers. Ministers are not necessarily to speak, but the church has seen it right to record in its books that it considers God has given these Friends a profitable gift in the ministry. Other officials are called elders and overseers. They have certain duties to perform in seeing that the meetings are conducted in a right and orderly manner, in giving a word of loving advice or encouragement where needed and in other ways attending to the well-being of the church.

Friends do not take collections at their

meetings for worship, and all seats are free. The money required is gathered privately. We differ from some other Christian bodies in that we believe more emphatically in the spirituality of Christ's kingdom, and that He appointed no outward ordinances to be used as a means of grace, or as a help to the spiritual life; and also in the practical recognition of the priesthood of all believers. . . .

Haverford, 1901.

### Dr. Byham.

"May I ride, sir?" "May I ride?" "May I ride?" These were the simultaneous shouts of three boys, apparently ten or twelve years old, as they put themselves in advance of a handsome carriage, drawn by two noble horses, and driven by a ruddy, pleasant-faced gentleman, riding alone.

The gentleman drew in the reins, and the carriage came to a stop. The three boys promptly seated themselves.

"Well, now you are all comfortably seated, we'll drive on."

The gentleman, whose name was Byham, differed from many others in this respect—he didn't hate boys.

"Well, my lads," said he, looking good-naturedly at them, "I suppose you don't get a ride quite as often as you would like one."

They all said, promptly, "No, sir."

"Tell me your names," continued he, "I always like to know whom I ride with."

"Nicholas Hurd," "Lovette Peterson," "Sim Torrence," they answered in turn.

"All good names," said Dr. Byham. "And nobody can tell which of you will be President of the United States some forty years hence."

"You all go to school, no doubt? I know it's Saturday to-day and there's no school, of course; but do you ever play truant on school days? I never take boys to ride if I know they ought to be in school."

"Hev to work," said Nick.

"Well, work never hurts a boy. I've tried it, and I know," said Dr. Byham. "But I hope your work don't interfere with school hours. Got father and mother, Nicholas?"

The boy did not reply, but there was an audible choking in his throat instead. "His father was killed in the war," spoke up Lovette Peterson, looking at his companion, "and his mother's clean broke down."

"So was my par killed in the war, and I hain't got no folks anywhere," said Sim Torrence.

"I'm bound out to a man that licks me for everything I do, and don't care whether I go to school or not." "But are you sure you care much about it yourself?—wouldn't you rather play about the streets than go to school? Now tell me honestly." Sim colored, and after a few second's hesitation, answered, "Yes, sir."

"So your master is not all at blame about that, is he? and don't you think he sometimes has reason to complain that you are gone when he wants you, or have not done your work as he told you, or have not done it at all?" The answer came hard, but it came at last, "Yes, sir."

"You see I know a great deal about boys. I was one myself a good many years ago, and had as hard a time, perhaps, as any of you. Indeed a boy could hardly be worse off than I

was at your age; but a good man spoke kindly to me one day, and gave me good advice, and in such a friendly way that I determined to follow it through thick and thin. Would you like to know what it was?" "Yes, sir; yes, sir," they all replied, very eagerly.

"Well, it was this, 'Be always honest, be always faithful, keep out of bad company, never swear, or use vile language, do the very best you can everywhere and at all times. 'Do this,' he said, 'and you'll be prosperous and useful.' I tried it—and—here I am."

There was a dead silence for a moment, during which the boys exchanged glances. At last Sim Torrence, a little more courageous than the rest, ventured to ask, "And what be ye now, sir?" "I am a doctor now, and have a great many sick and suffering and poor people to look after and cure, if I can. That is my business now, and has been for more than twenty years."

"Have ye got any boys of yer own? said Lovett Peterson. "No, nor girls either, said the doctor. "God has taken all my children away from me, and has thus told me that I must attend to other people's; so I seldom allow a day to pass without some talk with boys or girls somewhere. "Do you always let 'em ride?" spoke up Nicholas Hurd, whose ideas of enjoyment evidently lay in that direction. "If they ask me civilly, and I am not in too great a hurry; that is if I do not suspect they are playing truant." "I should like, first-rate, to drive such horses as yours," said Nicholas, who had scarcely taken his eyes from the fine animals that were trotting leisurely over the level road. "Well, I sometimes allow boys that I take in to drive a little for me to teach them how."

"Oh! please, sir," began the boys, all at once, "please, sir, let us drive a little." "Very well; you may try first, Nicholas," said the doctor, pleasantly. He handed him the reins, while the others regarded him with admiring envy, impatient for their turn. "Where's your whip?" said Nicholas. "Whip? My horses never felt a whip since I owned them. If you want to ride faster you have only to let them know it, and they would be glad enough to go. They are going slowly now because they think I wish them to. Don't you see how their ears turn back towards us every minute or two? they are waiting for me to give them leave to go faster. Now George! now Charley!" said the doctor, speaking just loud enough for the horses to hear. In an instant the effect was visible, and George and Charley, with heads and tails up, started a magnificent pace. One after another the boys tried their hand at driving, to their great delight and enjoyment, while the kind-hearted owner listened to and answered their many questions. "Why don't you leave one of yer horses to home to rest, while you drive t'other?" said Peterson, as he took his position as driver; "you ain't no load for one hoss."

"The reason is, my lad, that I have two others in my stables at home, ready to take the places of George and Charley when they are tired after a long morning's drive. I have to ride a great deal, you see, by day and by night; often over hard roads, and in stormy weather, when one horse would get quite jaded out, with no heavier load than I am, while two take it easy and keep each other in good spirits; besides they are very much attached to each other,

and like to go together, and I like to indulge and please them, as they are always willing and faithful to serve me. And there is one thing that I am very special about. I don't have any cruelty on my premises. No horse, cow, dog, cat or bird, or any living creature do I permit to be abused in any way, or to be unkindly treated. I have nothing to do with any man or boy who persists in disregarding my wishes in this respect. And I always want to know, before I employ any one, whether he will give any pain to dumb animals. And now," said he, "I am going to turn this road and drive several miles further, so I shall bid you good-bye. We have had a nice ride and talk, and I hope you will all remember it." "I shall, and thankee, sir," said Nicholas—"So shall I," said Sim Torrence—"I too," said Lovette Peterson, and they all got out and wished the doctor a hearty good morning.

Twelve months after Nicholas Hurd was so much improved in every respect that Dr. Byham decided to take him into his service, greatly to the joy of the soldier's widow.—*Our Dumb Animals.*

### Keep the Life Above the Learning.

To every teacher in our land:—

God had laid upon you a great responsibility. As a teacher and companion of youth, you have an influence second to no one in the community. You are in daily contact with mind that are bright, hearts that are sensitive, and wills that are pliable. They are sent to you for the express purpose of being influenced by you, and at the most plastic period of their life. Your words with them are weighty, and your example is even more potent.

In view of these facts, may we respectfully inquire if you are using your influence to lead your pupils to the Lord Jesus Christ, and to acquaint them with the deep things of God which are revealed by the Holy Spirit.

Granted that the special work for which you are employed is to educate the mind, and inculcate the principals of morality; still, is it not your duty also to lead them into the realms of spiritual knowledge, and above all to introduce them to the Great Teacher, who said, "Take my yoke upon you and learn of me, and ye shall find rest unto your souls." Young people have souls as well as minds, and is it not a very faulty training which develops the mind, and leaves the spiritual nature dwarfed and stunted? Is it not possible for a student to go forth with a well trained mind, and with morals above reproach, and still be a spiritual imbecile? He may be well versed in ancient and modern lore, but if he is unacquainted with the truth as it is in Jesus, is he not, in a certain sad sense, an ignoramus?

We all know that young people do not wish to have religion thrust upon them continually, but they do, without exception, admire a manly Christian character, and they appreciate a loving Christian interest in their welfare, and an occasional earnest word upon the subject.

Of all the instructors whom the writer has known in school or college, no one has left such a indelible impression upon his character, no one has done so much in shaping his life, as the district school teacher who introduced him to Jesus Christ. And there was seldom a ter-

that school when some one was not laid under the same debt of gratitude.

Every true teacher hopes to leave the stamp of his own personality upon those entrusted to his care. Blessed is he whose personal impress leaves on every heart the beautiful image of Jesus.

And now, dear friend, will you not use all your influence to mould young lives into the Master's likeness? For their sakes will you not set yourself apart to a life of intimacy with God? For their sakes will you not set apart some time each day for communion with Him? For their sakes will you not seek to be filled with the Spirit," that out of your life may flow rivers of living water, streams of burning love, and words of heavenly wisdom? Was the Great Teacher who said, "For their sakes I sanctify myself, that they also might be sanctified through the truth." May a double portion of his Spirit rest upon you.—*Two Friends of the Boys.*

### One Kind Act.

"When Mary and I were married, we were young and foolish, for we had nothing to be married with; but Mary was delicate, and I thought I could take care of her best. I knew I had a strong arm and a brave heart to depend upon. We rented a chamber, and went to house-keeping. We got together a little furniture—a table, bedstead, dishes—but our money failed us before we got the chairs. I told Mary she must turn up a tub, for I could not run in debt. No, no. It was not long before our rich neighbor, a woman, found us out, and kindly enough she supplied us; half a dozen chairs were added to our stock. They were old ones to be sure, but answered just as well for us. I shall never forget the new face those chairs put upon our snug quarters; they never looked just right before.

"The tables are turned with the woman and I now; she has turned a poor widow; but she will never want while I have anything—'Prayer!' cried the old man, with a beaming face; 'I don't forget those chairs.'"

"Ah! now the secret was out. It was the interest of the old chairs which maintained the poor widow. She was living on the interest of a little friendly act done years before, and it sacrificed for herself and daughter.

How beautiful it is to see how God blesses the operation of his great moral law, "Love thy neighbor!" And we should oftener see it, could we look into the hidden paths of life, and find that it is not self-interest, not riches, not fame, that binds heart to heart. The simple power of a friendly act can do far more for them. It is friendly acts, neighborly kindness, and Christian sympathy which rob wealth of its power to curse, extract the bitter from sorrow and open the wells of gladness in desolate homes.—*The Safeguard.*

### Items Concerning the Society.

—Eli Harvey and Mary B. Test were in attendance at Philadelphia Quarterly Meeting on Second-day, the 6th inst., which proved a season of comfort to many. On Fourth-day of last week Eli Harvey attended Friends' Meeting at Horsham, on Fifth-day at Norristown, and on First-day of this week at Abington. He, as well as Mary B. Test, were in prospect the attendance of the successive quarterly meetings in course.

### Notes from Others.

The Salvation Army is at work in forty-seven countries, and has fifty-five periodicals printed in twenty-one languages.

Of the lecturers at the Summer School of Theology at Harvard University one will be a Congregationalist, one a Unitarian, one a Methodist, one an Episcopalian, one a Roman Catholic, one will be Booker T. Washington, and one the United States Commissioner, Carrol D. Wright.

A paper should no more be allowed to poison the public mind than a physician should be allowed to poison the body. We hear it said that the people want sensations. Truth is the greatest sensation which any paper could print to-day. A paper which had the backbone to start at once printing only truth, written in the best style, would in ten years, to my mind, be the leading journal of the city.—*Dr. Rainsford.*

The committee on the revision of the Presbyterian Creed having completed its labors, will report to the General Assembly that it is the mind of the Church that the Confession shall be interpreted throughout in harmony with the teaching of Scripture that God is not willing that any one should perish, nor is it the decree of God, but the wickedness of their own hearts, which shuts some men out from the salvation freely and lovingly offered in Christ Jesus to all sinners.

The wife of Governor Yates, of Illinois, has decreed that there shall be no dancing at the Executive Mansion the next four years. The Governor has decided that liquor shall be banished from the State buildings, and that his administration is to be a sober one. This is sensible all through. In dispensing with dancing his wife is doing a great deal better than hundreds of church members. What the Governor and his wife are doing in the interest of morality and soberness might be done in other States just as well.

Count Leo Tolstoi's recent letter to the Czar and Cabinet protested against the system of forcibly suppressing intellectual and political progress, and counseled the liberation of the peasants from despotic treatment, the removal of all barriers of enlightenment, and the free profession of any faith. The letter concludes:

"This appeal have I, Leo Tolstoi, written, not as a personal conviction, but as the conviction of millions belonging to Russian intelligence." The correspondent asserts that the letter has made the deepest impression throughout Russia.

WARS OF THE UNITED STATES.—War of the Revolution, 1775-1783; Northwestern Indian Wars, 1790-1795; war with France, 1798-1800; war with Tripoli, 1801-1805; Creek Indian War, 1813-1814; War of 1812 with Great Britain, 1812-1815; Seminole Indian War, 1817-1818; Black Hawk Indian War, 1831-1832; Florida Indian War, 1835-1843; war with Mexico, 1846-1848; Apache and Navajo War, 1849-1855; Seminole Indian War, 1856-1858; War of the Rebellion, 1861-1865; Spanish-American War, 1898; Philippine, 1899-1901.

THE SPIRITUALITY OF TRUE WORSHIP.—How far are forms and ceremonies essential to true worship? That depends upon the individual. They can supply entire spiritual satisfaction to no true believer. There are not a few for whom they have an almost incredible importance. As generations pass it becomes ever clear that they must be left very largely to private judgment and desire. They never will be discarded wholly from the Christian Church. Nor are they likely to become more numerous, diversified, or influential, even in the most extreme high churches, than they are now. The tendency is sure to be the other way. They may

be loved and valued hereafter as much as ever, but they never again will persuade so many that they are necessary.—*Congregationalist.*

Among other delightful features of the dedication of the new observatory at Wellesley College was the reading of a letter to the girls from Dorothea Klumpke, the California woman who has made herself famous as an astronomer at Paris. In it she recommends the study of history through reading about the lives of those who made history. Her words are good for all. She said: "During your leisure hours read the biographies of the patient toilers of all ages. You will then realize that integrity, thoroughness, accuracy, faithfulness, patience—these unseen things which go to complete a soul—are woven into it by work."

The nickname "Uncle Sam," as applied to the United States Government, is said to have originated as follows: Samuel Wilson, commonly called "Uncle Sam," was a Government inspector of beef and pork at Troy, N. Y., about 1812. A contractor, Elbert Anderson, purchased a quantity of provisions, and the barrels were marked "E. A.," Anderson's initials, and "U. S.," for United States. The latter initials were not familiar to Wilson's workmen, who inquired what they meant. A facetious fellow answered: "I don't know, unless they mean 'Uncle Sam.'" A vast amount of property afterward passed through Wilson's hands marked in the same manner, and he has often joked upon the extent of his possessions. The joke spread through all the departments of the Government, and before long the United States was popularly referred to as "Uncle Sam."—*Public Ledger.*

"NEW ENGLAND PRIMER."—Ginn & Company has put out from their Athenæum Press a carefully prepared facsimile of "The New England Primer" from an original published between the years 1785 and 1790, and now owned by G. A. Plimpton, of New York. The last leaf, which in this original is missing, is printed from modern type. The binding of the original is literally of boards—not in the modern sense of pasteboard, but strips of wood one-eighth of an inch thick covered with thin paper. To reproduce this binding exactly was so difficult a matter for the bookbinder that the publishers have substituted the paper binding in which so many of the early editions of "The Primer" appeared. With the exception of the cover, this edition is an almost exact facsimile of the original, even to the color of the time-stained paper.

LAY PREACHING.—The *Christian Herald*, having something to say on the question "May Laymen Preach?" does it in this style:

"Merchants, mechanics, attorneys, and people of all occupations, have begun to evangelize. Wherever they go they have large concourses of people, and powerful revivals of religion follow. Had we not better appoint a meeting of conference or presbytery to overhaul these men, who are saving souls without license? No! What we want is ten thousand men just like them, coming up from among the people, with no professional garb, and hearts warm with religious [life], and bound by no conventionalities or stereotyped notions about the way things ought to be done.

"We have a sly suspicion that the layman who has for seven years given the most of his spare time to the study of the truth, is better prepared to preach the gospel than the man who has given that length of time in theological seminaries to the study of what other people say about the Bible. In other words, we like water just dipped from the spring, though handed in a gourd, rather than water that has been standing a week in a silver pitcher. Some cry out, 'It is dangerous to have laymen take such prominent positions in the

church.' Dangerous to what? Our dignity, our prerogatives, our clerical rights? It is the same old story—if we have a mill on the stream we do not want some one else to build a mill on the same stream. It will take the water off our wheel. But, blessed be God! the river of salvation is deep and strong enough to grind corn for all nations.

"If a pulpit is so weak that the wave of religious life on the part of the laity submerges it, then let it go under. We cannot expect all other shipping to forsake the sea lest they run down our craft. We want more watchmen on the wall, more sentinels at the gates, more recruits on the field. Do not hang the church by the neck with 'red tape' until dead." Yet a little may help hold it together in a bundle of life.

#### SUMMARY OF EVENTS.

UNITED STATES.—The *Christian Herald* of New York has taken steps to collect money to send to the sufferers from famine in China. The President and Secretary Hay have each forwarded contributions to this fund.

The American troops are leaving China.

A dispatch from Chicago of the 6th says: "In a report issued to-day the local health department attributes an increase in the death rate to the craze for speculating in stocks. The excitement occasioned, either by losses or quickly gained riches, the report says, has proved dangerous chiefly to persons over 60 years of age. Of 566 deaths here last week, 124 were persons 60 years old or older. This is an increase of 26 per cent. over the previous week, and of 24 per cent. over the corresponding week of 1900."

The Secretary of War has decided to reduce the army in the Philippines to 40,000 men.

Dr. L. F. Flick, of this city, President of the Free Hospital for Poor Consumptives, speaking on the best method of combating tuberculosis, said: "I would suggest, first, that every case of tuberculosis be registered with the health authorities. Next, a sanitarium should be established for early cases, which can, in many instances, be cured before reaching the contagious stage. We should have hospitals for the humane treatment of advanced cases."

The Census Bureau has issued a bulletin announcing that the centre of population of the United States, excluding Alaska and recent territorial accessions, on Sixth Month 1st last was six miles southeast of Columbus, Bartholomew county, in Southern Indiana.

The Pan-American Exposition at Buffalo was opened on the 1st inst.

It is reported from Denver that an oil field has been discovered in the western part of Rio Blanco county, Colorado, extending over into Utah, which bids fair to create as great excitement in that section as that in the Beaumont fields of Texas.

Thousands of persons are moving into Southwestern Oklahoma and camping in and about the Kiowa, Comanche and Apache and Wichita Indian Reservations, which it is expected will be opened to settlement by the whites in the course of a few months.

Extensive forest fires have been raging in the neighborhood of May's Landing, N. J. At one place the flames extended six miles in length. It is estimated that over 60,000 acres of timber land have been burnt over.

A waterfall 300 feet high has been discovered in the Box Canon, within the Yellowstone National Park.

A destructive conflagration occurred at Jacksonville, Florida, on the 3d inst. The fire broke out about noon and raged with great violence. A large section of the business and residence portion of the city was destroyed, and the losses are estimated at \$15,000,000. Ten thousand persons it is said have been rendered homeless.

Prospectors returning from the fossil oil fields in Western Wyoming report the discovery of innumerable springs flowing an oil which has been determined to be a lubricant. Men who have made locations in the district and studied its geology state that the wells spring up through faults in the formation, indicating immense reservoirs of oil under heavy pressure.

President McKinley is now on a journey through the South and West to the Pacific Coast, expecting to return through the Northern States, stopping at the Exposition at Buffalo on his return. The length of the journey is to exceed 10,000 miles. He is accompanied by his wife and several officials, and is in communication by telegraph with Washington and other centres.

An epidemic of smallpox has broken out in Gloucester City, New Jersey. Fifteen cases have already been reported, and one death has occurred.

There were 191 deaths in this city last week, reported to the Board of Health. This is 9 more than the previous

week and 23 less than the corresponding week of 1900. Of the foregoing, 237 were males and 257 females: 72 died of consumption of the lungs; 61 of inflammation of the lungs and surrounding membranes; 10 of diphtheria; 19 of cancer; 14 of apoplexy, and 5 of typhoid fever.

COTTON closed on a basis of 8 7/8c. per pound for middling uplands.

FLOUR.—Western winter, straight, \$3.45 to \$3.60; spring, straight, \$3.65 to \$3.95.

GRAIN—No. 2 red wheat, 78 1/2 to 79 1/2c.

No. 2 mixed corn, 50 to 50 1/2c.

No. 2 white oats, clipped, 3 1/2c.

BEEF CATTLE.—Best, 4 1/2 to 5 1/2c.; good, 5 to 5 1/2c.; medium, 4 1/2 to 5c.

SHEEP AND LAMBS.—Choice, 4 1/2 to 5c.; good, 4 1/2 to 4 1/2c.; common, 3 to 3 1/2c.; spring lambs, \$4.00 to \$6.00 per head.

HOGS.—Best Western, 8 to 8 1/2c.

FOREIGN.—It is stated that the main German expeditionary force in China is now withdrawing to its former position, leaving a garrison at the pass of the Great Wall.

The report of the Committee of foreign ministers at Peking who have been estimating the amount of indemnity which should be demanded of China, fixes it at about \$343,000,000. How it is proposed that the indemnity be distributed among the Powers is not set forth, but it is thought the Ministers are hopeful of being able to settle the proportion to be received by each Power by discussion at Peking.

A despatch from Peking of the 3rd says: "Some fifty cases of General Frey's loot, including the Imperial bronze lions, confiscated by the French Government, reached here to-day, addressed to the French Minister. The returned loot was paraded through the streets and stored at headquarters. This preliminary to the formal act of restitution causes an immense sensation among the Chinese, but they entertain small hope that the laudable example of France will be followed."

Minister Conger confirms the accounts of suffering from famine in the province of Shan Si in Northern China, where millions of people are now starving. "They have eaten every blade of grass, every bit of bark, everything, in fact, that can be eaten in that province. Nothing has been raised here for two years, and unless relief is given many thousands must perish."

A combination of great shipping interests under the management of J. Pierpont Morgan of New York city is announced.

The *London Statist*, discussing the recent developments of American finance, says: "Practically, therefore, we shall have the same group of financiers in the control of the great industrial corporations in the United States, of the great lines of railway from the Atlantic to the Pacific and of the lines of steamships crossing the Pacific to China, India, Australia, the lines crossing the Atlantic to Europe and Africa and the lines to the East and West coasts of South America. If the vast plans for controlling the production of the United States and the means of transport to the markets of the world can be consummated and effectively carried out, the United States will become the most powerful and most wealthy country in the world."

Much interest has been aroused by the discovery of what is believed to be a very large coal deposit near Kingston, Jamaica. Tests made show the coal in question to be equal to the Welsh article. A company is forming to work the deposit.

The Russian famine in the Cherson and Kieff districts has attacked over thirty per cent. of the inhabitants, and is far more widespread than these occurring in 1894 and 1895.

Starvation and typhus fever are increasing among the village population of Bessarabia. Seventy per cent. of the farmers of that district have lost all their horses and have no seed for the spring sowing.

Despatches from Washington state that various surrenders of bodies of armed Filipinos have led the Government to believe that it is only a question of time before the establishment of civil government throughout the Philippines will be accomplished.

The population of London, including the city of London and twenty-eight metropolitan boroughs, the whole forming what is termed the Administrative County of London, is now 4,536,034. This is an increase of 308,717 since the last census in 1891.

The British War Office gives out an official list of casualties in the South African war, aggregating 17,789, including 2493 officers and men who have left the service unfit for duty.

By a vote of 323 to 227 the British House of Commons has adopted the resolution putting an expert duty of a shilling a ton on coal in the United Kingdom.

An enormous pine log, 94 feet long and 19 inches square, was landed at Leith, England, recently. It was the largest and most perfect tree in Louisiana.

#### NOTICES.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the general committee will be held at the School, on Fourth-day, Fifth Month 22nd, at 8 o'clock, A. M. Meetings of the Committee on Instruction, and that on Admissions will be held Third-day evening, the 21st inst., at 7 o'clock.  
Wm. B. HARVEY, Clerk.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to

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EDWARD G. SMEDLEY, Supt.

Friends' Library, 142 N. 16th St., Phila.

Books recently added include the following:

BAILEY, L. H.—Principles of Vegetable Gardening.

CRAWFORD, F. M.—Rulers of the South, Sicily, Calabria, Malta (2 vols).

FRY, Sir Edward, ed.—James Hack Tuke.

FULTON, John—Palestine, the Holy Land as it was and as it is.

MCCARTHY, Justin and McCarthy, J. H.—History of the Four Georges and William IV. (4 vols.)

RICHARDS, E. H.—Cost of Living as Modified by Sanitary Science.

ROGERS, R. W.—History of Babylonia and Assyria (2 vols.)

ST. ARMAND, Imbert de—Napoleon III at the Height of his Power.

SMYTHE, W. E.—Conquest of Arid America.

THRASHER, M. B.—Tuskegee, its Story and its Work.

Open on week-days from 11 30 A. M. to 2 P. M. and from 3 P. M. to 6 P. M.

DIED, on the second of Third Month, 1901, at her home in Chester Hill, Morgan Co, Ohio, AMY JOHN, in the eighty-seventh year of her age; a lifelong member of the religious Society of Friends, and for many years an esteemed elder of Chesterfield Monthly Meeting. She was warmly attached to all our principles and testimonies ever manifesting an earnest concern to walk answerably thereto, diligently attending her religious meetings as they came in course, cheerfully pressing through difficulties when necessary to do so. Through a long season of bodily affliction in which she was deprived of this privilege, her mind remained active and her zeal for the cause of Truth undiminished. And we are comforted in the belief that through the mercies of Him she loved she has entered that city where none of whose inhabitants can say, "I am sick."

—, Fourth Month 16th, 1901, at her residence, near Earlham, Iowa, DEBORAH STANDING, wife of Georg Standing, in the sixty-ninth year of her age, a beloved member of Bear Creek Monthly Meeting, Iowa. She filled the station of elder in the meeting of which she was a member for nearly thirty years. Possessed of meek and quiet spirit, yet endowed with the wisdom that is from above, she was beloved by all who knew her, exemplifying in her life the truth of the Scripture declaration, "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee."

—, at his residence in Ulysses, Tompkins Co., N. Y. the twenty-third of Fourth Month, 1901, EDWARD PYLE in the sixty-fifth year of his age; a member of Hect Monthly Meeting of Friends. For several years his health had been giving way by repeated attacks of severe illness and the last of eight weeks' duration was marked by great suffering at intervals, in which seasons his mind at times was clothed with the spirit of supplication to his heavenly Father, beseeching Him to make him every way clean and take him to himself, sometimes adding, "But leave it all with thee, dearest Father. Thy time is thy only right time. The scarlet must all be done away; nothing will do but the pure white." He often spoke himself as a poor sinner, unworthy the least favor, a fact that it was only through the merits and mercy of the Saviour if he was permitted to enter into rest. The same and similar expressions leave to his sorrowing friends a comforting belief that his end was peace.



# THE FRIEND.

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## The Workman, as Known by his Tools.

In youthful days it appeared to some of us as an injustice that boys on the farm, or apprentices to mechanics, should be given the poorest or refuse tools to do a piece of work, while the taskmasters claimed the best instruments to produce on their part acceptable results; an injustice and a discouragement, if the young were blamed for an imperfect surface when their plane-iron had gaps in it, or for bungling work with a dull hatchet, or for needs missed by a cracked hoe. "The workman is known by his work," said the critic, when we would have responded, "The workman is known by his tools!" We doubt not that some learners were from the beginning ought imperfect work by their tools. If the master-workman had said, "Boy, hand me a saw," would the boy have dared, when the lightest and best was in reach, to offer him one that was rusty, or somewhat toothless, warped or out of temper? Or our dressmaker would say, "Scissors, please;" would we pass over to her some that were out of joint or with which we were cutting wire or tin? Yet when the Divine Master says to us, "The Lord hath reared of thee," why are we satisfied to present Him for his work "the lame, the halt and the blind" in talents and faculties, made so by our neglect or abuse? Why have we dared to say there is a single talent of body, mind or soul that shall not be brought to its best condition as an instrument for the Master's use? If the workman is to be known on earth "by his tools," how is He who worketh from heaven known through us as his instrument? Is not the very much honored or dishonored among men by the work, clean-cut or bungling, of those who bear his name? Why did He hand down to us the parable of the talents, except that the whole five of them, in body, mind and

spirit, should be put to their best improvement, that when he would call for an instrument He might have his own with usury for their skilled use? Preparation means efficiency. We are as much in the Lord's service when willingly under the preparing hand, as when under the using hand. We are frustrating the grace of God, when we are by neglect, or self-love, or abuse, permanently dulling ourselves as instruments for his hand. Every disorderly temper, every indulged sin, every over-strain of natural powers, all slothful under exercise of them, every inordinate affection, every substitution of self-will for the Divine, so warps, impairs or clogs the working machinery of our living powers, that we thus prepare to dishonor God in the poor work of a sorry tool. But there is hope in a sorry instrument if he sorrow after a godly sort. The best we can do is to give the best we have for his service, however much impaired hitherto. If there be a willing and a repentant mind, our Father is not slow to accept the will for the deed. But on the part of men the deed is accepted for what it appears, and the reputation of Truth suffers or is honored accordingly in their eyes. Truth has a right to be known by its tools—to be known favorably, and to be known truly as it is. Truth has no right to be stultified by the misrepresentation of faulty expression; by this we do not mean faulty grammar—though even small-minded critics should not, where it can be avoided, have occasion even in that for diversion from the truth of a message. But we mean expression wherein a warped instrument might warp men's understanding from the living Truth, or a lack of control of any faculties do it injustice. Even the lack of power of attention during silent worship, failing to support due spiritual watchfulness, robs us of many a precious ministration of the Spirit.

To some of us belong "blushing and confusion of face" because of having balked the presentation of truth or doctrine, at the moment when the spirit was willing and clear in its sense, but the human instrument confused and short-coming. These columns and other ministry have thus suffered—bringing to mind mistaken periods of long abstinence from improvement of powers, which the holder was afraid to cultivate lest he should become proud. "I was afraid, and kept thy talent hidden in the earth." This was not faithfulness to grace, but faithfulness to fears. It was criminal

lack of trust in the helping power of the Lender; it was criminal negligence in the trustee.

But for the sake of others the Spirit often overrides in the greatness of his strength the gaps and weak places of a human channel of communication, that men's faith "should not stand in the wisdom of men, but in the power of God. He hath even chosen at times "weak things of the world to confound the mighty, and things that are not to confound those that are. That no flesh should glory in his presence." For all that, He does not give a steward even the one talent that it may rest and rust in a napkin.

It would be a great pity to regard the intellect, keen though it be for the service of the Spirit, as supreme in the education of the instrument. Without a sound body, the mind can hardly be fully sound, and with both suffered to be impaired, the higher gifts are hampered in their work. "If any man defile the temple of God, him shall God destroy." The self-defiled temple becomes left as a ruin. And also "It would be a great pity," as said Laura D. Gill, a few days ago, on becoming dean of Barnard College, "to have students imagining that the intellectual development is the most important part of the symmetrical education. Intellect alone is cold, heartless and selfish; it must be lighted up by moral and spiritual principles to reveal its beauty or to fulfil its high mission." So in all culture of the instrument, the spiritual culture—the school of Christ—stands supreme, and would dominate that of all the lower parts. "He that is spiritual, judgeth all things." As the heavens are kept above the earth, the Divine thoughts will elevate the human thoughts, the mind will become quick of understanding in the fear of the Lord and a heavenly concern will extend to the body to keep it pure and in working order, as an underservant of the highest. Accordingly all true culture is from above, as Christ is from above, elevating fallen man, who is "from beneath," that being bought from beneath and born from above men may "serve Him in their body and their spirit which are his."

A HAPPY OLD AGE.—"God sometimes gives to a man a guiltless and second childhood in which the soul becomes childlike, not childish, and the faculties in full bloom and ripeness, are mellow, without signs of decay. This is that sought for in the land of Beulah, when

they who have traveled manfully the Christian way, abide awhile, to show the world a perfect manhood. Life with all its battles and its sorrows lies far behind them.

"The soul has thrown off its armor, and sits in an evening dress of calm and holy leisure. These bless the family or neighborhood that numbers among it one of those not yet ascended saints."—*Christian Register*.

### Doukhobor Notes.

Rose M. Osborn, of Winnipeg, who from the first arrival of the Doukhobors in Canada, has been untiring in her exertions on their behalf, has started on a tour of the villages, and the following letter is the first of a detailed report which we hope to have of her observations.

A Russian named Bodjansky, not a Doukhobor, until recently lived for more than a year in one of the colonies of the exiles. He lately prepared, and widely disseminated, an address, as if coming from the whole body of Doukhobors, taking exception to some just and wholesome regulations of the Canadian government. The address had subjoined to it the signatures of Doukhobors who now state that they never authorized the use of their names; and, from the best information we can obtain, but a small percentage of the colonists share in the published views. We believe the great majority are entirely satisfied with their present situation, and will be likely to settle down as permanent citizens in their present homes.

ROSTHERN, April 27th, 1901.

MR. WM. EVANS.

Dear and Respected Friend.—I left Winnipeg last Sunday, the twenty-first, with a party of children, a sick Doukhobor woman, and a shower of gifts of pans, kettles, bright calicoes and lump sugar, the contributions of the Winnipeg Doukhobors to their friends in the colonies, which I was faithfully to distribute, with many low bows and hearty greetings from the donors. The whole Winnipeg contingent of Doukhobors saw me off on the train. They were a picturesque sight, in their gay colored Sabbath costumes, lining the station platform, and their farewell blessings rang after me as the train pulled out. We arrived in Rosthern the next evening at sundown, where Mr. Ashworth met me. We saw that the sick woman was made comfortable at the immigration buildings for the night, and then talked over our plans for the visit to the villages. I learned that owing to the floating ice in the river, a crossing is almost impossible, but Mr. Ashworth in company with Mr. Ens, would attempt to try it in the morning. I had, however, to dispose of the sick Doukhobor woman, and when her son came to meet her, we had her conveyed in a farmer's wagon to the ferry some twenty miles from here, where she safely crossed, though she had to go out of her way some twenty miles, to reach her village.

Mr. Ashworth returned Friday evening, having been gone three days. He went through all the villages excepting two, and brings some very encouraging reports regarding seeding, etc. He also learned that the people are almost unanimous in their rejection of the Bodjansky manifesto. Many Doukhobors have come to see me since my arrival here, and they all express indignation at Bodjansky's high-handed interference in their affairs. It seems Bod-

jansky had written several letters to them, which they ignored, and they had lately written to the Yorkton colonies that they were not in sympathy with Bodjansky's agitation, and hoped that they (the Yorkton people) would not listen to him, but abide by the laws of the government. If it is possible to get a copy of this letter, I shall be glad to forward it to you. I would be pleased to read it myself.

I am sorry that I am unavoidably detained here, owing to the non-arrival of my provisions, medicines and wool. They had originally been billed for Saskatoon, but in compliance with Mr. Ashworth's telegram asking my presence here, I came on. There are only two trains a week and in spite of my telegraphic messages to Saskatoon to forward my goods, the last train did not bring it in. So I must wait until Monday evening, when they will likely arrive. I am anxious to be off, for I heard of a little child who was terribly burned about the arms; she had fallen into boiling water. Nothing has been done for her and her arm is in a shocking condition, so Mr. Ashworth says, and the child is in terrible pain. Also, another case claims my attention, that of a man who cut a deep gash in his foot with an axe; they merely tied it up, but the leg is badly swollen, and the man it is said, suffers terribly. This may be a case for the hospital, and I shall make arrangements to have the man taken to Winnipeg, thanks to the fund I have been provided with by the dear Friends. I am impatient at the delay, but it is useless to go without my remedies, besides the team that is to convey me will not be able to start from here until Tuesday morning. God grant that I will be in time to do some good. I have also a sick woman here to look after. When she heard I was in Rosthern, she walked from her village, Petrovka, to see if I could get her to a physician. She has some trouble of five years standing. I procured her a home with a kind Mennonite family, whom she can assist some with their work for her board. This woman's name is Marsha Strelivka, aged twenty-seven, whose husband is still in exile in Siberia. She says grieving after him brought on her trouble. They were married only six months when he was imprisoned, then transported, some five years ago, for refusing to carry arms. The doctor will be here Monday, and I trust he will be able to do something for her. I shall pay for her medicines, and after awhile when she is strong she may earn some money and pay the doctor. At least this is the arrangement I shall try to make. There will be a chance for the woman to earn money this summer. I have already inquired as to the growth and sale of the Senega root, which the Indians gather up here, and sell in large quantities. I have also made arrangements with a Winnipeg fruit-preserving firm, who will take two carloads of berries, if they can get them. They will furnish the pails, and pay seventy-five cents for a four-gallon pail, of raspberries or currants. I am told berries are in wonderful profusion here. It is likely that at berrying time I will return here, to see that it is rightly managed, to the benefit of our friends.

I remain sincerely yours,

ROSE M. OSBORN.

Extract of a letter from Anastasia Vasilievna Virigin, (a woman over four-score) to E. C. D., under date of Third Month 31, 1901.

Our Dear Friend—

Your letter I received a long while ago, over which I received great happiness and joy to be acquainted with you, and be friends with you. I trust you will not fail to share with us your joys and sorrows, and generally with all the news which you may have, which is useful for our souls, and pray for us. Recently I received a letter from Russia, Siberia, from the province Jakutsk, in which my three sons and son-in-law write to me, and the contents of which I hasten to share with you, and for this end and purpose I will quote to you a few lines from their letter.

"Discerning from your letter your welfaring we bless the Almighty Creator for his protection extended to us, and with humility of our soul we turn to Him to witness our prayers that He may reward us with a personal interview with you. Our separation with you and from the world in which we were reared, and strengthened in the faith of Jesus our Saviour draws us toward our former unity of soul and community of life, and to attain to this course does not depend on us.

"We are very glad, and bless our Lord for sending us our brother Quakers, who have taken such a warm interest in our affairs and petition to free us from exile; may Jesus Christ extend to them his help in the attainment of their object of the love of humanity.

"And to us may He serve as a living example how one must sacrifice his life for his friends, in order to inherit and attain the kingdom of God on earth, and his gratitude to men.

Together with them we tender to you our gratitude from the bottom of our soul, for your magnanimous benevolence; we all are thanking you, and bow in prayers before God our Lord that He may reward you for all this. May Christ our Saviour help us to attain the object to which we are aspiring to obtain (reach).

I send you all my deepest greeting of love and Peace and the blessing of God to you; may He be with all of you forever. May his protection be over all of us.

A letter from a settler who for a time was rather prejudiced against the Doukhoborts contains the statement he had heard one of the Yorkton stores had taken notes for Doukhobor goods to the amount of seventeen thousand dollars, and that they had redeemed every one of them and were buying cows every week or two.

An amusing account was given of some of the northern ranchers with whom they had dealings, that were endeavoring to take a vantage of them, but found the Doukhobors able to appreciate their character as well most, and could hold them up to view in truthful and comical way.

The following noble letter from the Thund Hill Colony is not to be taken as indicating that all of the colonies are in like favorable condition.

The Doukhobors of the North Colony.

THUNDER HILL, Assa., Village Vosnesenie  
April 3rd, 1901.

Our kind brothers and sisters in Christ, t Quakers.

In the beginning of our letter, we bring you our sincere pure-hearted thankfulness for your charities given us.

Not long ago we received a lot of garden seeds, for which we are so pleased and thankful, that we are not able to express our gratitude by letter.

May the Lord save you with an everlasting salvation for all your kind interest in us. May the Lord give you his grace, and may He reward you from the bounties of his Almighty hand, with both heavenly and earthly blessings.

We heard from Mr. F. Harley, Swan River, that you wish to send us some sheep. We all, our brethren of the North Colony, unitedly ask you, to take our request into consideration. Our request is this, that you would not send anything else, because we are not now in need of anything; be at rest, as we have already passed the first trials and difficulties of settlement; we now possess the necessities, and are capable of earning for ourselves our daily bread. And now we are not in need of anything, either sheep or anything else, therefore we ask you not to send us anything else. It should we be in need of anything we will write you.

We send our sincere love to you all, and wish you all that is good from God.

With sincere love to you from your sisters and brothers in Christ of the Christian Community of the Universal Brotherhood. The Quakers of the North Colony, near Thunder Bay.

We would like to write you in English language, but we cannot write English good enough, but we wish for all the Quakers, our brothers and sisters, good health for all your life.

I am your well-wisher and most obedient,

SIMON RIBIN.

(Doukhorob).

#### THE COURT OF CONSCIENCE.

Ruth Follows was a worthy minister in very noble life. Some one giving her an old fashioned secretary, which the ceiling of her little cottage being too low to admit, a joiner employed to reduce its height. In doing so the workman found a secret drawer wherein were two five hundred pound bank of England notes, inscribed "for my daughters." Ruth gave the money to the friend who had donated the secretary, who promptly returned it, as having no claim. Much effort was now made by advertising, etc., to find an owner, but for some time without avail. Ruth's friends finally told her that she had done enough to satisfy justice, they thought she might safely keep it, and that as she was so poor, it seemed providential that the money had fallen into her hands. "Ah" said she—and this is the point of the story, and how well it would be for all of us, did we but follow her example—"but I have a court of conscience every night, and the judge says, 'keep it not.'" Further effort being made, it was at length traced to an auctioneer, who had sold the furniture of a deserted household, and finally two old women were found in the parish poor-house, who were satisfactorily shown to be "my daughters," and to them honest, persevering Ruth had great satisfaction in handing over the money, of which they in gratitude gave her a share. Let us sometimes at least try the plan of holding a court of conscience.

J. K.

BE for Christ in your home.

#### Answering the Children's Questions.

Incessant questioning upon trivialities that indicates nervousness rather than a desire for knowledge is to be discouraged; but encourage your children to ask sensible questions by answering them intelligently. This duty is usually shirked by the father and assumed by the already overburdened mother. We are prone to underrate the power of the child's mind to comprehend lucid statements of even apparently complex facts. Perhaps this is done unconsciously to conceal our own ignorance, just as we shunt on to the teacher much educational work that we as parents can do much better.

"What was the 'ginning of the world?" asked my six-year old hopeful at breakfast.

"That's a long story that we will talk about after supper." I replied—for my children usually have a story read or told them all together before bedtime. So that evening, in simple language that the youngest could comprehend, and that, therefore, was interesting to the other children, the various theories of the world's formation were briefly described. The Bible story, the teachings of geology, the ether rings as the origin of atoms—all this was set forth in simple language without bias, concluding (as we had begun) with the remark that after all but little was actually known.

The way in which the story was received, from the youngest up, their questions, comprehension and various opinions, were a revelation that charmed and benefited their father even more than the talk had helped them.

Children never forget such talks, and their attitude of mind on these occasions is treasured in the father's heart more and more as his sons and daughters become older and too soon grow away from him.

"But I don't have time to be with my children and am not a teacher or a talker," is the burden of several letters that have come to me from careful readers of my chat with fathers and sons. Make time, then. Conversation at table will usually afford the desired opportunity and will make the meal time more enjoyable. The events of the day, as set forth in the newspaper, afford endless topics for interesting conversation. We should be strictly honest with the children and present both sides of disputed questions if we wish to develop best their mental power, judgment and character. The world needs men and women capable of looking all around a subject instead of being narrowly biased to a single view. Because of our early training most of us are narrow-minded, and it does us as much good as it does the children to talk with them about all phases of current events.—*Good House-keeping.*

THE CAUSE OF SIGHING.—Professor Lumsden says that sighing is but another name of oxygen starvation. The cause of sighing is most frequently worry. An interval of several seconds often follows moments of mental disquietude, during which time the chest walls remain rigid until the imperious demand is made for oxygen, thus causing the deep inhalation. It is the expiration that is properly termed the sigh, and this sigh is simply an effort of the organism to obtain the necessary supply of oxygen. The remedy is to cease worrying. One may be anxious, but there is

no rational reason for worrying. Worry will do no good; it will rob one of pleasures when blessings do come, as one will not be in a condition to enjoy them.—*Popular Science News.*

#### Ready Obedience.

The angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

To Philip this command may have been strange, almost harsh. He had preached to a city-full. His ministry had been owned of God. Then, in the very midst of his successful work, there came Peter and John to take it altogether out of his hands, and he is sent away to the desert.

The desert—above all places! Really it seems a waste to send a man like that to such a place. This is certainly not what Philip would have chosen. So, then, the appointment of the worker needs to be in wiser hands than his own. It is not what the church would have chosen for him. So the worker must look to a higher authority than the church. No; there is but one way of safety for us. It is to go to the Lord of the harvest, and put ourselves into his hands, and let Him have his own way with us.

"And he arose and went." There, in that arising and going, see the secret of the man's power. God could not have used Philip in the city of Samaria if there had not been this putting down of self that made him ready at a moment's notice to be off to the desert. Obedience—utter, perfect obedience, not daring to choose or to prefer—that is the secret of service.

Philip sets out. He leaves behind him the town and passes up from the pleasant vale of Samaria. He reaches the dreary desert. The sun pours down its fierce heat. The barren rocks crop up here and there, adding to the desolateness, and withered shrubs gives but a scanty shade.

There is no one near him. The serpent hissing at his approach, or the lonely eagle poised overhead, are the only signs of life. What a place for this earnest worker! It is all right. The Lord has sent him here.

Now afar off the dust rises, and a company of travelers draw near. The mounted attendants ride beside the prince who comes this way in his chariot. Catching sight of the traveler, Philip does not rush off at once "to talk to him about his soul." He waits for orders; he does not stir until he gets them: "Go near, and join thyself to this chariot." When the Lord bids Philip go he does not hang back because it is a rich man in a carriage. To him it is nothing who this man is, or what; the Lord has sent him; that is enough. "And Philip ran." And well he might run. The opportunity would soon be lost. The chariot was speeding on its way, and a dignified loiterer would have missed it. "The King's business requireth haste." So the simple evangelist runs up and bursts upon the nobleman as he sits riding in his carriage, and asks him, "Understandest thou what thou readeest?" It was all right. How could it be otherwise? God had sent him, and He always makes things fit in perfectly when we do but perfectly obey. Philip found the nobleman just in the middle of a passage that gave the opportunity of preaching Jesus directly and fully. Perplexed

and wondering, he was at the very point where Philip could step in and help him. The Lord had been at work on his heart; the gentle rain of his spirit had softened it; the inclination and desire of his soul were towards the things of God. All was ready and waiting for Philip's teaching. "And he desired Philip that he would come up and sit with him." As they rode on together Philip preached Jesus to the nobleman. And he believed and was baptized, and "went on his way rejoicing."

For Philip's sake that sojourn in the country quiet was good after the wearing and wearying excitement of the city. For the people of Samaria it was well for Philip to go, that they might see that the great work amongst them was not of any man, but of the Lord. And for the heavenly Master the evangelist never did a better day's work than when he went forth at the Lord's bidding unto the "way which is desert."

It is true still. True for every one of us, thank God. That country "toward the south" hath a goodly aspect—it faceth heavenward. When the Lord bids us go the way to Gaza it is no more "desert," it is "the garden of the Lord."—*Mark G. Pearse.*

### Keep Quiet.

Thousands of people are worn out and killed by needless, useless noise. They are fretted, made nervous, restless, sleepless—they are affected in health and appetite, and finally wear out and break down. Says a writer in *Invention*:

"It is doubtful if any nervous system ever becomes so indurated to an incessant strain as to feel no harm. The yelling of steam-whistles, the hiss of steam-pipes, and rattle and clash of wheels on stone-covered streets, the rumble of street cars, the clangor of bells, the howling of hucksters, keep up a condition in which a healthy nervous system of natural strength and sensitiveness is impossible. And there is not one of these agencies that is not suppressed more or less completely in most of the great cities of the world. In Berlin heavy wagons are not allowed on certain streets. In Paris any car load of rattling material must be fastened until it cannot rattle. Munich allows no bells on street cars. In Philadelphia, church bells have been held a nuisance in certain neighborhoods by judicial ruling. Steam-whistles are forbidden in nearly all the larger cities of this country and Europe."

The most delicately strung people feel the power of noise most intensely. How important that all thoughtful people "study to be quiet," and spare the nerves, the health, and the feelings of those who are busy, feeble and sensitive.—*The Common People.*

**STRENGTH OF INDIA PAPER.**—The genuine India paper used in the Bibles issued by the Oxford press, of England, possesses a degree of strength that is astonishing. It was not until after years of experiment and research that this fine paper, so admirably adapted for Bibles, was perfected. Though made almost as thin as tissue paper it is opaque and very tough. At the Paris Exposition there were interesting exhibits to show the strength of India paper. Volumes of fifteen hundred pages were safely suspended by one leaf, while it was shown that a strip only three inches wide could support, without yielding, twenty-five pounds.

### A Short Account of Susanna Lightfoot.

(Continued from page 340.)

Susanna Hudson was the daughter of John and Margaret Hudson. The family was from England and resided in the county of Antrim, province of Ulster. The county was largely settled by Scotch and English emigrants, who were much engaged in the raising of flax and linen manufactures. Her father died when she was only about thirteen years old, leaving a widow with a number of children (of which she appears to have been the eldest), in limited circumstances. Her mother placed her in service with Ruth Courtney, a member with Friends and prominent as a minister, but belonging to a wealthy and aristocratic family. The records of the Monthly Meeting to which they belonged have been lost and the family connection cannot be now traced. Her mistress being of an exacting disposition she endured much severe hardship, being not only required to labor in the house, but also to attend to the cattle and horses.

When about seventeen she appeared as a minister, but at what time her gift was acknowledged is doubtful. As stated in the Memorial of Uwchlan Monthly Meeting, she accompanied her mistress to America, and it is probable with a certificate as a minister, but at the same time as a servant or waiting maid, and not allowed in the sitting-room at Friends' houses, but sent to the kitchen. However, her gift was acceptable to less aristocratic Americans, and the respect manifested towards her excited the jealousy of her mistress, and became a cause of much severe trial to her, but sustained by Divine aid she was enabled to endure these provings without reproach. As she advanced to mature age she grew in her gift, and accompanied her mistress in a visit to England and Scotland when in her twenty-first and twenty-second years, only a part of her memoranda being preserved by her son Robert, the transcriber of the preceding pages.\* In this journey her trials from the disposition of her mistress were very close, being required to attend to the feeding and

\* In one portion of the manuscript we find memoranda belonging to this period, headed as follows: "Of her first visit to Friends in America, which was performed in the eighteenth and nineteenth years of her age, we find no account in writing. But of her journey into England, in the twenty-first and twenty-second years of her age with Ruth Courtney, she made notes like the following, viz:

"Came to London the eighth of Sixth Month, 1740, and Lodged at Philip Eliot's. Then visited Grace Church Street and Devonshire House Meetings. Then to Croydon in Surrey and Lodged at John Peters' Ry-gate in Sussex."

The entries which follow are mostly mere mention of places or meetings visited and Friends' houses where they lodged, and some noteworthy Friends of that day met with. At least about one hundred towns appear to be mentioned,—in one of them twelve meetings held by them, in another eleven, etc. She enlarges her daily record with no comment, except in about three places. For instance, after a meeting at Wheeler Street, London, Eighth Month 9th, she says:

"We went from this home (Joseph Clutton's?) with Henry Fowler and spent the evening, and it was a time that I hope will not be forgotten by me. The Lord was pleased to appear in his wonted goodness. It was a sweet time unto me, with some more Friends, also."

"At Calne the 13th (9th Mo.), John Thopin guide, Lodged at Edward Rounds'. Here we met with a Friend three-score and ten years old, who was concerned to go through the streets and warn the people, saying: 'O, poor England! Let us all prepare, for a scourge is near!' This she did three times a day, wet days and dry days. Her name is Rebecca Hobbs."

rubbing down of the horses and other unpleasant drudgery. We may imagine how humiliating these would be to a young person in the bloom of womanhood. When Friends where they stayed endeavored to prevent these, her mistress would not consent to any remission of her commands, and the tender sympathy of Friends was greatly manifested. One young man felt so much for her he proffered marriage to relieve her from her hard servitude. Though now legally past her engagement with R. Courtney, she declined the kind offer of this Friend (who was in comfortable circumstances), and remained with Ruth Courtney till the visit was accomplished, and appears to have fully forgiven the indignities and humiliations she received, so a Christian regard was manifested to her former mistress.

Not long after her return she was married to Joseph Hatton, in accordance with an engagement entered into with him some two years previous. He was a linen weaver, but about this time there was much depression in the business, so that they were often reduced to much difficulty. Her husband was united with her in religious feeling and honestly labored for a livelihood. But the increase in his family of children made it very difficult to support them. They were often compelled to subsist on the most limited food, having for days, and even for weeks, nothing but potatoes, and not a sufficiency of them. The Friends in the vicinity were generally in no better circumstances and could not aid them. Some of the Friends of Dublin being apprised of their need extended assistance, and they were helped to rent a small farm and to a few cows, but in 1754 Friends of Waterford, in the south of the island, assisted them to a business in that place which was remunerative, so that a comfortable livelihood was obtained. Some of her sons were taken as apprentices by tradesmen, who were Friends. Notwithstanding her difficulties, she was enabled to visit during her residence in the north several parts of the kingdom. Her nine children, eight of them being twins, were all born before the removal to Waterford. Two of them died in childhood, Mary, the second daughter, being buried at Bally-kelly graveyard, near Killnock, and the youngest son, Jacob, about the time or soon after their settlement at Waterford. In the difficulties and separation in 1796 to 1800 produced by the spirit of domination on one hand and its opposite, that which spurns even a just restraint upon the individual for the welfare of the whole, many valuable records of the Society were destroyed or lost; among which were those of Grange Monthly Meeting to which the family belonged.

After her husband's decease in 1759, at her marriage with Thomas Lightfoot, in 1760, she accompanied her husband to his residence in Chester County, Pennsylvania. Her children at this time living appear to have been six, but of these two sons settled in Ireland, and probably one daughter, Ruth, born in 1745, had ceased, as the family now have no record of her. Of her sons, John Hatton settled in Philadelphia, two of whose children, Thomas and Sarah, died there at good age, and the descendants of another son of John, who changed name, were in that city not long since.

(To be continued.)

THEY greatly dare who greatly trust.

## Former Addresses of Friends to Monarchs.

On the third day of the Eighth Month (October) 1714, the people called Quakers presented a congratulatory address to King George on his accession to the crown, which being read and graciously accepted by the king, George Whitehead made a speech to this effect:

"Thou art welcome to us, King George; we heartily wish thee health and happiness, and thy son, the prince, also. King William the Third was a happy instrument in putting a stop to persecution, by promoting toleration, which was intended for uniting the king's Protestant subjects, in interest and affection, it hath had that effect as to make them more kind to one another, even among the different persuasions, than they were when persecution was in vogue. We desire the king may have further knowledge of us and our innocence; and that to live a peaceable and quiet life, in all honesty and honesty, is according to our principle and practice."

George Whitehead having thus spoken, his name was asked, whereupon he answered, George Whitehead. And having it upon his mind to see the prince also, and intimating his desire to a lord who was gentleman to the king's bed-chamber, he made way for it, and thus George Whitehead, with some of his friends, got access, and were introduced by one of the prince's gentlemen, into a chamber, where the prince met them, and then George Whitehead spoke to him, the substance of which speech was as follows:

"We take it as a favor that we are thus permitted to see the prince of Wales, and are very glad to see thee. Having delivered an address to the king, thy royal father, and being desirous to give thyself a visit, in true love, we very heartily wish health and happiness to you both; and that if it should please thee, thou shouldst survive thy father, and come to the throne, thou mayest enjoy tranquility and peace. I am persuaded that if thou, thy father, and thyself, do stand for toleration, for liberty of conscience to be held inviolable, God will stand by you. May King Solomon's choice of wisdom be thy choice, and may holy Job's integrity and compassion to the oppressed; and the state of the righteous as commended by King David, viz: He that ruleth over men must be just, ruling in the fear of God; and he shall be as the light of the morning, when the sun riseth, even a morning without clouds, as the tender grass springing out of the earth, by clear shining after a rain."

This speech was favorably heard by the prince.

*The Czar of Muscovy when in England. A Relation of Christian Love, from certain persons commonly called Quakers.*

It please thee O great Czar:—

We heartily wish thee tranquility, health and happiness in this life and that which is to come, having true love and goodwill to thee and all people in thy dominions. We are a people loving and fearing the Most High God, who rules in the kingdoms of men; and because we have trembled at his word and power, as his prophets and servants of old did, being troubled under his mighty hand, we are commonly called Quakers, though under the simple profession of Christ Jesus, in the life and

purity thereof, worshipping the true God in the spirit, and having no confidence in the flesh. In the love of our God we give thee this good and necessary counsel, viz: Do thou love and fear the Lord God, who is thy Maker and Preserver, who giveth life, breath and being to all mankind. O, fear to offend Him; He hath extended great love to thee and all men, in sending his dear Son, Jesus Christ, a light into the world, and in giving all men light and grace to guide them in his way of truth, righteousness and peace, unto everlasting salvation and felicity (John i: 4, 9; John iii: 16, 19; John viii: 12; John xii: 46; Acts xii: 47; Luke i: 75, 79; Luke ii: 32; Eph. ix: 7). And it is by Him, who is the wisdom and power of God, that kings reign and princes decree justice, and they, as well as all other men, are accountable to the just and holy and all-seeing God, for all their ways and actions; and by Him must be rewarded accordingly; and know that he who ruleth over men must be just, ruling in the fear of God, and then he shall be as a morning without clouds, when the sun riseth. Oh! Czar; the great God requireth of thee to do justly, love mercy and walk humbly before Him, who is a God of knowledge and by whom actions are weighed, and who is the righteous Judge of all. We pray thee observe the good resolution of that great king Artaxerxes, when he was made lord over many nations; he would not exalt himself by reason of his power, but proposed with equity and gentleness always to govern his subjects, and wholly to set them into a peaceable life, and thereby to bring his kingdom into tranquillity. And know, that it is by mercy and truth that the thrones of kings are established, and that thereby thou mayest obtain mercy and favor with the Most High God; and gain the real love and affections of thy subjects. O, be tender and merciful to them all, as they are all thy fellow creatures, created by one God; break off thy sins by righteousness and showing mercy to the poor. And let the example of our renowned King William influence thee to the like moderation and clemency throughout all thy dominions, which he hath showed in granting free liberty of conscience, in the peaceable exercise of religion and worship towards Almighty God, as they may be persuaded by Him who is the Sovereign Lord over the consciences of men. From thy real well-wishers and friends to thy immortal soul, who desire thy everlasting happiness, signed,

GEORGE WHITEHEAD,  
THOMAS LOWER,  
JOHN VAUGHTON,  
WILLIAM PENN,  
FRANCIS CAMFIELD.

LONDON, the twenty-third of Twelfth Mo., 1697-8.  
(Copied at Woodland, N. C. Fifth Month 2d, 1901.)  
A. FISHER.

CANDOR AMONG KINSFOLK. — Candor is a virtue of unsurpassed merit, a virtue which may be abused, as, when people go out of their way to utter a disagreeable truth in circumstances where silence is advisable, but on the whole a sturdy virtue worth cultivating. If obliged to choose between too much reserve and too much openness, most of us would unhesitatingly aver our preference for the latter. Many a dissension would resolve itself into

harmony if people would only remember the scriptural injunction to speak the truth in love. Many a wound which a sensitive nature broods over in silence would cease to ache if the cause of distress were plainly talked over in the family, and if the aggrieved parties would state the cause of their hidden resentment. In domestic life, especially where people have quick tempers, and strong wills, differences of opinion must arise. To nurse in silence a hurt and pained feeling is very foolish. The injured person who sulks and broods with a martyr-like air, refusing to speak, waiving away every conciliatory advance, and acting like a wet blanket on the household, has much to answer for.

When we are surest of a matter we may be mistaken. To give a dear one the benefit of a doubt is the policy of the Christian spirit. — *S. S. Times.*

## Correspondence.

[The following letter, sent to THE FRIEND in Twelfth Month last, was lost until recently in the office of a Presbyterian paper of this city, where it had been left with its editor for information on some points; which failing to obtain, we now print the letter as written.—Ed.]

To the Editor:—

In THE FRIEND of Twelfth Month is an article on the union of the Greek Church of Scotland, with the United Presbyterian Synod. The writer intimates that he is not well acquainted with all the conditions and afterward proceeds with an assumption which appears to be wrong.

On this he frames a conclusion rather damaging to the Free Church which I think should be corrected.

The Presbyterian Church of Scotland was divided into not simply two, but three parts. It was perhaps the first division that left it in two branches. I do not remember that I am informed when or from what cause the "United Presbyterian Synod" arose. The name indicates that it is the latter body with which the Free Church has now affiliated, so it is not liable to the charge of returning to state support and direction. In the life of Norman McLeod, we have a plain account of the disruption of the Church of Scotland. Its immediate cause was a case of gross abuse on the part of the appointing power against the wishes and sound judgment of the people. McLeod himself remained with the "established Church," but he says that when Chalmers left the general Synod, accompanied by the majority in numbers of the ministers present, he took with him "the cream" of the company. Those who were left were wanting in qualification, and remained to fill the offices on account of the "loaves and fishes" of government patronage. It would have been derogatory in the Free Church now to have compromised with an organization from which they had withdrawn for such sufficient cause. N. McLeod was much younger than Chalmers at that time and his influence not so extended. He was, however, an excellent and able man and throughout his subsequent life, endeavored to heal the breach, if not of organization, yet in all that is vital to religious life and usefulness.

LLOYD BALDERSTON.

EVERY act is a seed, which will bear fruit; each after its kind.

From the New York Times.

### Tolstoi to the Czar.

I send a translation of one of the many copies of Count Tolstoi's last letter to the Czar, now being privately circulated. The style in Russian seems to be very careless for so distinguished a writer, but this, I am told, is to be accounted for by the fact that it was written when the author was very ill and bed-ridden at the end of last year. Its contents have become so generally known here among all well-informed people that there can hardly be any doubt as to its authenticity. The request made on behalf of certain Russian women who ask to be allowed to leave their present place of abode evidently refers to their wish to join their husbands in exile somewhere in the remoter parts of Siberia:

*Your Imperial Majesty Gospodar Nicholas Alexandrovich:—*

Kindly read through the inclosed letter yourself and alone; it was not at first intended for you, and it is short. Listen to the promptings of your own good heart and act accordingly.

Nine young women living at liberty, with sufficient for their needs, and two old matrons, beg as a special favor, after selling all they have accumulated by hard work, to be allowed to give up a free and comfortable existence and to go to the most horrible place of exile, surrounded by the most painful conditions. What must have been the sufferings of these people during six years of separation, living alone, in the most difficult circumstances? And how moral and strong must they be if, in the midst of their sufferings, they think not of themselves, but of one another, and of how to be true to their marriage vows! But these are not the only people who are suffering there. Hundreds of such Russians, the best of the people, are undergoing still worse suffering from religious persecution, which, through some astonishing misunderstanding, continues to be practised in Russia, and is even on the increase at a time when all enlightened persons and Governments have long ago recognized the futility, absurdity, and cruel injustice of such persecution. I have long had it in my mind as a sacred duty before I die to try to open your eyes to the senseless and terrible cruelties which are perpetrated in your name.

The accompanying letter from the Doukhobors has determined me to put it off no longer. Thousands of the best Russians, sincerely religious people, and therefore such as constitute the chief strength of every nation, have been already ruined, or are being ruined in prison and in banishment, or have been sent out, or are being sent out, of Russia. The flower of the population, not only in the Caucasus, but also in Russia proper, ten thousand Doukhobors, notwithstanding all hardships and privations, have quitted their fatherland forever, not only with regret, but in terror from the remembrance of all they have had to undergo there. Several thousand Molokani in the district of Kars, as many in Erivan, whose petition to be allowed to emigrate I have already submitted to you, the Molokani of Tashkent, and some ten thousand persons in the provinces of Kharkoff and Kieff, who are persecuted for their faith—all these wish and pray for one thing only, and that is, the permission to leave Russia and to go where they

may safely worship God as they understand Him, and not as ordered by the authorities, most of whom recognize no God whatever.

If you do not know of all the absurd cruelties which are committed in your name, then allow me to tell you here that my words will be confirmed by any just person whom you may commission to investigate the matter. But once knowing that your name is used to justify the infliction of suffering upon the innocent and the best among the people, and that you are able to prevent it, you cannot have peace of mind until you have done this. Do not take counsel with the men who have arraigned this ill-treatment, to be guided by them, either with Pobiedonotszoff, who is a man behind his time, cunning, obstinate and cruel; nor with Sipiagin, who is a man of mediocre ability, frivolous and unenlightened. Such people will tell you that I am a visionary, an Anarchist, and a godless person, and that all I say and advise is unjust, but what I say is not from my own point of view, I speak from the point of view of your majesty, who is able to put an end to the crimes committed under the guise of legality, and to destroy the bases on which such crimes are founded. Therefore, I take the liberty of advising you as follows: (1) To revise and abolish the contradictory and shameful laws now existing in regard to persecution in the name of religion, which have long ceased to exist in every other country except Russia; (2) to put an end to all persecution and punishment for departure from the religious creed of the State, and to liberate all persons imprisoned and exiled on account of their faith; (3) to reconsider the question of how to reconcile the requirements of conscience in religious matters with the demands of the State—as, for example, the refusal to take an oath and to perform military service; not to punish such dissent as a crime, but try to reconcile the inconsistency, as was done in the case of the Mennonites, by compulsory labor in exchange for military service, and a solemn declaration to speak the truth in courts of law instead of the usual oath.

Forgive me if I have not explained myself clearly; my only motive was the good of the people in general and of yourself in particular. I know and feel all the weight and responsibility of your position. I believe that the cruel religious oppression practised in your name, besides doing harm to yourself in the opinion of the people, in the opinion of Europe, and the judgment of history, lays upon you a tormenting responsibility. By abolishing this religious persecution and by making its repetition impossible, you will not only relieve yourself of this responsibility, but will experience the pleasurable consciousness of having done a good work.

God help you to do that which pleaseth Him. And in doing this you will do the greatest good for the Russian people and for yourself.

Your loving,

LEO TOLSTOI.

Dec. 15th, 1900.

THE one serviceable, safe, remunerative, attainable quality in every study and every pursuit is the habit of attention.

"It is astonishing how soon the whole conscience begins to unravel if a single stitch drops."

For "THE FRIEND."

### Murder Prevented.

A respectable tradesman named Rich, living in the north of England, had three young men in his employ, Matthew, James and Samuel. Matthew was a goodly, pious man, but the others were wicked, artful men, who ate at the table of him whom they designed to injure. At length they left their employer, going into business for themselves. Matthew was engaged in collecting, and one evening as he was returning home, having with him a considerable sum of money, his horse suddenly refused to cross a stream, nor could any effort induce it to go forward. There was nothing for it but to take another and longer road. He was somewhat annoyed at this apparent mishap, but arrived safely at home.

The next day was the first of the week, and it was usual for all to go to meeting, leaving the house closed. As Matthew felt unwell he asked leave to remain at home that morning.

After the rest had gone, he felt that it would be well for him to spend some time in private devotion, instead of taking repose as he at first intended. After reading a portion of the Scripture he knelt in a corner of the room in silent prayer, and arose feeling that it had been good for him to draw nigh unto God. How long he thus remained engaged he knew not, but such was the feeling of goodness covering his mind, that he said to himself arising, "This is none other than the house of God, and this the gate of heaven."

As soon as Rich returned he perceived that the desk containing the money had been opened and it abstracted. Matthew asserted that he had not taken it, nor was he suspected. But what had become of it remained a mystery. Being mostly in local bank notes and the numbers known, payment was stopped. Month passed away when Rich was summoned to the bank, where he found James and Samuel, who having presented the missing notes, were detained. Rich required them to tell how the money became possessed of them, assuring them that if they did so frankly there would be no prosecution. They then stated that when Matthew had called at their store, supposing him to have much money on his person, they had resolved to obtain it, and accordingly waylaid him. The horse by refusing to go forward had prevented their intended murder, but the money they resolved to have and accordingly had gone to the house, expecting to find it empty. This not being the case, and still determined on their plan, one had placed himself with pistol in hand, by the kneeling figure, and had he betrayed the slightest consciousness of the presence, would have been shot.

Their former employer, though unable to listen to their recital without a shudder, was content to leave them in the hand of Him who has said, "vengeance is mine, I will repay saith the Lord."

Though capable of committing so awful a crime, they would not live in a community where it was known, and they soon left that part of the country. "The angel of the Lord campeth round about them that fear Him, and delivereth them."

J. K.

"THE impartation of righteousness is better than its imputation."

### Thy Labor and Thy Neighbor.

A southern paper points a moral by a mis-otatation of one of the commandments: "Six ys shalt thy neighbor do all thy work." ighbor and labor sounded so much alike that e substitution of the former for the latter eciting the fourth commandment was an sy transition for the little theologian. Small ys learn theology more by sound than by aning. Hence the author of the above va- tion of the fourth commandment saw noth- g wrong with his accidental error. But while the little fellow was wrong in otting the fourth commandment, he came y near being right in stating the way in ich it is observed, so far as the labor part t is concerned. It is rather a common plaint of humanity to lay upon a neighbor's oulders all the work which can be neglected shifted. Labor is still looked upon as a se. It is a point worth remembering that e of God's providences with his people are ses. Sometimes He sends trials for disci- e's sake, but the sorrows and burdens are curses, but blessings. So with labor, which y seem a hardship. It is really very neces- y for the proper development of the body e health of body and mind. When right- nderstood, it may come to be a delight er than a burden. It is only when work is lected and carelessly done that it is bur- esome. Every person who works consci- usly, carefully and intelligently, is serving n his labor, and he will be rewarded with ight in it. It is not even necessary for the k to be remunerative for it to be enjoyed. Only condition which is essential to that t is that the work should be performed as ty, not as a hardship.

### "Thee and Thou."

*The Editor of the Friend (London.)*

DEAR FRIEND.—I am not going to write ut the language of the Address to the King, of the more general aspect of the question ad in your last number. We have received n English language as a precious heritage, t it is our duty to pass it on unimpaired. Languages are constantly changing; they may ove or they may deteriorate. The more isnet they are the better they are; there x the growing disuse of "thee" and "thou" e decided deterioration. When a language e deteriorating, who shall say how far the ess will go on? The German, Danish and r languages have gone further than the nish has yet done in this direction in using e became pronoun not only for the second per- r singular and plural, but for the third r on plural also. The Danish language has, ver, the advantage over the English "you" n distinguishing the nominative from the cesative case.

ople do not sufficiently realize the import- of each doing what he can to preserve uage in its purity. Everything each y says or writes tends to preserve our lan- e, or improve or mar it. It will be ad- id that anything that interferes with the e reprobation of the Bible does not belong e domain of the infinitely little." e Revised Bible has maintained the usage e Authorized Version as to these pro- ou. Though it is not twenty years since

the revision was made, owing to the growing use of "you," it is becoming increasingly difficult for children to understand either version, even among the working classes, who have stood out so much longer than the more educated classes for the ancient usage. Friends by their perseverance in the past have been the instruments of causing many changes in various matters. It will be said that in the matter in question we have failed, and therefore it is hopeless to attempt to the use of "thou" and "thee". But if Friends or others were to make a determined effort in this direction, would not success be possible? Herein we should be helped, not only by the Authorized Version, but also by the Revised Bible, which will, no doubt in time come to be looked on as a standard English work, as the authorized has long been.

With the examples of these two versions can we do nothing to bring on the time when not only "thou" and "thee" will be in general use, but also "ye" and "you" will be used to distinguish between the nominative and objective cases of the plural? What is the alternative? That in order to make the Bible more easily comprehended by the common people and children, the one word "you" will take the place of the four words—"thou," "thee," "ye," "you,"—with great loss of clearness for those who are able to appreciate the difference.

Thine truly,  
T. W. BACKHOUSE.

### Items Concerning the Society.

MEETING HOUSE FOR FRIENDS.—Merchantville, Fifth Month 9th: Representatives of the Society of Friends have purchased a tract of land in Maple Avenue, on which will be erected a meeting-house. The work of construction will commence at once, and the structure will be completed in about three months. The Society has no meeting-house of its own at present.—*Public Ledger*.

On inquiry we learn that the above-named property is held by a trusteeship in the interest of the original principles and doctrines of our religious Society; but it is officially the property of no meeting.

It is hoped that the present Merchantville meeting, which is held under the care of Haddonfield Quarterly Meeting, will find acceptable accommodations (at 3.30 P. M., at which hour every First-day the meeting is regularly held) in the new building when completed. Thus one of the discouragements to a more public attendance of our meeting there will be removed. Last First-day, in the third-story room, on a small street, there were twenty-five attenders (including four ministers) in a favored meeting.

The *British Friend* announces that Edward Grubb, who has been associated with its editor, William Edward Turner, in the conduct of that periodical, is now, on account of the impaired sight of the latter, about to become its regular editor.

JOHN BENINGTON.—In connection with the brief notice of the decease of our dear friend, John Benington, which appears in our present number, we note that the *London Friend* says:—

"John Benington, a few days ago the oldest Ackworth scholar living, passed away at his home in Media, Pennsylvania, aged one hundred years, eight months, twenty-six days. He was brother of the late William Benington, of Stockton, and later of Scarborough, and uncle of the present George Benington, of Enfield. In 1898 his great-nephew, George Henry Little, visited him just before enter-

ing his ninety-ninth year, and reported him ' hale and hearty, working still in his garden; going down to the bank where, as a director, his clear judgment is highly valued.' "

Last summer the *Philadelphia Ledger* said, Seventh Month 20th:—"John Benington to-day completed his one hundredth year. He is recovering from a severe illness, and was able to be about his room to-day, accepting the greetings of Friends. He lives with his daughter Margaret, much of whose life has been devoted to the care of her father. Among the visitors to-day was John Benington's son Samuel, who came from Charlton, Ia., to help his father celebrate his century birthday.

"John Benington never used tobacco or intoxicants, and has always observed regular hours for eating, rising and retiring. The neighbors knew that when the shutters of the Benington dwelling opened in the morning it was 6 o'clock, and when they closed at night it was 9 o'clock. John Benington started in life without a penny, but succeeding in amassing quite a fortune.

"He was born in Yorkshire, England, emigrated to America when twenty years of age. At the age of twenty-four he married Phoebe Peirce, afterwards purchasing a farm near London Grove, Chester County. He led the life of a farmer until 1890, when he removed to Media. He is a member of the Society of Friends, and until his recent illness could always be found at his place in the meeting-house. He is over six feet in height, with a splendid physique, and has a constitution that is remarkable. Ann Elfret, of Philadelphia, is a daughter of the centenarian.

"A boarding-school at Ackworth, Yorkshire, England, where John Benington attended in his youth, has asked for a letter written on his one hundredth birthday, and he will comply."

In No. 2 of the present volume of THE FRIEND appeared a feeling tribute to John Benington's lifetime of a century. Not many days before his decease he thus remarked to a Friend:

"One generation cannot legislate or fully provide for another, as each has its own need and methods and service, which will be revealed to it."

### SUMMARY OF EVENTS.

UNITED STATES.—On the 9th a panic occurred in the stock market in New York city, following a period of extraordinary speculation; in which fictitious values of many railroad and other stocks were greatly reduced, and many millions of dollars were lost in a few hours. Thousands of speculators were heavy losers and some were financially ruined. The decline in the market value of 27 different stocks during the day has been computed to have been over 300 millions. The great industrial interests of the country, including manufacturing, agriculture and mining are not seriously injured if they are at all affected by it. Concerted action by certain prominent bankers and banks prevented results which might have been far more damaging to general business.

A despatch from Peking of the 10th says: "The Americans have evacuated the districts under their control, with the exception of the Forbidden City, which they will continue to occupy unless orders to the contrary are received from Washington."

The destitution in Jacksonville, Fla., has been relieved to some extent by the receipt of car loads of supplies sent from distant points and many thousands of dollars. A despatch of the 7th says: "It is now believed that in every instance those without proper food and clothing were in a measure provided for to-day, and that to-night there were vastly fewer people who were compelled to sleep upon the streets."

For the last six or eight years the sturgeon fisheries in the Delaware river have been steadily and rapidly declining. An act has recently passed the Legislature of Pennsylvania, similar to one previously passed in New Jersey, intended to promote the propagation of this fish.

Returns to the statisticians of the Department of Agriculture, made up to Fifth Month 1, show the area under winter wheat in cultivation on that date to have been about 28,267,000 acres. This is 2,015,000 acres, or 6.7 per cent. less than the area sown last fall, but 2,032,000 acres, or 7.7 per cent. in excess of the winter wheat acreage harvested last year. Of the reduction about one-half is reported from Texas and California.

Ex-Governor Morrill, of Kansas, owns what is said to be the largest apple orchard in the world. When work now in progress shall have been completed the orchard will contain 64,000 trees.

The total appropriations made by the Fifty-sixth Congress aggregate \$1,140,489,438, or \$127,723,198 less than the \$1,568,212,637 appropriated by the preceding Congress. It is estimated that nearly one-half of this amount is due to war and the incidental expenses growing out of it.

An authorized statement was obtained from a high official of the Pennsylvania Railroad Company that his corporation has gained absolute control of the Baltimore and Ohio Railroad.

The Legislature of Pennsylvania has enacted the Juvenile Court bill, giving broader authority to officials to send a certain type of youth to the Protectory and limiting the appearance of children in theatrical performances. It is hoped that this will have a very salutary effect as a preventive of crime.

The utility of life saving nets at fires has lately been shown at a fire in an apartment house in New York City. Many persons were on the fire escape, but were unable to descend on account of the fire and dense smoke. Three jumped into the net from the sixth story and seventeen from the third story and escaped injury. The new life net is circular in form and about twenty-four feet in circumference. The appliance has a metal rim, and the net is attached to it by springs. This simple appliance was held by six firemen.

The number of farms in the United States is stated to be 5,700,000, or about one to every thirteen inhabitants. In ten years the number has increased by 1,150,000. From the census report it appears that the increased wealth of farmers as a result of their last ten years' labor equals the farm wealth of the nation from the settlement at Jamestown to the year 1850.

There were 475 deaths in this city last week, reported to the Board of Health. This is 19 less than the previous week and 19 less than the corresponding week of 1900. Of the foregoing, 239 were males and 236 females; 62 died of consumption of the lungs; 78 of inflammation of the lungs and surrounding membranes; 16 of diphtheria; 11 of cancer; 15 of apoplexy, and 12 of typhoid fever.

COTTON closed on a basis of 8½c. per pound for middling uplands.

FLOUR.—Winter, super, \$2.10 to \$2.25; Penna. roller, straight, \$3.25 to \$3.40; Western winter, straight, \$3.40 to \$3.55; spring, straight, \$3.60 to \$3.90.

GRAIN.—No. 2 red wheat, 78½ to 79½c.  
No. 2 mixed corn, 47½ to 48c.  
No. 2 white oats, clipped, 34c.

BEEF CATTLE.—Best, 5½ to 5¾c.; good, 5 to 5½c.; medium, 4½ to 5c.

SHEEP AND LAMBS.—Choice, 4½ to 4¾c.; good, 4 to 4½c.; common, 2½ to 3c.; spring lambs, \$4.00 to \$5.75 per head.  
HOGS.—Best Western, 8 to 8½c.

FOREIGN.—Dispatches from Peking say: "The Foreign Ministers have decided to address a collective note to the Chinese Government, informing it that a joint indemnity of 450,000,000 taels (\$338,000,000) would be demanded, and asking what method of payment is proposed."

Li Hung Chang is very desirous to have the bills of the Powers examined before The Hague tribunal, but he has been given to understand, should he make this request, the foreign occupation will be continued at a cost of several millions taels a day until the examination can be concluded.

The Chinese plenipotentiaries have replied to the demands of the foreign Ministers at Peking for indemnity, and while pleading diminished revenues, agree to make monthly payments in settlement of the claims made against the Government until the debt shall be extinguished.

The French census shows that the population of France is now about 38,000,000. In the last hundred years it has increased by 13,000,000. In the same period the population of Great Britain increased from 12,000,000 to 40,000,000. The leaders of public opinion in France are endeavoring to bring these facts before the people. It is believed that the use of intoxicating drinks and the movement of the population toward the cities from the country have much to do in keeping down the increase of the population.

The opening of the first Parliament of the Federated Australian Colonies took place at Melbourne on the 9th inst. The new Commonwealth comprises a territory of 2,972,000 square miles; has a population of 3,717,730. The area of the United States is 3,602,340. The organization of the Australian Federation brings Great Britain a step nearer to the realization of an Imperial Parliament, in which all portions of the empire will be directly represented.

From a statement made by the Director of the Geologi-

cal Survey of Canada it appears that one-third of the laods included in the dominion of Canada very little is known. Most of the unexplored regions are near the Arctic coast. Towards the centre of the Northwest territories are tracts as large as Great Britain and Ireland which cannot now be accurately mapped. Labrador, comprising 289,000 square miles, has been explored and surveyed along one or two routes only.

A heavy fall of snow occurred in North Devonshire, England, on the 7th inst., endangering the spring crops. Almost tropical heat had previously occurred.

According to the returns of this year's census, the total population of England and Wales is 32,525,716. This is an increase over the population of 1891 of 3,523,191, or an increase of 12.15 per cent. The increase for the decade between 1881 and 1891 was 11.65 per cent.

Russia has borrowed from France about \$81,000,000—not to pay the Chinese indemnity, but to continue her own system of railroads.

A large German population is now living in the southern part of Brazil. The German colonists live in settlements of their own, which are governed by officials who are German.

It is said that the export of frozen rabbits from New South Wales last year largely exceeded that of frozen mutton. There were exported from the colony about £883,000 worth of frozen rabbits and a little over £260,000 worth of frozen mutton.

The principal medical officer of Cape Colony says he cannot eradicate the bubonic plague until the rats in the colony are extinct. These animals, as in other cases of contagious diseases, are believed greatly to assist in spreading the disease.

A rare first edition of "Pilgrim's Progress" was sold in London on the 9th inst. for \$7375. The book was printed in Cornhill during the year 1678. Only 5 copies are known to be in existence.

Recent experiments in wireless telegraphy off the coast of Malta have resulted in the successful transmission of a message 134 miles. The message was received in an unexpected way. While experimenting on a ship in the open sea the operators were surprised to receive a message in Italian asking as to the position of their ship. It afterward developed that the message came from an Italian vessel at Syracuse.

It is said that the water of the river Jordan is now exported regularly to be used in baptizing persons.

The Hamburg-America Steamship Line has lately acquired the Atlas line of steamers plying between Jamaica, Hayti and Central America, and is now the largest in the world, the entire tonnage being 630,000 tons, which is divided among 120 vessels, sailing in thirty different services. By its acquisition of the Atlas Line it has gained seven new steamships, of an average tonnage of 3000 tons.

A despatch from Williams Bay, Wis., says: "Whether the stars, millions of miles away, send to the earth's surface any heat along with their rays of light, a question which has long puzzled astronomers, has been solved. The heat from these far off bodies has not only been detected, but measured, by one of the most sensitive astronomical instruments ever made—an instrument capable of measuring the heat of a candle a mile away." The experiments have been performed at the Yerkes Observatory of the University of Chicago.

From Eleventh Month 1st last to Fourth Month 7th of this year 13,000 carloads of oranges had been shipped from California and 900 car loads of lemons.

The Pennsylvania Hospital in this city has been in existence 150 years. Established before the country was an independent nation, with only twelve patients, the hospital has grown and thrived and extended its usefulness until now more than 36,000 sick and injured persons are cared for annually within its walls.

Reports reaching the Interior Department show that smallpox is widespread among the Indians of the Western reservations. Several deaths have occurred.

Unless the differences between employers and employees in the metal trade, involving a nine hour work day with ten hours' pay, be adjusted by Fifth Month 20th, a strike is threatened that may involve all men in the machinery industry in the country.

#### NOTICES.

A Friends' family of three in Germantown wish a settled person as assistant housekeeper.

Address "W,"

Office of THE FRIEND.

A young woman Friend desires a position as companion or mother's helper.

Address B,

Office of THE FRIEND.

SITUATION desired in a small family of Friends a young woman Friend, who would endeavor to generally useful, laundry work excepted. Address C. A. K., Box 12, Rising Sun, Maryland.

WESTTOWN BOARDING SCHOOL.—A stated meeting the general committee will be held at the School, Fourth-day, Fifth Month 22nd, at 8 o'clock, A. M. Meetings of the Committee on Instruction, and that on missions will be held Third-day evening, the 21st inst. 7 o'clock.  
WM. B. HARVEY, Clerks.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard instruction and discipline should be addressed to

WILLIAM F. WICKERSHAM, *Principal*  
Payments on account of board and tuition, and communications in regard to business should be forwarded to  
EDWARD G. SMEDLEY, *Superintendent*  
Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of sons coming to Westtown School, the stage will run trains leaving Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, West Chester, Phone 114-X.

EDWARD G. SMEDLEY, *Sup*

WESTERN QUARTERLY MEETING OF FRIENDS.—The train leaving Broad Street Station, Philadelphia, 7.17 A. M., on the 24th inst., will be met at West Grove, to convey (free of charge) those desiring to attend the Western Quarterly Meeting of Friends, to be held at London Grove, Chester County, Pa. It will assist the committee if those intending to come will inform by postal in advance.

TRUMAN C. MOORE, }  
GEORGE R. CHAMBERS, } *Committee*

THE MANOROMA RAMABAI CIRCLE will hold their annual meeting in the lecture room of Friends' School, No. 140 North Sixteenth Street, Sixth-day afternoon, Fifth Month 17th, at 3 o'clock. Emma Jewell Roberts, of North Chili, N. Y., and Jewell child-widow, are expected to be present and address the meeting.

L. C. LOWRY  
*Secretary*

DIED, at his residence in Media, on the 16th inst. JOHN BENINGTON, a beloved member and elder of the Chester Monthly Meeting, Penna., aged one hundred years and nine months. "Blessed and holy is He who hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ."

—, at her home in Lynn, Mass., on the 6th inst. Eleventh Month, 1900, MARY M. GOVE, aged nearly eighty-four years. She was the daughter of John and Malibtable Meader, of North Berwick, Maine, resided there until she moved with her husband's family to Lynn in 1866. In 1850 she was married to Levi Gove, who was a widower with several children. Two of these remained in the household and were cared for by her in all respects as if she were her own mother. She also had two children of her own, William H. Gove, of Salem, and Eliza H., who continued to live with her and kindly care for her during her declining years. When a young woman she had a severe illness, which left her ever after thin and frail—almost an invalid; yet she fulfilled her duties with scrupulous care. From early life she manifested an earnest desire and watchful care to be foundful to the inward Teacher, and was a firm believer in all the offices of our Lord Jesus Christ, and the "gift of the Spirit" were nearly always apparent in her friends and associates. Before moving to Lynn she was a constant attendant at the Friends' meetings, and became a consistent and faithful elder. After delicate health kept her much from meeting; yet she retained the same interest in the Society, whose dress and language she always maintained. Her sound judgment and a clear-minded, practical common sense, seasoned with heavenly charity, which she retained to the last, making her a valued adviser and sweetener of spirit shown by this dear Friend's widow surpassed, and one could not be long in her company without a full assurance that she "had been a Friend of Jesus."

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# THE FRIEND.

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## The Appalling Famine in China.

The Governor of Shansi, in China, issued the following proclamation, calling upon Chinese at home and abroad, and Christian men and women in all parts of the world, to help his suffering people in their sore distress:

*To Our Own People and Foreigners:*—This time the famine is more serious than ever, because in the North are the Allied troops, and in the South there are several places in rebellion. China is very poor now, and the people are in such a straitened condition that no very big assistance can be expected from them. Since more than several months ago, the famine has been beginning in places in this province. In some villages they are eating human flesh.

All our brothers in the world should be very sorry for us, and should know how unfortunate we are. We wish all our people to share some of your money which you spend amusing yourselves, and in traveling, and for dressing, and for all kinds of efforts, to rescue these poor people. It is much better to save the starving and dying men, women and children here than to build a pagoda or temple, or even a church—because from ten to twelve million people are suffering death.

Signed by the Governor of Shansi, and the Relief Society of Shansi, composed of officers, gentlemen and merchants of Shansi.

Contributions may be addressed to "The China Famine Relief Work," 160-170 Bible House, New York City.

## The Worse Than Famine.

Speaking of the general effect of the abjuring of Christianity by white nations under the name of war, the *Springfield Republican* says:

The Chinese estimate of 1,000,000 Chinese people who have lost their lives since the invasion of their country, and as a direct consequence of that invasion, is rather staggering. Yet it begins to assume some reasonableness of outline, when it is

remembered that the very populous region between Peking and the sea was completely devastated and that the margin of safety between a full stomach and actual starvation in China is of the narrowest description for millions of people. When the starvation line is reached in a district, the inhabitants die like flies. In ordinary times the central Chinese government does what it can to relieve a famine, and often its aid is substantial. But during the period since the allies entered Peking, the Chinese government has been powerless, and the government of the allies has had no disposition to relieve the sufferings of the natives, thousands of whom fled from the homes in Peking and in the neighboring cities and districts. The Chinese have already expiated their sins in attacking the few foreigners among them a thousand times over, yet the Christian powers, in the interests of "justice," now propose to compel them to pay a money indemnity of over \$300,000,000. The whole episode has been hideous, and not the least hideous part of it has been played by Christian civilization.

We object to the use of words "expiated their sins" in the above extract, while agreeing with what the writer intends to convey. And we decidedly object to the use of the word "Christian" there. It is a libel on our Saviour, and his religion.

The Chinese may pay their indemnity to the whites, but who shall pay theirs to God, for crucifying Christianity and putting it to an open shame?

Can we wonder that a prominent native son of California, of Chinese parentage, thus announces, "I am attempting to organize a society for the purpose of heathenizing the Caucasian races. The object of this barbarian effort is to try to stop the wholesale slaughter going on throughout the civilized world."

He might be spared all care of organizing a heathenizing society. Such is already formed and doing well-nigh its worst, with strong governments at the back of it. Its name is the Military System, and its barbarism is the spirit of militarism—a spirit in antipathy at about every point with the Spirit of Christ. But if he expects barbarism under a heathen name to stop barbarism under the Christian name; or if nations borrowing the name Christian expect their barbarism, or war-work, to cure pagan barbarism, then they are expecting "Satan to cast out Satan." But it shall be more tolerable in the Divine judgment for barbarism under the lesser light than for atrocity under the greater light. What things

were barbarism in the benighted, become diabolism in professors of the gospel day.

What the professing church wants is an inward religion, a Christianity not imputed by men's hands and mouths, but imparted by the Holy Spirit; the admittance of the living Christ within each man to destroy the works of the devil therein; to put away sin by "the sacrifice of himself" and to put away sinning by the sense of so great love and by conformity to his word which is Truth.

A religion watchful of the inspeaking word of Christ and his inward witness for Truth, brings every deed to judgment as it is offered to be done, and lets its "nay be nay" to suggestions that are contrary to Christ's pure light, and its "yea be yea" to his pointings of duty.

Before this possession of Christ's Spirit without which any man is "none of his," war with its deeds must more and more hide its diminished head.

A religion of outwardness has so generally been inculcated under the Christian name, that when the state calls upon war to let its anti-christ in human hearts loose, there is little but civilized refinement to choose between the conflicting barbarisms of the Christless business. Yet we must own that Christ has slowly but surely been gaining on the war spirit, and modifying some of its practices, and will so continue till He has destroyed the works of the devil. Still war remains to be at heart, what General Sherman called it; but the astounding disclosure is, the sickening embrace which apostate churches can give it, and what manner of men or souls they endorse as members of the church of Christ. When in a government which supports a national church a member had read before his legislative body a number of letters from China, he declared that it was "almost incredible that such bestiality, lower than that among the beasts, can survive" in his "Christian" nation. Yet the parties guilty of all those sins and murderous cruelties on innocents are, as a rule, "confirmed" members of that church, and will continue to be reckoned in that state as members of the Church of Christ! Thus blasphemous it is possible for any standard of church-membership to become, which is short of inward and personal conformity with Christ's Spirit. "Nevertheless the foundation of God standeth sure, having this seal: the Lord knoweth them that are

his," when church or state can deceive men only; and this second seal, "Let him that nameth the name of Christ depart from iniquity."

This dire outlook has been touched upon, to show that it is no time for the mission of Quakerism on earth to hang down its hands, or for the spirit of its testimony among men to subside. The world is so far from apprehending the true inwardness of the living Church of Christ, his true religion of the changed heart, the new birth unto the likeness of his image, and that sonship of God which is inseparable from being led by his Spirit, that true successors to George Fox are much needed in the church militant for the conversion of the church military. Christendom has yet to discover that Christianity is nothing short of the living Christ and his spirit actuating the Christian; else he is "none of his" whatever a church or state may say. Shall Quakerism be revived to show to the nations in the spirit of its membership what Christianity is like—lest they forget? That depends on the dedication of the reader, for one.

#### Some Misconceptions of Quakerism.

The *Literary Digest* with the kindest intentions remarks that "in a day when philosophical idealism—the belief that the inward idea or self constitutes the foundation and reality of all existence—is growing to such great proportions in the "New Thought," Mental Science, Christian Science and other movements, many have marveled that the ancient and pure idealism of the Society of Friends should apparently be making little or no headway." Then it goes on to show by statistics the lack of increase of the Society of Friends in numbers.

What have increase or decrease of our numbers to do with showing the increase of Quakerism? Some talk as if "Quakerism" were the Society. It is a definite principle of Christianity, and no society at all. It may march on through the churches though the Society should be laid in the grave. We have witnessed the general Society called by its name to increase at the expense of its Quakerism, and we can conceive that, for Quakerism to increase, the Society might need to be sifted and made smaller. Does every one suppose that republicanism increases with expanding empire? We wish that both principles were increasing with numbers, and shall be glad when permitted to see it. But that time is not now.

Neither are we prepared to confuse 'the ancient and pure idealism (say rather spirituality) of the Society of Friends with the belief that "the inward idea or self constitutes the foundation and reality of all existence." We preach Christ in us, but not of us; and while thus not identifying Him with "the inward self" we

preach Christ crucified, "once offered to bear the sin of many," to many a philosophical idealist foolishness; "but unto them that are called, Christ the power of God and the wisdom of God."

#### Echoes of Hope for the Negro.

The remarks made in our 43rd number on the conditions of prosperity for the colored race may properly be followed by extracts from a South Carolina paper, which has since been submitted to our care.

The Tuskegee Negro Conference held its tenth annual session to-day (Second Mo. 20th). When the first conference was called it was doubtful whether any one ever dreamed it would have as long a life or become such a widespread and powerful agency in the upbuilding of the South. During all the years since the conference was started, says the committee on declarations, we have clung steadily to its original purpose, viz., to encourage the buying of land, getting rid of the one room cabin and the abuse of the mortgage system, the raising of food supplies, building better school-houses, the lengthening of the school term and the securing of better teachers and preachers, the doing away with sectarian prejudice, the improvement of moral condition of the masses and the encouragement of friendly relations between the races. In all these particulars we are convinced from careful investigation, that substantial progress is constantly being made by the masses throughout the South.

We would urge our people not to become discouraged while the race is passing from what was largely a political basis to an economic one, as a foundation for citizenship.

Wherever the influence of the conference has been felt, said Prof. Thomas J. Jackson, the one room cabin has practically disappeared, though often, through the poverty of the people, the added room is only a "leanto," made of logs or slabs. Many of the houses that have been built during the last nine years are beautiful cottages of five and six rooms, built after plans furnished the farmers at the conference. By the distribution of literature and seeds the family garden has become more universal. The cow, the pig and poultry have become a part of the life of the people, along with the raising of corn, syrup, potatoes, fruit and other food supplies. It has taught them most impressively, the value of owning land and so stimulated them in the purchase of it that each year the reports made indicate thousands of acres purchased and paid for. Mortgages have been much reduced, better preachers and teachers secured, sectarianism lessened, the school terms lengthened and better relations established between the races. Another marked effect of the conference has been the springing up of farmers' institutes and annual county fairs. These are coming to be quite common and their exhibits show a wonderful growth in diversified farming, improved stock, food supplies and products of the home, sewing, cooking, preserved and canned fruits.

Henry Todd's wife of the same county is a living epistle of Negro Conference teaching. Several members of her father's family have been students at Tuskegee. She raises chickens, turkeys and hogs and always has a fine

garden. She never has to make any special preparation for company because her house is always in order and she always has plenty of home raised food. It is a common thing for her to wear her best dress for four or five years and she looks after her husband's clothing so carefully that he very rarely wears anything out.

The wife of John Wilkins of Montgomery County said in one of the local conferences "Mr. Chairman, I resolved some time ago to economize, in every way in order that my husband might buy land. Last year I told him I only wanted him to buy me two dresses, one for Sunday and one for every day, and I wanted them to be very inexpensive ones." Evidence of thrift and economy are everywhere around her house.

The wife of Rufus Herron, of Tallapoosa County, is a true type of the Negro conference woman. They own four hundred acres of land and her husband will tell you that he owes much to the helpful spirit of his wife. As a girl, in her father's house, she had never known want. She married a man so poor she had to advance the money for the marriage license and she was willing to live on bread and water that they might rise in the world. Now she feels she has nothing to regret. They leave a daughter at Tuskegee.

Accompanying the paper was a statement of the Jenkin's Orphan Asylum, 20 Franklin St. Charleston, S. C.

"The school roll numbers four hundred and thirty-six orphan and destitute children. The meaning of the foregoing is this: there are about two hundred and twenty-five orphan and the remaining number constitute a class of poor children. For instance, a mother may have six, seven, eight, ten or eleven children and she left alone without a husband. Others are in a worse condition, scarcely able to prepare their children to attend school, or even purchase a book for them. They, in all cases, have their rents to pay in some immoral locality where children learn to steal and live like animals. Our purpose is to rescue them by bringing them into the institution and showing them the light of God. In this way we have prepared more than one thousand children, taken from the slums, and to-day they are attending the public schools and show for every hour in their daily lives the good done for them by the Orphan Aid Society.

"The Orphanage is in dire need of almost everything in the line of money, food, clothing, books, shoes, bath and washtubs, general household and kitchen utensils. No one can see amiss, for in every department something is lacking. Tools of all kinds are needed on the farm, which is seventeen miles from the city.

RECEPTION OF WICKLIF'S ANTI-WAR VIEWS.—Our Friend, Josiah W. Leeds publishes in the *Episcopal Recorder* a collection of some comments which he has received on his recent monograph entitled, "Wicklif's Anti-War Views," which was noticed also in THE FRIEND. Acknowledgments commendatory of our views in peace were received from several men in prominent standing: as Wilbur F. Crafts, William F. Crafts, William Everett, John Bigelow (formerly minister to France, co-editor with W.

Bryant of the *N. Y. Evening Post*, etc.) Ernest H. Crosby, Arnold White (London correspondent of the *Public Ledger*), and the Dean of Durham, England. The latter says, "I hope it will have a great circulation in both lands, and so strengthen our hands in resisting the mad militarism of the day. We have to begin right at the beginning, and to insist that the sermon on the Mount shall not be neglected any longer. Church and state are both in a bad way, just now. And your pamphlet, speaking as it does with the calm voice of half a millennium ago, will be a real help toward awakening us."

We note the information, thrown in among the comments, that "When George Cadbury, the wealthy chocolate maker of Birmingham, furnished, without profit, a supply of his goods for the Queen's gift to the soldiers in South Africa, he resolutely refused later to sell [to the army] any of the product, lest he should be implicated in the furtherance of warfare."

**Three Prime Causes of the Boxer Uprising.** The annual report of the American Bible Society, issued Fourth Month 10th, contains the following interesting statements from its agent in China, John R. Hykes, as to the causes of the Boxer movement. They agree entirely with what has been from the beginning clear to all unsophisticated minds: "The question has been raised at home as to whether the Boxer uprising was anti-foreign or anti-missionary in its character. No doubt exists in the mind of any well informed person in China. The movement was undoubtedly against foreigners as such, and the crusade was directed against everything foreign, Christianity, of course, included. Unfortunately, the treatment China was receiving from some of the great powers goaded her to madness. It is absurd to say that the extensive preparations costing millions of money, were for the sole purpose of driving out or killing a couple of thousand helpless men and women who were scattered over the eighteen provinces preaching peace and good-will, educating the children, and healing the sick. The missionaries were the first and the greatest sufferers; but it was to be expected, because they were living in remote parts of the interior and were absolutely defenseless. The rage of the Boxers was directed equally against diplomat, merchant, traveler and missionary. They destroyed railways, telegraph lines, collieries and machine shops, as well as chapels and schools. They destroyed every foreign article they could find, and one of the greatest conflagrations in Peking was started by firing a store which dealt in foreign medicine, and a mill in which foreign machinery was used. Chinese officials and merchants fleeing from the capital to their homes in the provinces were searched by Boxers and beheaded if any article of foreign manufacture would be found upon their persons or among their luggage. More than half of the mandarins in the empire refused to obey the order of the Empress Dowager, and at the risk of their own lives protected the missionaries and gave them escort, money and every facility for escape. It would have been much easier

for them to have massacred the helpless missionaries, and infinitely more agreeable to their imperial mistress. Hsu Ching Cheng and Yuen Chang, two ministers of the foreign office, would not transmit the awful edict which reiterated the order to 'painfully extirpate all foreigners,' but changed it so as to read, 'protect all foreigners,' and then sent it flying over the wires to the remotest provinces. They were sentenced to be cut in two! Missionaries were the class that benefited by this act of heroism. The fact that every missionary escaped from fourteen out of the eighteen provinces would indicate that the crusade was not specially anti-missionary. The kindness of the people to many of those who were escaping from far-interior places, and the welcome extended to those who have returned to their stations, show that there is no special hostility to them or their work.

"While the influence of the missionaries has undoubtedly been a powerful factor in the line of reform in its best and highest sense, and in so far has contributed to the bringing about of a crisis in China, yet the prime causes of this outbreak are not far to seek. The venerable Li Hung Chang, one of the Peace Commissioners, said in my hearing that 'a hatred of the Christian religion lies at the bottom of the present trouble.' But it is not alone a hatred of Christianity, or of the preachers of that faith, that is responsible for the horrible deeds which shocked the civilized world. The crisis of the past summer would have taken place if there had not been a single missionary in China.

"The political encroachments of foreign nations, under the guise of leases of territory, is one of the principal causes of the trouble. These events exasperated China almost to the point of desperation; for she thought, and not without reason, that these inroads upon the part of the great powers were preliminary to the conquest of the empire.

"This apprehension was strengthened by what may be regarded as the second cause of the crisis, the newspaper discussions of the partition of China and the defining of spheres of influence by the powers. The partition of the empire is the one thing that would make the Chinese fight to the death. The great southern Viceroy informed the powers that an attempt of that kind would be resisted by all the forces at their command. It seemed to the officials and the intelligent, reading people that when the western powers began to define and haggle about their spheres of influence they were merely laying claim to the territory they expected to fall to them in the general division, and that the dismemberment of the empire was at hand.

"Foreign syndicates have done no little in fomenting in the trouble. Backed by their respective governments they have pressed, if not forced, from the Chinese concessions for the working of mines and the building of railways. Rightly or wrongly, the people believe that these have been extorted from them. The introduction of railways and labor-saving machinery has been opposed here on the same ground as in other countries, that they throw many laborers out of employment. The great bulk of the Boxers in Chihli were recruited from the carters and the boatmen, the two classes which have suffered most from the

building of the railways. All of the machinery at the Kaiping coal mines was destroyed, although the property belongs to a Chinese company.

"The above facts ought to convince any fair-minded man that 'those troublesome missionaries,' who until one year ago were persistently represented as doing nothing and accomplishing less, have not turned China upside down."

It will be a miracle if the atrocities committed in China by the foreign troops, in retaliation for the horrible deeds of the Boxers, do not bring forth a worse harvest of death and destruction than that which has been just reaped. This is sure to be the case if the powers proceed any further in their aggressions. The fruit of contempt and aggression is always hate and vengeance. The fruit of love, respect and fairness is always love, trust and return service.—*The Advocate of Peace.*

### An Impressive Scene.

What blessings and mercies already have come from the recent publication of the gospel of John in raised letters in Portuguese, the following account of an impressive scene at the Bible store, Rio de Janeiro, Brazil, will show:

A few days ago, just as I walked out of the door of our Bible store, my attention was directed to a blind man passing on the opposite side of the street, being led by a boy. I had gone but a few steps when the inquiry arose in my mind whether or not he might be able to read according to the system of the blind, and under the impulse I was led to turn and overtake them. When I asked him if he knew how to read, he told me that he did, and that he had been taught in the Institute for the Blind in this city. I asked him if he had any books to read. He replied, yes, he had one or two, and that if I desired one he could get it for me from the Institute. I then wished to know if he would like to have another book, one of which perhaps he had known nothing; and he replied that he would. The boy led him, following me into the store. I handed him a copy of the Gospel of St. John. He at once began to read, and expressed great surprise, it was so new and wonderful to him. As he was reading aloud and sitting near the door, the persons passing in the street were soon attracted by the sight, and one after another stopped to hear. They had evidently never before seen a blind person reading. By and by I asked him to read the ninth chapter, giving an account of the opening of the eyes of the man born blind. About twenty-five persons had gathered around him. He was greatly delighted and interested in the story, and the hearers seemed as much interested now in what he was reading as they had been at first in seeing him read. It was a scene of much interest for quite a while. Many heard from him, who for the first time in his life was reading the wonderful truths of life and salvation, messages of God's love to man as manifested in the gift of his Son. This blind man went on his way rejoicing, carrying with him this treasure. He said to me that it would be a great pleasure to read this book; that many times he had nothing to do, and he could now occupy his time reading those beautiful stories. He lives on one of the islands that dot the Bay of Rio de Janeiro. He told me that he has several blind friends, whom he will tell about this beautiful book.

In this connection, I wish to add that I have never had more grateful expressions from any persons than have come from the blind who have received copies of the Gospel of St. John.—*Bible Society Record.*

### A Short Account of Susanna Lightfoot.

(Concluded from page 348.)

I find in THE FRIEND, vol. li, No. 41, the following account, although the name is spelled erroneously, it being Halton, instead of Hatton. In the time of her first appearance as a minister, the account varies from the testimony of her Monthly Meeting, which implies that it was before her first visit to America with Ruth Courtney. The circumstance of her being required to make up at the end of her servitude the time used in attending her religious meetings is not mentioned, but it was undoubtedly the case, as shown by the account of her visit to England after she was twenty-one.

R. H.

1890.

“In the account of Joseph Oxley, the Friend after referring to that Friend’s visit to South Carolina, speaking of their return to Bradford, in Pennsylvania (Chester County), proceeds to say, ‘They met Susanna Lightfoot, the following notice of whom is taken from James Gough’s MSS. journal, and it is believed will be acceptable to the reader, I was accompanied by my dear friend, Susanna Lightfoot, then Hatton, to such meetings as she could get out to attend. She was a servant to Ruth Courtney, and in that station accompanied her mistress on a religious visit to North America in 1737, and there appeared as a minister. On their return they landed at Cork, Susanna then being eighteen or nineteen years of age [over nineteen]. The work of the Lord appeared to me to be deeply rooted in her. I was much affected with her inwardness, fervency and tenderness of spirit out of meetings, as well as her awful utterance in meeting. Some time after they had been at home, her mistress took her to the west of England, in 1740 [1], and made her not only wash their linen constantly, but supply with her own hands the horses with hay and oats, and rub them with straw several times a day, and would let no other friends or servants intermeddle. Her public services in meetings were acceptable to Friends generally, and they pitied her. I heard that on this journey a young man in good circumstances took such a liking to her as to make her an offer of marriage, and that she replied she was under engagement to one in her native country. After her return she, in 1742, married Joseph Hatton, a linen weaver. Robert Richardson coming to the half-year’s meeting at Dublin, collected for them from a few Friends about thirty pounds which enabled them to open a huckster’s shop in Lisburn. Whilst she was able to attend to it, the shop seemed likely to do well, but having twins a second time, and having them both to nurse, as soon as she could inspect the state of affairs she found them neglected and impaired, which fixed such a weight on her mind that she went herself to the creditors and desired them to come and seize what was left, hoping there would be enough to pay them, though little, or nothing, over. Hereupon a Friend in Lurgan, having about three years to come of a lease of a little land and

cabin on it at a moderate rent, out of regard to her, offered her the remainder of his lease. Hither then in a poor plight they moved. When I was in Ulster, in 1749, their time on this spot was almost expired. I was often at Lurgan on this journey, passing and re-passing, and daily went to see her and always thought I got good by it. I ever found her in such an excellent state of mind. Her husband kept two looms going, and she kept two cows, and they saved money; but seeing no land to be taken thereabout except at exorbitant rent, they concluded to remove themselves and children to America, and while I was there applied for certificates. But divers friends were so affected with the thoughts of her leaving them, that they contributed their cares and endeavors to get her resettled among them. Yet trials and troubles were to attend her. Sometimes she had not a bit of food for herself or her children, nor a farthing to procure any; but when reduced to the last extremity and ashamed to make her wants known, sudden relief would come in from one quarter or another. Besides she underwent harsh and severe persecution for her testimony to plainness, against pride and the violation of our Christian testimony, which was required of her as a duty. Through all these things she grew brighter and more excellent in her ministry. Her situation continued in this destitute way until it was discovered by Friends of Leinster and Munster on a national visit.

“‘She had then several invitations, but her way opened to Waterford, whither she was assisted by her friends to remove herself and family. She left Ulster much regretted by the religious part of Friends in that province, amongst whom she had been a bright and excellent instrument. Not one in those large meetings rose up with that Divine authority and dignity that she did. In this journey I was at two province meetings at Lurgan after which Robert Richardson and I went to see Susanna; we found many Friends of the better sort in her cabin; a sweet silence arose amongst us, after which she preached the gospel to us with such penetrating energy that there were few, if any, dry eyes present.

“‘After her coming to settle at Waterford, she visited Carlow, Mountmelick, etc. A friend put four guineas into my hand to present her with them, which I did, but she refused to accept them, telling me she had others offered before in that journey, but durst not receive them, being under no present necessity. Her children grew up, and many Friends conceived such an affection and esteem for her that her sons were readily taken as apprentices gratis, and her daughter, or daughters, taken under the care of another rich Friend. Her husband died in 1759, and she traveled to visit Friends in America. In the interim a rich Friend of Waterford died and left her fifteen pounds per annum during her life. After her return from America, Thomas Lightfoot, a Friend in good esteem, followed her to Waterford and married her.’” Twenty-fifth of Ninth Month 1763.

Evil is often, as it was, atmospheric. It lurks in words unspoken and in actions purely mental. It permeates one’s very being, and creeps through the pores of his flesh. The ice and snow may be absent and still the frost be there.

FOR “THE FRIEND.”

### The Hampering Effect of Poverty.

[The writer of the following strictures on a selection to be found on page 318 of THE FRIEND for Fourth Month 20th, has offered them with hesitation. But such is the Editor’s unity with them that he prints them without hesitation.]

In a recently printed selection, given without the author’s name, there appear some startling and sweeping assertions regarding the disadvantages that arise from scarcity of pecuniary means. The article was probably intended in part as a protest against extravagance and unwarranted luxury, and as a plea for moderation and simplicity of life; but this commendable purpose was rather over-shadowed by a seeming lack of sympathy (possibly due to narrowness of experience), and by certain declarations which can hardly be justified in every instance, by observation or by sound reasoning. The conditions of society and the facilities for business vary so greatly in different parts of the world, that what might be accomplished with comparative ease in one case, is exceedingly difficult, if not quite out of the question, in another, even with an equal amount of virtue and effort. In good agricultural districts, or near great centres of trade, where many varieties of industry are well established, a man with good health, business training and perhaps a little patrimony, besides the ‘influence’ and patronage of friends, may think a condition of greatly straitened circumstances “most easily avoided”—as in such a case, no doubt it usually would be. But the writer above referred to seems not to discriminate as to cause of want, and makes the broad statement that helpless poverty is the most crushing affliction that can come to any family. Surely he would not be understood literally in this! If it were really true, it would be a strong case against the standards of society—even of that which is professedly Christian. Would the loss of property, and even of much of the means of acquiring property, be to the most right minded family a more crushing affliction than the knowledge that one of its members had become a robber or a murderer?

True, if destitution has come about by drunkenness or gambling, or riotous living, it may well be a heavy affliction, as the result of such a cause; nor is there any virtue, either in submitting to poor conditions if one can, by reasonable and right effort, make them better. But if the failure of bodily powers, or the wrong-doing of other persons, or some circumstance for which one is not responsible—if any of these come between the laborer and his expected reward, is he to be censured or set a naught for his want of money? Even if it be chargeable to what is sometimes called “lack of business ability,” the individual is not accountable for what he hath not.

Again, it has sometimes pleased Him who numbers the hairs of our heads, to instruct his children through straits and difficulties and disappointments, by means of which they have been refined and brought closer to Him, have proved his promises sure, and have been better fitted for the work of his appointing.

The aforesaid writer asserts that no man can be happy “who is perpetually hard up, no matter what the foolish ones may say.” We shall hardly be so bold as to account the prophecy Habakkuk foolish, when he wrote in this tr

phant strain, "For though the fig-tree shall blossom, neither shall fruit be in the vines, labor of the olive shall fail, and the fields all yield no meat; the flock shall be cut off in the fold, and there shall be no herd in stalls; yet will I rejoice in the Lord; I will in the God of my salvation." Nor dare say that the apostle James was foolish when wrote thus, "Did not God choose them that poor as to the world to be rich in faith, heirs of the kingdom which He promised them that love Him?"

Now, if to be rich in faith (not simply because of outward poverty, but at least unhindered by it), to be chosen as heirs of the kingdom, to be able to rejoice in the Lord, be not conditions of true happiness, are they to be desired for in the profession of temporal goods? To occupy our talents, to labor with our powers for our own support or for the help of others, is unquestionably our duty; and whatever may be rightly obtained, and used with Divine approval, may add to our comfort and our usefulness. But besides diligence, regularity, and reasonable contentment (which may suppose our author intended to encourage), it is well that we set before our eyes cultivation of honesty, justice, benevolence and all heavenly-mindedness.

Tagged Codfish.

It seems rather an odd idea to fasten metal tags to marine fishes and then let them loose in the ocean, with the idea of identifying them as individuals in case they happen to be caught at some future time, but this is what the United States Fish Commission is doing just now with some fifteen hundred of which have been duly tagged and released this year. No two tags alike, the markings on them being stamped with a series of letters and numbers, record of which is kept in a book in such a manner that when a tagged codfish turns up a moment's reference to the memoranda will furnish the history of that particular specimen, with date of liberation, weight and so forth. For example, a tag with the raised inscription "S 100" has a complete identification card, so that she may not be mixed up with any other fish entered in the commission's ledger.

Only "brood fish"—that is, spawning females—are tagged. They are bought from fishermen, stripped of their eggs at Wood's Hole, Mass., and liberated, after having the tag attached to them. The tag is a small piece of copper, securely fastened by a wire passed through a fin near its juncture with the body. During the last few months the Fish Commission has distributed a circular all along the coast of New England, requesting that whenever a cod with a tag comes into the hands of a fisherman or other person, he shall preserve the piece of metal and send it to the commission station at Wood's Hole, with a brief statement of the date on which it was captured, its weight before dressed, its length, and the condition of its roe.

The object of the tagging is to ascertain the date at which a cod grows, the frequency of its spawning, and the extent of its travels in the ocean. Knowledge of this kind has an obvious bearing upon fish culture problems, and there is every reason to believe that the future of the cod fishery on the New England coast must depend mainly upon artificial hatch-

ing. The hatching of cod eggs and the planting of the fry have been carried on for several years, and already the fishery shows a notable improvement, apparently due to this work.—*Portsmouth, N. H., Journal.*

GAINING WINGS.

A twig where clung two soft cocoons,  
I broke from a wayside spray,  
And carried it home to a quiet desk  
Where long forgot it lay.

One morn I chanced to lift the lid,  
And lo! as light as air,  
A moth flew up on downy wings  
And settled above my chair.

A dainty, beautiful thing it was  
Orange and silvery gray;  
And I marvelled how from the leafy bough  
Such fairy stole away.

Had the other flown? I turned to see  
And found it striving still  
To free itself from the swathing floss,  
And rove the air at will.

"Poor little prisoned waif," I said,  
"You shall not struggle more;"  
And tenderly I cut the threads,  
And watched to see it soar.

Alas! a feeble chrysalis,  
It dropped from its silken bed;  
My help had been the direst harm—  
That pretty moth was dead.

I should have left it there to gain  
The strength that struggle brings;  
'Tis stress and strain, with moth or man,  
That free the folded wings.

—Proctor.

A FORWARD LOOK OF HOPE.—At a meeting for worship held during the week of Yearly Meeting, 1846, in the Northern District Meeting-house, after several vocal exercises had been heard, Christopher Healy arose the second time with the language, "Who is this coming up out of the wilderness, leaning upon her beloved, she that is fair as the moon, clear as the sun, and terrible as an army with banners?" and added, "The Lord has set watchmen upon thy walls, O Jerusalem, which shall never hold their peace night nor day." "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. "Thou also shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed desolate, neither shall thy land be termed forsaken. For the Lord thy God delighteth in thee, and thy land shall be married." He then added, "I reverently, believe notwithstanding the many hindering things which are among us, that the Lord will again visit this religious Society in mercy, for He hath proclaimed to the end of the earth, "Say ye to the daughter of Zion, Behold thy salvation cometh; behold his reward is with him and his work before him." And he expressed his belief, his unshaken faith, that our poor, scattered, peeled, and broken Society will yet rise in more than its former brightness, after all unstable and perishing things have been shaken loose and sifted out of it.

J. K.

WE often do a bad act, and make a worse excuse.

FOR "THE FRIEND."

Mary Griffin and Comfort Collins.

Mary Griffin, of Nine Partners, New York, was the daughter of a zealous Presbyterian. Her quickness of perception was apparent as early as her sixth year. When hearing her mother say "We must not starve the gospel," Mary replied "That is not possible, for it is the power of God unto salvation." Being allowed to attend balls and parties, she was once engaged in a dance, when the sinfulness of thus misspending her time was so impressed upon her mind, that she immediately took her seat, and being asked her reason honestly told it, and refused ever again to engage in such amusement. She married among her own people when quite young, and continued a member among them, till hearing one called a Quaker was to have a meeting near by, she felt drawn to attend it. Her husband being away, she was at a loss how to manage, as she had two little children. It being in the evening, she put the little ones to bed and went, saying, "I have faith to believe that a kind Providence will care for them." During the meeting this passage was so strongly present, that she believed it right to express it, "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." After sitting down she felt great peace, and returning found her children safe. It appears that a person present was meditating an act likely to injure others, and he was so impressed by this communication, that he relinquished his intentions, and soon after became a member of the Society.

Mary Griffin joined with Friends and became an approved minister in her twentieth year. It appears she had not reflected on the impropriety of the gay dress she continued to wear until a Friend remarking to her, "Laces proceed from pride, pride leads to sin, and sin sinks lower than the grave." She immediately laid aside all superfluity. She had several appointed meetings in her hundredth year in which she was greatly favored. After one of these a Baptist minister called upon her desiring to converse with her upon inspiration in which he did not believe. He found her seated upon the floor amused with play things, and immediately withdrew saying she was herself the greatest proof of inspiration he ever beheld. Her natural faculties were reduced to the state of second childhood, while the spiritual part grew brighter and brighter. A friend says, "I called to see Comfort Collins, aged one hundred and one years. A more instructive and precious opportunity I do not remember. All her faculties have in a manner left her, except religious sensibility. She has no recollection of ever having had husband or children, house or land. We stayed with her about an hour, during which time she was continuously praising the Lord, exhorting us to love Him and lay up treasures in heaven, often saying, "One hour with the Lord is better than a thousand elsewhere; I know it, friends, I know it," and then her voice would settle away with that kind of melody dear Mary Griffin used to make. After being silent a few minutes she would again lift up her voice with angelic sweetness. Looking upon us she would say, "Though you are strangers, dear friends, I love you all. I love all who love the Lord. Blessed be his

holy name." The whole company were in tears nearly all the time we stayed. The remembrance of this season will, I hope, always remain with me. I think Mary Griffin and Comfort Collins are the two most remarkable instances of the reality and rectitude of the principles of light and life I ever met with."

About the year 1760 Comfort Collins embarked in company with Sarah Barney of Nantucket, intending to pay a religious visit to England. After being a few days at sea, Comfort said to her companion that she believed the will was taken for the deed, and she released from her prospects. How can that be? queried S. "Keep this to thyself, and we will see" The ship having sprung a leak, the captain thought it best to return to port.

J. K.

### The Habit of Self-Help.

As the commencement season approaches many persons who are supposed to have skill or ability in writing are receiving from college students, both boys and girls, requests to prepare speeches or essays for them, says *Atlanta Journal*. It is always a pleasure to well-disposed persons to aid the young and inexperienced, but it is a mistaken kindness to do so to the extent that is often asked.

The boy or girl who has sufficient intelligence to win a place on the list of commencement speakers or readers should be able and willing to make preparation for filling that place creditably. As a rule this can be done by earnest and unaided effort and the boy or girl who makes that effort will gain much more from college training than by relying upon others. The lesson of self-reliance is the most valuable that can be taught.

To put forth one's own efforts, to use one's own knowledge is to strengthen both mind and character. The habit of relying upon others for work to be displayed upon special occasions is, we fear, quite general among our college students.

It is impossible for professors to prevent it, except in those cases where the proffered speech or essay is palpably beyond the capacity of its alleged writer.

Many of us have heard at college commencements so-called original productions which we knew were not written by those who delivered them. The teachers of such institutions must have known it also if they were capable of filling their positions. Such evident frauds discredit the school which permits them, as well as the students who perpetrate them.

There is a sort of assistance in such matters which is perfectly proper and even commendable. To refer the young writer to authorities on the subject he or she is to discuss or to some good book that treats of it is all right. But the aid should not go beyond that point and critical correction of the student's own work.

Give the young mind the material and then let it assimilate as much of it as it can and put the result in its own way.

It is not the part of true friendship to prepare the work which the student should do for himself and leave him or her merely to memorize it.

The son of a man of great ability once wrote his father to prepare for him the speech he was to make at commencement. The father

replied, "My boy, I sent you to college and have kept you there for four years that you might fit yourself to do that sort of thing for yourself. If you have not done so your college career has been a failure in spite of the honors you have taken. I would be ashamed of you if I heard you deliver as your own a speech which another had written."

That was a seemingly harsh answer, but it was really a kind one.

The young man struck out for himself and wrote and delivered a speech which won for him very high praise. Better still, he learned a lesson that has been of incalculable value to him.

Let us encourage our young friends to practice the noble and elevating habit of self-help.

### A Mortal Dilemma.

Bliss Carman, the poet, the best known of Canadian literary men, published in the *Commercial Advertiser*, on Fourth Month 13th, the following untutored opinion of the ethics of war, given here somewhat condensed: "A friend of mine has long been perplexed over the 'ethics of war,' as he calls it, and cannot reconcile his idea of Christianity with the cruelties which Christian nations practice in their rivalries.

"I may as well say, first as last, that if he is going to look for consistency among professed Christians, my friend had better abandon his search. We 'profess and call ourselves Christians,' it is true; and we also kill under the polite name of 'war,' and rob under the polite name of 'loot.' But killing and stealing were not only forbidden by Christ; they were forbidden by Moses long before. Christ, indeed, was even more emphatic and plain in his disapproval of all violence. How, then, do we claim to follow his teachings and yet justify our murders and thefts?"

"For war is nothing but murder and theft, remember. You may dress it up as fine as you will, in all the pitiful rags of patriotism (that last delusive relic of a barbarous time), war is still nothing more or less than organized thievery and murder. And because it is organized and legalized does not exempt you and me from responsibility if we participate in it.

"Of course we do not feel this way about war in our thoughtless and more superficial moments. Our education has all been against pity and love and actual Christianity; and the instincts of the savage have been carefully, though mistakably and perhaps unintentionally, fostered. And primitive instincts, so useful in the sylvan state of human development, do not die easily. It is always easy to see red and to want to do murder. The other day, at lunch, an eminent publisher happened to say that he was just back from a brief duck-hunting expedition in the South, and an eminent novelist who was present remarked that he had been very fond of the sport, but had given it up; he didn't use a gun any more. And as I knew that this was so, and that he had given up shooting out of a genuine distaste for the cruelty of it, and because he has a warm, humane heart, and yet, as I knew also that he had been one of the first to offer his services to the British Government to hunt Boers in South Africa I could not help saying that in time perhaps he would come to feel as humanely toward his fellowmen as he did toward his other fellow-creatures. And I am sure he

will though it may not be [for many a day.] confess I despise the Boers myself but that does not prevent me from thinking it is wrong to despise them.

"But how does it come that that eminent novelist and myself have these feelings of enmity against our fellow men? Probably our training has been at fault. Probably we have not been taught the doctrine of Christ, the doctrine of loving kindness and the forgiveness of injury. And yet we were both trained from infancy in the sober school of the 'church militant.'

"Ah, there it is, you see—the 'church militant.' But what has the church to do with militancy? True, it claims to be only militant against evil; yet the militant idea itself savors of barbarism and heathenism wildness. At a time of war the ministers of Christ (as they call themselves) unite with one accord to prepare for the success of their country's arms. The strife and killing are directly forbidden by the Teacher they pretend to serve never enter their head. The older cult, the paganism of the earth, is too strong for the novel doctrine of Nazareth.

"There, I take it is the whole difficulty. The Christian churches of to-day are disseminators of a pestilent falsehood directly opposed to the teaching of Christ. They are the wretched servitors of mammon, waiting on the time spirit. They reflect only our own benighted aspirations and unkindly bigotries. They are racial institutions, maintained to please our own fancies, to lull our own conscience, dull our own sense of right and wrong, to mitigate for ourselves our own crimes against our neighbor in aggression and expression, to justify to ourselves our crimes against honesty and the dealings of the commercial world.

"The churches supported by the community reflect only the moral turpitude of the community. The fat minister on his fat salary does not preach the doctrine of Christ. He preaches the doctrine of Wall street and the War Office. Indeed, he is not a minister of Christ at all; he is a minister of conventionalality and compromise.

"If my friend would solve his perplexity about war, he might begin by a thorough study of the first church he comes to on the leeward side of the street as he leaves his home in the morning."

### The Happy Man.

The happy man was born in the city of repentance, the parish of repentance unto life. He was educated at the school of obedience, and now lives in perseverance, he works at the trade of diligence, notwithstanding he has a large share in the country of Christ.

Happy is he who has gospel submission to his will, due order in his affections, sound peace in his conscience, sanctifying grace in his soul, real divinity in his breast, true humility in his heart, the Redeemer's yoke on his neck, a world under his feet, a crown of glory over his head, happy is the life of such an one; in order to attain which, pray fervently, believe firmly, wait patiently, work abundantly, live holy, be daily to self, watch your heart, guide your senses, redeem your time, love Christ and live for glory.—*From an Old Writing.*

HOLINESS excludes selfishness.

"FOR THE FRIEND."

## A Cry for Our Preservation.

Often having my mind drawn in tender love and sympathy toward my brethren and sisters our beloved Israel, with living desires for our preservation in the ever blessed Truth, which changes not, and more especially now in this age and time when there seem to be many voices up and down in the land, saying, "lo, He is Christ, and lo, He is there;" yet as the Truth changes not I desire that we may not change to the ways of the world. For it is declared that "there is a faith that is overcome by the world, and a faith that overcomes the world." Oh, that our Society might return to its ancient purity! Then I believe our faith would overcome the world.

It does seem to me that the Church is of late too much conforming to the world. "Be ye not conformed to this world, but be ye transformed by the renewing of your minds that ye may prove what is that good and acceptable and perfect will of God." This is Scripture language, and I believe it is highly necessary that every true follower of our Lord Jesus Christ must be weaned from the world of all its sinful pleasures and treasures, and especially as much from the fashions of it. All these things tend to draw the mind away from its source and fountain of all good. It seems to me that the tendency of all of the Church organizations of the present time is toward the world, notwithstanding there is so much said of peace and temperance, and so much said or statements made that the world is growing better and that spiritual religion is increasing and that the light of Christ in the heart of man is more and more being held up; where are the fruits of it? In all the popular church organizations the tendency is to entertain, which in my judgment tends only to draw the mind away from that which is inward and spiritual, from the true life, liberty and communion with the Father of light, yea, I believe if there ever was need of true Friends in the world it is to-day.

First, the need of a free gospel ministry. A free good or light we ever have received from God is a free gift. Hence it should be given by those whom He calls freely, and "to the poor the gospel is preached;" one of the many missions of Christ upon earth. Alas, how many poor in our large cities that cannot afford to hear the gospel, as it is called, in the church organizations. Why? Because they cannot dress well enough and do not have anything they can contribute to the pastor. Hence they are barred out. Not but that we believe that the grace of God has appeared upon them, for we do. But being surrounded with sin and evil associates the good seed is choked out. Oh, saith my soul, go ye out into the highways and hedges and call the lame and the blind and the halt; and "to the poor the gospel is preached." Have we not a mission in this line? Not in our own wills, and in our own time, but when He gives ability—even tarrying as it were at Jerusalem, until armed with power from on high.

Not that I would encourage increased activity, but I would encourage all to faithfulness and obedience to the manifestations of Truth that we might become as clay in his hands. Then we should become pillars in his church, which would go no more out, and then

at the final wind-up of time it might be said of us, they have fought a good fight, they have kept the faith; hence there is a crown of righteousness laid up for them eternal in the heavens. Yea, I believe, dear ones, the gate is just as strait and the way just as narrow as ever it was, and it still remains to be the way of the cross. Our dear Saviour said, "except a man deny himself and take up his daily cross, he cannot be my disciple." As the truth changeth not let us all "lay aside every weight and the sin which doth so easily beset us, looking unto Jesus the author and finisher of our faith," who is now interceding for poor fallen man, and who is "the same yesterday, to-day and forever," and is the Word which "was in the beginning with God and was God."

In speaking of the different church organizations, I would not under-estimate the good in any, for I believe there are good people in them, and those who live very near the dear master. But I condemn the system, especially those church festivals and many other things, which certainly do not savor of pure and undefiled religion—for it is only mixing with the world.

I trust our dear young Friends may be enabled to see these things in the light of truth and not be led into or encourage such things. But seek to wait upon Him; yea, be willing to wrestle with Him as Jacob of old did, and the blessing is sure, and the reward peace. For surely the true worship of God is communion with Him, and a meeting is a lively meeting just in proportion as every individual is exercised in living faith, and individual prostration of soul before Him, in individual prayer. When such is the case there is that life therein and love which flows from vessel to vessel. Binding and cementing together as in one bundle of love; being as the disciples of old with one accord in one place. Such meetings and such only are acceptable in the Divine eyesight. For "God is a spirit and they that worship Him must worship Him in spirit and in truth," and it is an individual work, for we cannot save one another; and while Paul may plant and Apollos water, yet God alone can give the increase. So in conclusion, I want to say, let none of us depend upon man, but look alone to God who giveth liberally and upbraideneth not, not looking or depending on our own strength, but wholly depending to be led and fed by Him who is the leader and teacher of his people, and does teach as never man taught. Oh, that this might be the earnest concern of all who go under our name! Then indeed would the church come forth "fair as the sun, clear as the moon and terrible as an army with banners."

W. TEST.

LE GRAND, IOWA, Fifth Mo. 7th, 1901.

MEN need a Bible conscience more than a Bible commentary.—*The Ram's Horn*.

## Hints to Promote Harmony in a Family.

1. We may be quite sure that our will is likely to be crossed—so prepare for it.
2. If from any cause we feel irritable, keep a strict watch upon ourselves.
3. Observe when others are suffering, and drop a word of kindness and sympathy suited to their state.
4. Watch for little opportunities of pleas-

ing, and put little annoyances out of the way.

5. When we have been pained by an unkind word or deed, ask ourselves, "Have I not often done the same and been forgiven?"

6. In conversation do not exalt ourselves but bring others forward.

7. Be gentle with the younger ones, and treat them with respect, remembering that we were once young too.

8. Never judge one another harshly, but attribute a good motive when we can.—*Moral Almanac*.

## Items Concerning the Society.

Esther Fowler having been liberated by Salem Quarterly Meeting, Ohio, to visit some of the meetings of Philadelphia Yearly Meeting and New England, and to appoint meetings, was in attendance at Concord Quarterly Meeting, held at Media, and at Caln, Salem, and Western Quarterly Meetings. On First-day, the 19th, was to be at Downingtown meeting in the morning, and at an appointed meeting at Marshallton in the afternoon.

Thomas A. Crawford has been liberated by Salem Quarterly Meeting, Ohio, to attend Canada Yearly Meeting and some of the meetings composing it.

Jesse and Susan Edgerton entered upon their duties as Superintendent and Matron of Friends' Boarding School at Barnesville, Ohio, at the beginning of the present or Spring term.

Our friends, John Bellows and his wife, from Gloucester, England, reached Philadelphia on Fifth-day, the 16th instant. He is visiting Friends and places of interest to him in these parts, including, probably, the coming conference on Peace and Arbitration at Lake Mohonk. His further purpose in visiting America is not ready for announcement.

Eli Harvey and Mary B. Test attended Atlantic City Meeting on First-day, the 19th, and an appointed meeting at Woodbury, N. J., on the day following. They were expecting to be at Western Quarterly Meeting, at London Grove, on Sixth-day, the 24th; and Eli Harvey to have an appointed meeting at Christiana, on Seventh-day, the 25th, at 10 A. M., to be at Downingtown Meeting on First-day, the 26th, and at an appointed meeting at Malvern on the afternoon of the same day.

Mary P. Nicholson has completed her religious visits (199 in number) to the women members and attenders of meetings belonging to Western District Monthly Meeting of Philadelphia, for which it set her at liberty several months ago.

## Notes from Others.

Among the inventions of the nineteenth century, are:

Railroad, telegraph, cablegram, telephone, kerosene, matches, subway, revolvers, steel pen, locomotive, horse car, cable car, electric car, gas and electric lights, gas heat, electric heat, hot water heat, natural gas, steamboat, iron ship, bicycle, automobile, phonograph, elevators, elevated railroad, war balloon, photograph, typewriter, sewing machine, power loom, cotton gin, dynamite, X-rays, anti-toxine, search lights, diving dress, anaesthetics, cooking stove, power printing press, wireless telegraphy, steam fire engine, macadamized roads, steel frame buildings, sleeping cars, artificial teeth, wire fences.

We must add to these numberless agricultural and mechanical machines—sowers, mowers, rakers, reapers, planters, etc. Also lists of improvements and reforms, of more importance than machinery. Here are specimens:

Free public schools, schools for deaf, dumb and blind, abolition of slavery, temperance reform, life saving service, missionary societies, cheap postage,

cheap newspapers, package expresses, children's homes, Red Cross Society, Civil Service.

From Germany comes a most eloquent appeal of "The International Arbitration League of England," urging us to strenuous efforts to stop present wars.

- (1) Because they are contrary to reason.
- (2) Because they are demoralizing.
- (3) Because they are cruel.
- (4) Because they produce race hatreds.
- (5) Because they tempt even ministers of the gospel to cause the name of Christ to be blasphemed.
- (6) Because they are *cruel to the brute creation* who die on battlefields and elsewhere with lingering agony.

With the same appeal comes a statement that nearly a *hundred thousand American horses and mules* have been sent to this terrible suffering in South Africa.—*Our Dumb Animals.*

"Modern thought" is a much-worn phrase in the present generation. It is supposed by many, especially among preachers, to smack of learning progress and a liberal spirit, and so it probably does; but the trouble with most of the so-called "modern thought" is, that there is very little genuine thought in it, and what there is in it worthy of the name is much less modern than is generally supposed. Boastful thinking is always shallow thinking, while all deep and genuine thinking is thinking God's thoughts after Him. "We want men who will think about the revealed will of God," says Spurgeon, "and not dreamers who evolve religions out of their own consciousness. Instead of considering revealed truth, they excogitate a mess of their own, in which error, and nonsense, and conceit appear in about equal parts; and they call this 'modern thought.'"

We need a more strenuous life; but the strenuousness we need is the strenuousness of high thinking, of strong convictions, of honest dealing, and, above all, we need the strenuousness of backbone in the politician; but these things war will not bring. Every man admires and loves the brave deed, and it is very easy to be dazzled by the splendor of warlike achievement; nevertheless, it is a fact, written on every page of history, that physical courage is a very common virtue, while the higher courage which goes to make strong and noble characters is, perhaps, the rarest quality of all.—L. H. Schwab's address to the Episcopal Church Congress.

FROM HOME TO SCHOOL OR COLLEGE.—I am frequently asked by parents as to the wisdom of sending their sons and daughters away to school; and, if there be any lack of devotion to truth, or loyalty to principle, I always advise against it. It puts an awful strain upon the heart and conscience of any youth to be exiled from the sweet restraints of home, thrown into a mixed company of associates, and forced to lean alone on self and God. Great is the danger to a prayerless youth. In college, above everywhere else, there is vital need of the conscious presence of Christ as Saviour, Counsellor and Friend. The sure safeguard is faithfulness in secret prayer, in the reverent study of the scriptures, and in the discharge of Christian duty. A student is thus, not merely protected against the temptations of college life, but strengthened more and more to meet the duties and responsibilities which lie further on."—*Christian Instructor.*

THE COST OF OUR ARMY.—In a carefully prepared statement to our U. S. House of Representatives by Congressman McClellan, of New York, it appears that the French soldier costs annually about \$218.75; the German soldier, about \$277.85; the Italian soldier, about \$202.65; the Russian soldier, about \$119.65, and the American soldier, about \$1520.00. We see it stated elsewhere that even

our present army and *about a million pensioners* cost our nation more than the armies and pensioners of any nation in the world.

#### SUMMARY OF EVENTS.

UNITED STATES.—Owing to the serious illness of the wife of President McKinley at San Francisco, the return journey from the Pacific Coast will not be carried out as originally planned.

Commissioner Rockhill has been instructed by the State Department to continue his efforts to secure an abatement of the Chinese indemnity, but in the present disposition of the Powers little hope of success is entertained.

In consequence of a strike of the employees of the United Traction Company, of Albany, New York, riots have taken place, and 3000 troops were sent to that city. In the disturbances which ensued two persons were killed and many wounded. A settlement was reached on the 18th and the troops withdrawn. The strike lasted twelve days and its cost is estimated at \$68,943.

Big Bald Knob, located on the line between the counties of Somerset and Bedford, about thirty miles north of the southern line of the State is said to be the highest point in Pennsylvania. Its elevation is 3,000 feet above tide.

A meeting of the General Assembly of the Presbyterian church began in this city on the 16th instant. The question of a revision of its creed on important subjects is to be acted on.

An earthquake shock was distinctly felt in Eastern Ohio and in West Virginia on the 17th instant about 1 A. M., causing much excitement.

Texas produces about a third of the cotton of the country. In peach production the State ranks next to Georgia.

The Postoffice Department has closed a contract with the Hawaiian Navigation Company for performing steamboat mail service between Honolulu and points on other islands in Hawaii for a distance of 200 miles each way.

The labor leaders, who have planned a general strike of machinists on the 20th for a nine hour work day, have issued a "greeting to the craft," in which their reasons are set forth for making the demand, and urging the support of all machinists in a strike at all places where the employers do not accede to the demands. In many places the employers have made concessions and the strike has been averted. The total number in Philadelphia who ceased work on the 20th is estimated at about 1,000.

It is announced that the farmers of Kansas are advertising for 15,000 young men to work in the harvest field at \$2 per day, and to remain in the State afterwards. The wheat crop of the State was estimated at 90,000,000 bushels last year and the new crop is said to be equally promising.

Dr. Ellinger, at the Tuberculosis Congress, said in part: "The fact is well established that tuberculosis is largely due to the transference of the germ from the meat and milk of diseased animals. Before modern hygienic regulations ever insisted upon the introduction of any mode of inspecting the meat of animals previous to its offer in the public market for consumption, the Jews had made it obligatory.

There were 416 deaths in this city last week, reported to the Board of Health. This is 29 less than the previous week and 60 less than the corresponding week of 1900. Of the foregoing, 238 were males and 208 females: 69 died of consumption of the lungs; 43 of inflammation of the lungs and surrounding membranes; 12 of diphtheria; 14 of cancer; 21 of apoplexy, and 12 of typhoid fever.

COTTON closed on a basis of 8 $\frac{1}{16}$ c. per pound for middling uplands.

FLOUR.—Winter, super, \$2.10 to \$2.25; Penna. roller, straight, \$3.25 to \$3.40; Western winter, straight, \$3.40 to \$3.60; spring, straight, \$3.60 to \$3.85.

GRAIN—No. 2 red wheat, 77 $\frac{1}{2}$  to 78 $\frac{1}{2}$ c.  
No. 2 mixed corn, 47 $\frac{1}{2}$  to 48c.  
No. 2 white oats, clipped, 34 $\frac{1}{2}$  to 35c.

BEEF CATTLE.—Best, 5 $\frac{1}{2}$  to 5 $\frac{3}{4}$ c.; good, 5 to 5 $\frac{1}{4}$ c.; medium, 4 $\frac{1}{2}$  to 5c.

SHEEP AND LAMBS.—Choice, 4 $\frac{1}{2}$  to 4 $\frac{3}{4}$ c.; good, 4 to 4 $\frac{1}{4}$ c.; common, 2 to 2 $\frac{1}{2}$ c.; spring lambs, \$3.50 to \$5.00 per head.

HOGS.—Best Western, 8 to 8 $\frac{1}{4}$ c.

FOREIGN—French Foreign Minister Delcasse announces that the Government will recall the French expeditionary corps in China so soon as the last clauses of the collective note are carried out and after the settlement of the Indemnities.

The recent firing on a British tug by German soldiers at Tien Tsin, and the subsequent brutal treatment of some of the Chinese crew, has been followed by an explanation by the German Commander, which is not regarded by the English representatives as adequate, and the London *Times* denounces the military policy of Germany, and re-

minds the Germans that "we are their allies, and not their subordinates."

The total eclipse of the sun which occurred on the 18 inst., was observed by different expeditions sent out Sumatra and other places in its path. Reports by telegraph announce that important results have been obtained.

A dispatch from Montreal of the 17th, says: A marriage between two Roman Catholics before a Protestant minister, celebrated at East Franklin, Vermont, was declared null and void by the Court of Review here this morning. The judgment was unanimous.

Strikes, accompanied by street disorders, have broken out at St. Petersburg. The police have arrested one hundred and thirty-two persons. Several large spinning establishments and other factories are involved.

Evelyn B. Baldwin, who accompanied the Peary and Wellman Arctic expeditions, is about to make another effort to reach the north pole. The proposed expedition is to sail with forty men, fifteen Siberian ponies and five hundred dogs, and to carry adequate supplies of the very best sort. It is expected to make their headquarters Franz-Josef Land, north of Norway, for the winter.

The Sultan of Turkey has yielded to the demands of the powers respecting the violation of postal privileges enjoyed by foreign residents in Constantinople, and proposed to apologize for the seizure of the foreign mail on the 18 inst., which caused the powers to protest.

The Manila detective force has broken up a band of American brigands that had been operating north of the city, committing all manner of outrages. The men represented themselves as deserters or soldiers, as best suited to their case.

A Parliamentary report states that the British in Transvaal and the Orange Free State burned six hundred and thirty-four farm buildings, mills, cottages and hives in the seven months ending with First Month 31st.

The total population of London, with its outer ring suburbs, is now stated to be 6,578,784.

There are now in operation in Italy in the cotton industry over 20,000 looms and more than 3,000,000 spindles. Italian made cotton goods are now largely exported, especially to South America.

The last Italian census shows the population to be 449,754, an increase of 4,000,000 since 1881.

The population of Rome is now 462,000, a gain of 165,82 in ten years.

#### NOTICES.

A Friends' family of three in Germantown wish settled person as assistant housekeeper.

Address "W"  
Office of THE FRIEND.

A young woman Friend desires a position as companion or mother's helper.

Address B,  
Office of THE FRIEND.

SITUATION desired in a small family of Friends a young woman Friend, who would endeavor to be generally useful, laundry work excepted. Address C. A. K., Box 12, Rising Sun, Maryland.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to

WILLIAM F. WICKERSHAM, *Principal.*

Payments on account of board and tuition, and communications in regard to business should be forwarded to

EDWARD G. SMEDLEY, *Superintendent.*

Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will run trains leaving Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, West Chester, Phone 114-X.

EDWARD G. SMEDLEY, *Sup.*

DIED, at her residence in West Chester, Pa., on twenty-third day of Twelfth Month, 1900, in the sixty-third year of her age, MARY YEARSLEY HOOPES, wife of Ralston R. Hoopes, and a member of West Chester, Pa., and Birmingham Monthly Meeting of Friends.

—, at her residence in West Chester, Pa., on twenty-fourth day of Second Month 1901, in the eighty-second year of her age, ABBIE ANN HOOPES, a member of Bradford Monthly Meeting of Friends.

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# THE FRIEND.

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## The Holy Witness to Holy Scriptures.

The Truth does not owe its existence to the Scriptures, but the Scriptures owe their life to the Truth.

The truth of holy Scriptures is justified in the hearts of the children. It is the Spirit, and not historical evidences, that has given the Scriptures their precious place in the hearts of the people.

Thousands who had no mind for logical evidence, but had a heart for the witness for the Truth, found in the Bible a true echo of the word witness, and received it, not as the word of man, but as conveying the message of Truth. "It meets the witness. Never a spake like this!" On this rock of inward relation the Bible has stood. So it will stand here, while faith is found on earth. We do not quibble about letter and text. But the leading spirit of the whole is of so Divine a nature, that souls to be fed and souls to be saved must take refuge in its spiritual Truth. The Spirit proves his own words to them, as the words are felt to echo the Spirit.

The spiritual foundation of the Bible stands securely, deeply laid in man's spiritual needs, in Zion before a Scripture was penned. Abraham was,—Christ the Word of God in the beginning, "Jesus Christ the same yesterday, to-day and forever." So the Scriptures second the word of Truth, whose conviction make the sin-burdened soul cry out, "Oh, wretched man that I am! Who shall deliver me from the body of this death?"

With what avidity has many a soul, thus under the sense of sin, seized on a Scripture inspired with its own witness to his conviction as revealed from heaven. "It is the Spirit that beareth witness, because the Spirit is Truth." In the hands of the Spirit, we fear not for the safety of the Bible. In the hands

of the unsafe we fear less for it than for the safety of skeptics themselves. A portion of these, we must allow, are earnest truth-seekers. We trust the Spirit to prove to such his own words as they are able to bear them. And may they during the process be permitted to "do nothing against the Truth," but what shall be overruled "for the Truth."

## Doukhobor Notes.

VILLAGE PETROVKA,  
Saskatoon Doukhobor Colony,  
May 17, 1901.

MR. WM. EVANS.

Dear and Esteemed Friend:—

We started on our trip early the seventh of May, taking the road leading to what is called the elbow of the North Saskatchewan to the Saskatoon settlements. I do not know whether you came as far as this during your visit with Mr. Elkinton; however, the German with whom we stopped over night, remembers Mr. Elkinton very well, but could not recall the other gentleman with him enough to give me a description. Almost everybody that drives to the elbow settlements stops at Mr. Neufeld's house for the night, and receives invariably a cordial welcome. Mr. Isaac Neufeld located here about the time the Doukhobors came, and I think he was another instrument in the hands of Divine Providence; for this God-fearing man is never tired in doing all he can for our friends. From his house, just across the river can be seen the village of Petrovka, and the people there all know and love Isiah Ivanovitch, as they call him.

In the morning we started out, taking the old Hudson Bay road that follows along the river, and which reaches from Winnipeg to Edmonton, about one thousand miles in length. This road, with its deeply worn tracks, shows yet the immense traffic that once traversed its length, by the old fur traders and Indians with their two-wheeled Red River carts and Cayuse ponies. It is said that when a railroad is built to Battleford (which event the rapidly developing country is bringing nearer every day) the line of railroad will follow this old historic road, and as it passes right through the first village we meet, Kirilovka, the Doukhobors are most fortunate in the selection of the site for their holdings.

All the prairie about their peaceful settlements was once the scene of bloody fights, not only with the unoffending buffalo, but that of the white man against his brother Indian. It is historic ground, and gives much food for reflection. The deep wallows and the tracks of the buffalo as they wended their way to the river to drink, at noon and eventide, are still to be seen, and will be seen for years to come, for the ground is trodden as to solid stone, suggesting the immense numbers that in years

gone by followed its path. But the buffalo and Indian fights are a thing of the past, and a new civilization, bringing with it, with peculiar emphasis, the tidings, "Peace on earth, good will to man," is making a new epoch in the life of the Dominion.

The country being entirely flat, Kirilovka can be seen for some miles ahead, nestling close to the river. Its low rambling houses of a light clay color, suggest a Mexican village; so adobe-like is the aspect from a distance, which is quite dispelled, however, on coming nearer, for the Doukhobor is an expert in house-building, which the average Mexican is not.

The road, for some distance, winds through cultivated fields, and already the young wheat is putting forth its best efforts to make glad the heart of the dear people who helped to welcome it to life.

Everywhere, women were seen, in tucked-up skirts, seeding, cultivating, driving teams, etc., a busy hive with not a drone among them. We marveled at the absence of men, but were soon enlightened. After an affectionate welcome and demonstrative display of hospitality, characteristic of the Russian, we were regretfully told that the fathers, sons and brothers had all left their homes to find work on the "Darohoe," (railroad) and that there were only a few "starosts," (old men) left. But "Stot buttum stellet" (what can we do)? [a favorite expression of the Doukhobor]. "We must have some ready money for the winter, and besides some of us are in debt for our cattle and farm machinery, which must be paid for in the fall."

And these brave women cheerfully take up the burden, look after farm, house and garden, finish up the new houses or barns that the fathers left unfinished, sod the roof, tread the mortar, plaster the house inside and out and carry the water half a mile from the river.

I assure you it is a most pathetic sight to see these gentle, patient toilers in petticoats, trying to outwit nature in believing themselves to be as strong as men. Sad to say that nature will not be outraged, and already the effect of the past year's hard work, especially of house-building, has had its effect, even upon their robust constitutions, which they will carry with them to their lives' end.

When it got known that I carried a medicine chest with me, the room of my dear friend, Alexis Stuchnoff, where I stayed, could not hold the people that wanted to be relieved for one thing or another, so I dealt out cough syrup, liniment, pills, etc., at an alarming rate, until my half-depleted box reminded me of prudence, as this was only the beginning, and the drug store thirty miles away! I poulticed inflamed eyes, bandaged varicose veins with running sores, for which by the way, I shall get elastic stockings, if my fund given

by "our" dear Friends holds out. There are many cases of varicose, with open ulcers, among both men and women, and of long standing. They are so appreciative of anything that is done for them, and they continually bless the dear "Quakeri" brothers who have helped them in their great need. I found much pain and suffering, owing to the absence of a physician, and of medical help in time of urgent need.

Leaving Kirilovka the next morning, we came to Badaganoffka, three miles away. This village is some distance from the river, and not nearly as prettily situated as Kirilovka. I found the same dearth of men here, also a number of sick. Across the river on the south bank, some three miles back, is situated Poseraeffka, containing but a few houses. This is a part of the people of the village of Troiza, of the Rosthern settlement, twenty-five miles up the river. As the settlement is new, active building preparations were going on, and quite a good stretch of land had been cultivated. This village has not joined in the exodus for railway work as yet, but will, as soon as the pioneer work of making a home is finished.

At Telegraph Coulee, seven miles north of Badaganoffka, we find Pokroffka. The village is situated on a high plateau some eight miles from the Saskatchewan river, and has rather a poor aspect. With the exception of the three Wasilenkoff families, the people of this village are yet in hard circumstances. Some of the fathers and sons had already left for railway or farm work. Most of them walk the six hundred miles to Winnipeg; for unless the railway companies are directly calling for men, it does not reduce fares to these men, but if otherwise, only one cent per mile is charged to whatever is their destination. The people are looking forward to the time when they will be independent of this railway work, for many reasons. First, there is only a small return in money when the time and labor is considered, and, secondly, they are fearful of the corrupting influence brought to bear on their young men by rough speaking, drinking, and tobacco-using companions that make up the railway construction gangs.

In Pokroffka there are six families who have fathers or husbands in exile in Siberia. There are several women who are very anxious to leave Canada to join their husbands at Irkutsk, if the Russian Government will allow them to do so. I was grieved that I could not give them much encouragement in this direction, but told them everything that can be done is being done by their friends to that end. The people wanted me to especially thank the "Quakeri" brothers for all their labor in their behalf and especially for the sheep sent lately. The wool that was sent a year ago is all gone, and their looms and spinning wheels have been idle for some months, but they will have wool from their own sheep after awhile, thanks to the kindly forethought of their friends.

I enclose a list of each of the villages, also names of families who have no chickens, and who would like to have two or three to each household.

I have written this letter with many interruptions, but if you can gather anything out of it that will interest the readers of THE FRIEND, I shall not be sorry in the effort made,

although, owing to above reasons, it is somewhat badly written and jumbling.

The weather has been very fine, although a high wind prevailed all the time I was on the prairie. I am resting here until I get my mail from Rosthern, but expect to leave again Saturday for Kirilovka, a village fifteen miles away; then drive up the Saskatchewan to the villages that line its banks.

I expect to be back in Winnipeg about the twenty-eighth of this month, when my address will be 146 Hargrave street.

I remain sincerely,

Your friend,

ROSE M. OSBURN.

Almost forgot to mention a very important point, and that is that the people are anxious and willing to make land filings according to established homestead laws. They are not quite clear of what is required of them in our marriage laws, but are willing to abide by them. The non-registering idea is simply absurd, and see no reason for refusing.

Saskatoon Doukhobor Settlement. Village Bakrovka.

Souls, 113; houses, 18; horses, 26; colts, 6; cows, 22; oxen, 4; wagons, 10; sheep, 11; lambs, 4; plows, 4; deaths, 2; births, 4; married, 3; 400 to 500 bushels wheat sown. The following families would like chickens: Wasyl Miethen; Anna Riklin; Larvov Kinarlini; Harnia Zeitseff; Alex Isamaloff; Iran Fedosoff. The above six families have none at all, while seven families have but two hens and asked for one more each. In this village the three Wasilenhoff brothers own nearly everything in the way of horses and cows, etc. They have put in some three hundred bushels of wheat alone. The people want schools after awhile, not now, the children are needed to help to get the "bread." They express their deep gratitude to the Friends for all that has been done for them in word and deed. There are six families here who have exiles in Siberia. One woman has father and husband there, and is anxious to go to them.

Saskatoon Doukhobor Settlements. Village Kirilovka.

Souls, 131; houses, 20; horses, 32; colts, 2 oxen, 4; cows, 20; calves, 11; sheep, 11; lambs, 7; deaths, 2; births, 4; marriages, 1; wagons, 7; plows, 8. Lived in co-operation first year only, now individual, but unite in helping and supporting the widows and children. Two exiles in Siberia. Want to help themselves as much as possible. Want schools a little later, when struggle for bread becomes less incumbent on their young people. Want English-Russian books. Had borrowed no money. Sowed between two hundred and three hundred bushels of wheat. Would have liked to have sowed more, but did not have enough seed. No chickens wanted. Very grateful to the Friends for the garden seeds sent, also the flax. They find the American flax seed is not as good as the Russian, has not as much oil. Sowed about three bushels of flax. They are considering an offer made to me by Mr. Adamson to send them one hundred cows, the government to put up a creamery. They are to keep the young stock, the cows to be paid up from the manufacture of

butter, Mr. Adamson charging a small interest on the money invested in the cows.

Forgot to say that while this village borrowed no money it is in debt to considerable extent for horses, cows, and other necessities.

Saskatoon Settlements. Village Badaganoffka.

Souls, 105; houses, 17; horses, 22; cows, 13; plows, 7; wagons, 10; sheep, 10; lambs, 4; deaths, 5; births, 6; married 4; 20 bushels wheat sown; 3 bushels flax. Each family sowed about five bushels of potatoes. Four exiles in Siberia. Six families want chickens. Want schools, but not just now. "Want to express deep gratitude to the Friends for their brotherly assistance, for without them they hardly could have lived."

Borrowed some money, but could not learn just how much. In debt to some extent both sides for wagons, plows, etc.

Saskatoon Doukhobor Settlements. Village Poseraeffka.

Souls, 58; cows, 16; horses, 12; oxen, 6; plows, 6; houses, 8. This village is new, and has just broken ground; could not ascertain how much was sown. Nastia Schutzkova, widow with a crippled son and small children, asked for a little assistance. This woman wrote to me last fall and I sent the letter to England but without result.

THE PASSING OF THE SPARE CHAMBER.—I have no spare chamber. I have been troubled about it for a long while. Yesterday it occurred to me that the Browns have no spare chamber, either, nor the Robinsons, nor the Stuyvesants, and I am more troubled than ever.

The decadence of the spare chamber strikes deep. It is the concrete difference between past and present. The spare chamber meant a room in the house set apart from common life dedicated to the higher nature. The family might have only three chambers; one of them was sacred. The feather bed rose plump and impregnable in its recesses. The green paper shades shut out all but a chink of light, the cane-seat chairs stood stiff against the wall and clean straw rustled under the taut "stone carpet." The stimulus to the imagination alone was worth three times the amount of cubic space the spare chamber occupied. You tiptoed in. Mother's best bonnet lay on the middle of the bed. Sometimes a hugh loaf of fruit-cake sat elegantly in one of the chairs.

We had a spare chamber at first. When the baby came we turned it into a nursery. We cleared out a store-room for the nurse, and used the little back-room for a drying-room. Grandmother, when her first baby came, took it into her own bed. When another baby came to crowd it out there was the trundle bed that stood under the big bed all day, and rolled out at night with a sleepy rumble. And when more babies still came to crowd the trundle-bed, the first baby, a big boy, six years old now, had a bed made for him at the head of the back stair or up garret, under the sloping eaves. The rain lulled him to sleep, and the snow drift in sometimes. In the spare chamber the bed loomed untouched. It hovered in my dreams, a presence not to be put by. The snow, the rain, the stars, and the spare chamber made a poet of him. We have no poet now.—*Atlantic Monthly*.

### Hearing in One's Own Language.

What a jargon of sounds comes into a traveler's ears as he walks through the streets of a Chinese quarter of a Pacific coast city, or he paces the corridor of a cosmopolitan hotel on the continent of Europe, or as he moves along the bazars of Cairo or Damascus! The words that he hears about him are not words. The persons who are speaking bring themselves into no relations with him by their utterances. The people of strange lips, of strange speech, of a strange tongue, are strangers indeed, and one who is with them longs for the sound of words in his own language. Sympathy in intercourse is largely dependent on a mutual understanding of a common speech, and, unless persons can communicate with each other in a language that is their own by birth or by some study, they must remain as strangers. The beginning of discord in our rejuvenated world, after earth's purging by the deluge, was in man's inability to understand each other's words. When "the whole earth was of one language and of one speech," men were gathered together with a common purpose and a common work; but when they could no longer understand one another's speech, they were practically unable to think together or to work together, and soon they were scattered "abroad on the face of all the earth." And there was no longer any hope of union or of sympathy among men as men all the world over, until a new era was ushered in, when the disciples of Jesus in that upper chamber in Jerusalem were all filled with the Holy Spirit, and every man heard them speaking in his own language." No wonder that they wondered, when they saw this new state of things, and as he said, "How hear we, every man in our own language, wherein we were born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we do hear them speaking in our tongues the mighty works of God." The curse of Babel was lifted by the blessing of Pentecost. By the power of the Holy Spirit men could now speak to strangers in their own language; and, from that day to this, Christianity has had force and possibility in this direction.

He who made man understand man, and who made man speak to man in man's own language, it is that the Bible, as [of the Spirit] of God, comes home to man as no other book in the world can. A business man in a New England community had been accustomed to attend church regularly, without having any deep personal interest in the truths taught there. But there came a time when he was in financial straits, and all that he had been living for seemed to fail him utterly. Coming back from church on a Sunday afternoon, with his head aching in distress over his condition and prospects, he opened the Bible to see if he could find anything helpful there. Almost the first passage that met his eyes seemed to be spoken to himself directly, in his present emergency. He was amazed, and he marveled, at hearing, were, words of truth spoken to him in his own language; and because of the fitness and intelligibility of those words, he be-

lieved in their Author, and was ready to trust himself to Him utterly and forever.

As it is with the business man, so it is with the farmer, and with the fisherman, and with the sailor, and with the factory hand, and with the house servant, and with the student, and with the man in any profession or occupation, or walk in life. [Beside the fact that "there is one, even Christ Jesus, that can speak to thy condition" directly], God's Spirit speaks to him, in the Bible, in his own language, in which he was born, or in which he has been trained. And that which is true of the Bible so far is not true of any other book in the world. Other books are as Babel to men, while the Bible is as Pentecost. Every book may reach some one, or some class, but the Bible comes home to every man and to all classes.

He who would speak to his fellow-man sympathetically and intelligibly, must be filled with the Spirit, and must speak in the power of the Spirit. The work of the Holy Spirit on the day of Pentecost was in and through the disciples of Jesus, not directly upon the outside unbelievers. The disciples, all of them Galilæans, spoke "with other tongues, as the Spirit gave them utterance;" and those who heard them were amazed at the ability of these Galilæans to speak in the various languages of their various hearers. From that day to this, he who has proclaimed God's truth in simplest directness and in greatest power to the individual hearer, has always been a preacher filled with the Spirit. No high scholarship, no rich experience in the ways of human thought and action, no warmth of personal feeling, no un-inspired tact and skill, can enable a man to speak right home to the heart of his every hearer, in the familiar tones of his realest home life, as the Holy Spirit can give him power to do. If more of our preachers were filled with the Spirit, more of their hearers would hear understandingly, and would be ready to respond to the appeals that came home to them intelligibly in persuasive tones.

A prominent clergyman in Boston, some years ago, had a plain-spoken country pastor visit him and he invited him to address his people at their mid-week meeting in their chapel. The visiting preacher was so familiar in his mode of speech, and in the style of illustrations used by him, that the city pastor was quite disturbed lest his cultivated city congregation should take offense at these violations of rhetorical good taste and of conventional properties. But a few days later there came a prominent member of that congregation to his pastor in an earnest desire for rest to his soul in Christ; and when asked as to the cause of his interest in this matter, he referred to the homely words of that country preacher, who had evidently spoken right to his heart in the language in which he had been trained, as he had not been spoken to from that pulpit before. When the pastor told this story to a friend, he said, "I'll never again distrust God's Spirit in the guiding of God's servants as his preachers. I had written more than one sermon for the express purpose of reaching that one man in my congregation, but here he was reached by one plain sentence from a plain man whom God's Spirit guided."

It is not homeliness of speech, that the Holy Spirit uses as a means of reaching the indi-

vidual hearer of God's truth. But it is the open heart of the believing preacher that God is ready to fill with the Spirit, as a means of speaking from God to the soul in that soul's native language. Without this power of the Spirit, there is no true power in preacher or speaker or worker for Christ. With this power, any preacher or speaker or worker can say words for Christ that shall come home to the heart of hearts of the hearer, in the language into which he was born, and in which his soul has been reared. Oh for the Spirit's power for all of us, in all our labors for Christ and for souls!—*S. S. Times.*

### A Scathing Indictment.

At a mass meeting in the Second Presbyterian Church of Portsmouth, Ohio in the presence of over two hundred men, a converted gambler and ex-saloonkeeper made the following statement which has created a profound impression, and I herewith transmit it to your paper that it may do good in a wider sphere:

"I have been in the saloon business with a gambling room attached for the last four years, and claim to know something about what I am going to tell you. I do not believe that the gambling den is near so dangerous, nor does it do anything like the same amount of harm as the social card party in the home. I give this as my reason: In the gambling room the windows are closed tight, the curtains are pulled down, everything is conducted secretly for fear of detection, and none but gamblers, as a rule, enter there. While in the parlor all have access to the game, children are permitted to watch it, young people are invited to partake in it. It is made attractive and alluring by giving prizes, serving refreshments and adding high social enjoyments. For my part I never could see the difference between playing for a piece of silver molded in the shape of money and silver molded in the shape of a cup or a thimble. The principle is the same, and whenever property changes hands over the luck of the cards, no matter how small is the value of the prize, I believe it is gambling. Perhaps you have never thought of it, but where do all the gamblers come from? They are not taught in the gambling dens. A 'greener,' unless he is a fool, never enters a gambling hell, because he knows that he will be fleeced out of everything he possesses in less than fifteen minutes. He has learned somewhere else before he sets foot inside of such a place. When he has played in the parlor, in the social game of the home and has become proficient enough to win prizes among his friends, the next step with him is to seek out the gambling room, for he has learned and now counts upon his proficiency to hold his own. The saloon men and gamblers chuckle and smile when they read in the papers of the parlor games given by the ladies, for they know that after awhile those same men will become the patrons of their business. I say, then, the parlor game is the college where gamblers are made and educated. In the name of God, too men, stop this business in your homes. Burn up your decks and wash your hands. The other day I overheard two ladies talking on the street. One said, 'I am going to have a card party and am going to the store to buy a pack of cards. Which are the best kind to get?' The other replied, 'Get the Angel Card. It has an angel on the back.' Think,

said he, of dragging the images of the pure angels of heaven into this infernal business."

After he had taken his seat another converted ex-gambler, who led the men's meeting in the Second Presbyterian church arose and said, "I indorse every word which the brother before me has just uttered. I was a gambler. I learned to play cards, not in the saloon, not in my own home, but in the homes of my young friends, who invited me to play with them and taught me how."

I send you these testimonies, hoping that you can use them, and that God will sound through them a note of warning to card playing Christians. A number of men went home from that afternoon meeting and set up a new rule in the families that never should another game be played inside their house; that their parlors should not become kindergartens for training young gamblers.—*S. B. Alderson.*

### Liberia.

Liberia is seven hundred and seventy-five miles long by five hundred and fifty miles deep or wide, but the line is not distinctly defined as it stretches into the interior.

The form of Government is Republican. The election of President and Vice President occurs every two years; of Senators once in four years.

Fifteen thousand dollars a year is allowed the President for table expenses, which is supposed to imply the entertainment of his visitors, ambassadors, etc.

The salary of Senators and Representatives is five dollars per day while in actual session, and for five days before and after session; and an allowance is made of twenty cents per mile for mileage, so that salaries vary from \$3000 to \$5000 dollars, according to distance traveled.

The Congress assembles the first Second-day in Twelfth Month, and continues three or four months.

Supreme Court meets in First Month.

The twenty-sixth of Seventh Month is observed as a national holiday.

All manner of business appears to be carried on, and the government is in treaty with all nations of the world except the Italian and Chinese, who are not permitted to enter into relations with it.

The exportable articles are coffee, rice, palm oil, camm wood, ship timber, mahogany, log-wood, sugar, ginger, arrow-root.

When diamonds, gold dust, etc., are wanted from the natives, in order to trade with them, the trader must send word three miles before entering the city as to his intention, the approaches being barricaded or defended in some way.

When admitted, the visitor is provided with water to drink, with water in a white basin to wash his feet and with food. At such a meal the aim is to have things white—white cloth and dishes; if there be chicken, the fowl should have been white; if veal, a white calf—in token of friendship or good-will. They are then ready for business dealing.

There is a Town Dash or license, say twenty-five dollars or a certain quantity of tobacco. In this the natives may be sly and say little about the Dash; and if the trader is not initiated, he may fail to pay it promptly, and instead collect his goods in a rented house to a large amount, only to find them stolen from

him, and himself unable to find redress, even though commissioners come and complain; for the answer would probably be made, that he had not complied with their rules and customs, and they would not hold themselves responsible for loss. But if he has paid the Town Dash, and goods are stolen and complaint made, he will probably recover the amount taken.

Each town is provided with a large Plaver (Palaver) or court house. If the court-house bell is rung, people are assembled and no man can leave the town until they know what the matter is. The amount of the loss is announced, and if no one acknowledges the deed, the Head Man sends out a commissioner to exact the goods from different ones until the loss is made up.

In Liberia the rule as to one wife obtains; and one man might have been President but for defect in this direction. In the interior of Africa multiplicity of wives is customary; the more wives the greater the man, and the support of the husband chiefly devolves on the wives. A girl child is there of more account than a boy, for a girl has a marketable value right away, and may be sold as a wife for some man's son.

Age is held in honor. The eldest brother has much authority over the younger. If one of the latter be a fisherman, and while at sea obtains six, twelve, or any number of pounds of fish, before landing he can sell or part with them, but when he comes ashore the catch is under the control of the oldest brother, who can then hand forth to the catcher what he sees fit. So with the farmer; while the crop is growing the cultivator can negotiate about it; once cut, it is at the disposal of the oldest brother. But the oldest brother is responsible for the act of the younger except murder.

Bodies of chief officers, noted warriors and soldiers of these native Africans, are embalmed by a process which prevents decomposition for very many years.

The temperature in Liberia is seventy-five to eighty degrees all the year.

The soil is prolific and produces with little cultivation.

Each immigrant, white or colored, is liable to be acclimated with African fever.

No white man can own land in Liberia, nor hold office, nor vote. He may lease land for fifteen years, and not longer, but cannot own real estate by deed.

Each adult American African is allowed to draw or select ten acres of farm land or a town lot valued at \$300, and must have that much before he can take part in affairs of government. Every alternate lot throughout the country has been reserved for immigrants, to prevent natives from getting all the choice lots. Two years are given for improvements, and a house must be put up in keeping with those on the street. If the settler select a neighborhood beyond his ability under the terms, he must then go to a street where he can build in accordance with his surroundings.

Every child must go to school and have a trade, spending a certain number of hours at each.

About thirty-five days are required for a voyage to Liberia from America, ten days being consumed in passage to England and from twenty to twenty-five thence to Liberia. The voyage can be made direct from the United

States to Liberia. The mails go first to England.—*Select Miscellany.*

### HOME.

Say, what is thy home?—An abode of indulgence  
In eating, and sleeping, and trifling at will?  
Or is it the hearth by whose constant effulgence

Thou trimmest thy lamp to the best of thy skill

Say not it is nothing if not an escaping  
From labors and conflicts that chafe thee abroad  
Thou knowest too surely that none of thy drapery  
Excludes from thy Eden the wages of fraud.

In all of thy yearnings and strivings for pleasure—  
Pure pleasure thou thinkest, and harmless as pure—  
Thou findest grief mingling its measure for measure  
Sure grief may'st thou count it, and blessed as sur-

Oh no! Be thy home thy first field of endeavor  
With all to be loving, and humble, and true!  
Such graces, as gathered, shall build thee forever  
A home which no exile shall rend from thy view

First, love for the day-spring which shows thee thine ailments:

Then humbleness fitting thine abject estate:  
Then earnestness meet to repel the assailments  
Which Truth shall endure from the lie-in-wait

From all sides constrained in such service to must  
The passions and interests of life's fleeting dream  
So shalt thou maintain, without blenching or bluster  
Thy conflict of duty, till peace flow supreme.

Through desert and city, o'er mountain and valley  
By day or by night though thy members may roam  
Thy soul from thy settlement never shall sally,  
But he, through all chances and changes, at home

STYLE AND THE STYLIST.—An English college professor, recently writing upon style, says that the "business of letters is two-fold to find words for meaning, and to find meanings for words." It strikes me that the last half of this proposition is not true of the serious writer, of the man who has something to say but is true only of what is called "the stylist" the man who has been so often described as one having nothing to say, which he says extremely well. The stylist's main effort is verbal one, to find meaning for words; he does not wrestle with ideas, but with terms and phrases; his thoughts are word-begotten and often as unsubstantial as spectres and shadows. The stylist cultivates words as the florist cultivates flowers, and a new adjective, or a new collocation of terms, is to him what a new chrysanthemum or a new combination of colors is to his brother of the forcing-house. He values more a European product than an American. London and Paris abound in men who cultivate the art of expression for its own sake, who study how to combine words so as to tickle the verbal sense, without much reference to the value of the idea expressed. . . . . writers with whom literature is an art aim at style in the sense that they aim to present their subject matter in the most effective form—with clearness, freshness, force. They become stylists when their thoughts wait upon their words, as in Swinburne, or when their thoughts are word-begotten. Writers like Gibbon, De Quincey, Macaulay, have studied and elaborate styles, but in each the subject matter is paramount and the mind finds something solid to rest upon. . . . .

Probably all true writers have something to say before they have the desire to say it, in proportion as the thought is vital and ready its expression easy.—*John Burroughs.*

### Report of The Tract Association of Friends.

The card calendar which has been published regularly since 1884, has become more widely known during the last few years, and the number of copies called for has gradually increased. The first edition consisted of about five hundred copies. That of 1901 was one thousand seven hundred copies, all of which have been disposed of.

The reading matter of the almanacs of former years remaining unsold, has been bound up from time to time in book form and is sold at a moderate price, under the name of Select Tracts. It forms an interesting miscellany suitable for general circulation.

An edition of two hundred and fifty copies of the Select Reader, No. 3, is now in the hands of the printer.

During the year a short addition has been made to Tract No. 162, entitled "The Prisoner Delivered from the Bondage of Sin." This edition briefly relates some of the incidents of the life, and the happy death, of the writer, Thomas G. Taylor, a prisoner convicted of murder and sentenced to imprisonment for life in the penitentiary at Anamosa, Iowa. It was while there that he became thoroughly convinced of his own depravity, and through the operations of Divine grace experienced an entire change of heart and forgiveness of his past sins and at last a comfortable hope in a happy immortality; in which condition he departed this life in that Institution in the year 1890.

The object of the Tract Association of Friends upon its formation in 1816 was stated to be "To print or purchase tracts on moral and religious subjects, chiefly such as explain and support the principles of the Christian religion as held by Friends; to dispose of them where they may be useful at prime cost, or by granting a gratuitous supply and to adopt means for their general circulation."

In promoting their general circulation, the efforts of interested Friends other than members of the Association have been very helpful, and these in many neighborhoods both near and remote, continue to assist in placing our tracts in the hands of those to whom they may be acceptable; and we desire to encourage all, especially members of auxiliary associations, in thus making use of our series, as they may open for it; believing that often the presentation of our views as set forth in them has met a cordial response in the hearts of those who may heretofore have been unacquainted with our distinguishing doctrines and testimonies. Information respecting instances of this kind not infrequently come to our notice. Through a young woman who had been much interested in distributing our tracts a considerable number have been placed the past year in the hands of prisoners in Columbus, Ohio, in the penitentiaries at Waupun, Wis., and Santa Fe, New Mexico; among soldiers and sailors in Canada; and among the troops in South Africa. She writes there are many want- ing Friends' books and tracts and it gives her pleasure to distribute them.

Another writing from South Dakota, says, "I took the tracts (War on Christian Principles) and gave them to men who know but little about Friends and they were very acceptably received. Now I would like some more on 'Thoughts on the Importance of Religion,' and

'War on Christian Principles,' almost all sent me I have given away." She also says "If there are any other tracts about the necessity of being saved from sin I will very thankfully receive them and use them the best I can."

A young woman writes from Southwestern Ohio to the agent at the Depository, "Anything you can send me will be gladly received and most eagerly read, for our meeting is largely made up of members who have been brought up in other churches, consequently they know very little of the fundamental doctrines of our denomination" In reference to Tract No. 60 "The True Christian Baptism not that of Water," she writes: "A number of our people do not know why we do not believe in water baptism." Upon her request for a tract explaining the views of Friends in regard to the taking of bread and wine as a religious observance, some copies of the tract entitled the "True Christian Communion" were sent to her which she afterwards stated had been gladly received by many.

She has subsequently written "I am most faithfully distributing your tracts, and everybody is always ready for more when I bring them, saying they read the last ones I gave them. Some of them have been placed in our railway station, and some of our business men have given them to their clerks and customers."

Another distributor, writing from Jacksonville, Fla., who had been furnished with some tracts, and given a number to a society of young men who visit regularly the jails, poor-houses and similar Institutions, where she says "they will be eagerly received and read by the unfortunate inmates of these places."

The distribution among the sailors who have visited our port, both along the river front and at Point Breeze had been continued, and many expressions of thankfulness have been heard for the privilege of having them to read when on their long voyages, and we feel encouraged to continue the work among them.

One captain who is trading among the Islands and parts of South America, on his last visit here, said there was much inquiry for our tracts among the people he meets, and an open field for the distribution of them. Arrangements have been made for one of our committee to be informed of his next visit to this city, that he may be met and the subject gone into more fully.

It is gratifying to record that during the year a bequest of three hundred dollars has been received from the executors of our late Friend Sarah W. Bacon, and in this connection we would remind our friends that the printing and keeping in stock of the series of tracts now numbered one hundred and eighty, and the other publications of the Association involve a considerable outlay, and we are dependent almost entirely upon voluntary contributions and subscriptions. As a large proportion of the tracts are given away, we trust that our Friends will continue to assist not only in their distribution, but in providing the means by which we may maintain the supply.

The statistical report is as follows:

There have been printed during the year: Tracts in English, 48,000; Tracts in Spanish, 6,000; Juvenile Tracts, 8,000; Moral Almanacs for 1901, 5,000; Card Calendars for 1910, 1,700.

The distribution for the year has been: Tracts, 63,894; Juvenile tracts, 6,858; Almanacs (including 91 for 1900), of the above 850 were taken for distribution in the Eastern Penitentiary, 3,979; Select Extracts, 9; Divine Protection through Extraordinary Dangers, 25; Account of Sarah Grubb, 2; Memoir of Mary Dudley, 1; Biographical Sketches and Anecdotes, 30; Musings and Memories, 11; Select Readers, 28; Card Calendars (of which 53 were for 1900), 1,753; Bound Volumes—Tracts, 15; Memoir of George Fox, 1.

Recapitulation: Tracts on hand Third Mo. 1st, 1900, 238,434; Tracts printed during the year, 54,000; total, 292,434. Tracts distributed during the year, 63,894; Tracts on hand Third Month 1st, 1901, 228,540; total 292,434.

On behalf and by direction of the Board of Managers,

HENRY B. ABBOTT, *Clerk.*

PHILADELPHIA, Third Month, 1901.

For "THE FRIEND."

### The Wedding Ring.

The following items in regard to marriage customs are clipped from a recent advertisement of John Wanamaker's:

"The first form of marriage was 'marriage by capture'. The groom stole the bride from the home of her parents; and the ring, at that time, was the symbol of her fetters."

"The left hand was chosen because the left of everything is supposed to be the weak side and it was typical of the submission due from a wife to her husband."

One would hardly quote very confidentially from newspaper advertisements as authoritative statements on any subject, but I remember that Thos. Wentworth Higginson refers to the wedding ring as a symbol of slavery, and has some observations in regard to the inappropriateness of perpetuating such a symbol. Of late years there has seemed to be a tendency even in the Society of Friends to return to this custom. So much is this the case in some places, that a prominent English Friend in writing American Notes recently refers to the absence of wedding rings in one of our large meetings, as a probable sign of the strength of the Philadelphia discipline.

We often hear much of the study of origins, and social philosophers claim that such study should have a favorable effect in purifying social customs. This study of origins was part of the method of Quakerism in its inception, and had then as now good scriptural authority. That it has come to be part of the "true scientific method" is at least interesting. Doubtless there is something besides this evil origin in the symbolism of the wedding ring. To some it is truly a religious symbol, but a society that professes substance as against symbol would seem to have little use for it.

Besides all this the field of the inequality of the sexes is so large, "the subjection of women" in so many directions is so much a fact that sensible minds revolt against a symbol of "submission" in that relation where there should be but one law.

"THOUGH you have but a little room, do you fancy God is not there, too, and that it is impossible to live therein a life that shall be somewhat lofty."

## Alphabet of Proverbs.

A grain of prudence is worth a pound of craft.  
 Boasters are cousins to liars.  
 Confession of faults makes half amends.  
 Denying a fault doubles it.  
 Envy shoots at others and wounds herself.  
 Foolish fear doubles danger.  
 God reaches us good things by our hands.  
 He has hard work who has nothing to do.  
 It costs more to avenge than to forgive.  
 Justice lives with benevolence.  
 Knavery is the worst trade.  
 Learning makes a man fit company for himself.  
 Modesty is a guard to virtue.  
 Not to hear conscience is the way to silence it.  
 One hour to-day is worth two to-morrow.  
 Proud looks make foul work in fair faces.  
 Quiet conscience gives sweet sleep.  
 Richest is he that wants least.  
 Small faults are little thieves that let in greater.  
 The boughs that bear most hang lowest.  
 Upright walking is the only sure walking.  
 Virtue and happiness are mother and child.  
 Wise men form their own opportunities.  
 You never lose anything by doing a good turn.  
 Zeal without wisdom is fire without light.

—Selected.

FOR "THE FRIEND."

## "Not by Might, not by Power, but by my Spirit"

I have been burdened in the belief that there is obtaining amongst some of our members, an outspoken partiality and prejudice in favor of a cultured and fluent vocal ministry. As a people standing for spirituality in its highest sense, we must ever look through eyes that see, and hear with ears that are unstopped, and perceive with hearts that discern between that which is of the Spirit, and that which is of the intellectual or the natural man.

"It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life."

The hungry soul which craves the bread and water of life knows full well, when such has been handed forth to him; and realizes only too sorrowfully when a fluent discourse which has not the seal of the Spirit on it, is substituted. May our members ever be careful to avoid that spirit which would criticize the choice of words and manner of delivery, but rather may they be concerned to "try the spirits, whether they be of God;" and may our ministers ever remember that they are messengers of God, not examples of highly developed intellect, and that their mission is, as divine ability is afforded, "to feed the hungry, heal the sick, cleanse the lepers, raise the dead," doing all to the honor and glory of God. I find myself much in consonance with the following, from the pen of Wilmer Coffman:

## THE DIVINE ANOINTING.

An ancient prophet exclaimed, "I am full of power by the Spirit of the Lord." During all the ages God's elect instruments for the advancement of his cause have always been those who have been filled with the Spirit. Such have ever proven themselves mighty for the truth. Thus it was with John the Baptist, who was universally recognized as a divinely appointed messenger. The Lord Jesus himself began his public ministry only after the Holy Ghost had descended upon Him.

No men ever received such thorough training, preparatory to preaching the gospel, as the chosen twelve. For three years the Master devoted himself mainly to their instruction, that they might be fitted for their life mission; yet at the end of that time his command was, "Tarry ye in the city, until ye be clothed with power from on high." The anointing of the Spirit was all-essential ere they were qualified for the responsible work to which they had been called.

When at length the promised baptism came upon them we find it transformed the once timid and illiterate disciples into bold and masterful witnesses for the truth, whose discourses convinced multitudes that Jesus of Nazareth was the Christ of God, the Saviour of the world. While the Master was still with them they had preached the gospel and confirmed the word with miracles; but no such astounding results had attended their ministry as followed the pentecostal anointing. From that day onward their word was in power—power such as the famous orators of Greece and Rome had never wielded over their hearers. The world was startled and confounded by a new force in speech, a strange something which was more potent in swaying the hearts and wills of men than anything previously attained by compliance with the rules laid down by polished and learned rhetoricians. Men from the lowliest ranks of society, without wealth, prestige, or scholastic training, suddenly became mighty and successful preachers of doctrines both novel and in conflict with the religions, philosophies, and social systems of that age. Wherever they went they made converts to the new faith. Pentecost proved to be the inauguration of a new era in the progress of God's kingdom, prophetic of great things to the Church during her entire future.

Splendidly equipped in every respect though Paul was for the world-wide mission to which God had ordained him, he nevertheless reminds the Corinthians that his speech and preaching "were not in persuasive words of wisdom, but in demonstration of the Spirit and of power."

The history of the Church furnishes many other examples of the same glorious truth—that the baptism of the Holy Ghost confers spiritual might upon all who receive it. On the other hand, it is a fact well known that one may be endowed with marked native talent and great personal energy; may possess profound learning and all the training the schools are capable of imparting; may be thoroughly orthodox in doctrine and correct in life; but if without the fullness of the Spirit he will be found weak and unequal to the work of the Lord. High mental endowments, when crowned with the baptism of the Holy Ghost, have made many of Christ's followers mighty witnesses and influential leaders of his militant host.

Broadest culture and deepest spirituality are not incompatible, and have often been found united. In proof of this we need but instance Paul, Augustine, Luther, Wesley, Jonathan Edwards, Bishop Simpson, and a host of others who might be named. Spiritual giants have not rarely been intellectual giants also. He in whom are hid all the treasures of wisdom and knowledge has ever delighted to impart therefrom abundantly to those in whose hearts his Spirit has had complete sway. Many of the most thoughtful among the Christians of

to-day believe that the church has, of late fallen into the error of attaching undue value in the propagation of the gospel and in the direction of religious affairs, to that which is purely natural, and of ignoring to an alarming degree the superior importance of the spiritual, mistaking intellectual brilliancy for power, and mindful of the inspired declaration "The kingdom of God is not in word, but in power."

We would not be understood to decry culture [in its right subjection]. It is never so valuable as when associated with our holy Christianity; but it can never prove a substitute for personal piety. The Church is certainly in duty bound to keep abreast of the world's progress and to adapt herself to the varying needs of every generation. She has ever prospered as she has had the wisdom to do so. Her earliest years, however, shine out as the brightest and best that have thus far been known in her history. One of the most striking lessons in the teaching of the past, in the progress of God's work, is this—that men filled with the Spirit, be they who they may, have always everywhere commanded attention, and have been felt as a power for good. Results totally disproportioned to the natural powers employed have often attended the efforts of individual of moderate ability. Men witnessing this have marveled, as they did on the day of Pentecost. Sometimes they have sought to explain it by attributing it to what they have termed "personal magnetism;" but the secret has been "power from on high."

It was this that made Carvosso, an unlettered Wesleyan class-leader, a marvel of spiritual success; it transformed John Nelson, stone-mason, into one of the mightiest lay preachers England has produced, and enabled Benjamin Abbott, a humble New Jersey farmer to win for Christ many abandoned sinners; and in our own day, what a distinguished case in point is D. L. Moody, the world-renowned evangelist! Thus God has demonstrated again and again that it is not by might nor by power, but by his Spirit, that his cause is best promoted.

No one can receive this holy baptism without becoming a forcible witness for Christ. It exalts the lowly above themselves, and enriches them with divine gifts and graces; supplements natural endowments and attainments with those that are heavenly and changes the ordinary into the extraordinary. We would not be understood to teach that all who receive this fullness become thereby eloquent in speech. In some the testimony is borne by holiness of life rather than by the lips; in others, both word and life. Its possession is not always attended by what is called "success," even in religious work. This no one can command; nor is it always granted even to the most devoted among the Lord's servants.

This blessed anointing dispenses not with the necessity of study for the acquisition of religious knowledge; for here, as in things secular, it is "the hand of the diligent that maketh rich." It purifies the heart, quickens the conscience, enriches the religious experience, enlightens the understanding, and gives clear spiritual vision; it brings the life into more complete conformity with God's will and the soul into more intimate and blessed communion with Jesus Christ.

A heart aglow with sacred fire, setting other hearts on fire, is a possession of priceless worth.

d for usefulness excels all that genius and holistic training combined are capable of inferring. It is God's choicest instrumentality for the conquest of this sinful world and for the building up of believers in holiness. It is what St. John calls "an unction from the Holy One." This, Jesus promised his apostles as they stood around Him ere He ascended to the throne of glory. This He waits to bestow on every one who, dedicating himself to the Lord, will by faith seek it.

That it may be possessed by a community of believers is evident from what we are told concerning the apostolic Church in the book of Acts. That the apostles urged the churches of their day to seek it clearly appears in their epistles. The choicest of all Heaven's gifts is the birthright of every child of God. No one is too lowly to be unworthy of it, and none too wise or great not to need it. No Christian is so weak but the Holy Spirit can make him strong, and none is so strong as He in whose heart this Spirit reigns supreme.

This blessing is gained, as the one hundred and twenty obtained it, by habitually waiting on God in prayer. Thus Charles Wesley teaches believers to expect:

"O that in me the sacred fire  
Might now begin to glow  
Burn up the dross of base desire  
And make the mountains flow!

"O that it now from heaven might fall,  
And all my sins consume!  
Come, Holy Ghost, for thee I call,  
Spirit of burning, come!

"Refining fire, go through my heart;  
Illuminate my soul;  
Scatter thy life through every part,  
And sanctify the whole."

### Preaching the Gospel.

Among the subjects of sermons in Chicago this first-day as reported in the *Record-Herald* these: Professor Herron's Teachings, Mrs. Haphrey Ward's "Eleanor," The Almighty Dear, Tragedy of Human Greatness, Doctrine of Spiritualism, The Card-playing Habit, The Religious Situation, The Churches and Bigotry, The-fourths or Four-fourths of a Man, Review of the Trial of Dr. Thomas for Heresy, The Southern Negro.

Is it any wonder that the testimony of the churches is of decreasing attendance? And is it not there to be any wonder on the other hand when an evangelist, so called, or a revivalist, has no difficulty in crowding the churches not merely on First-days, but on week-days? In the juxtaposition of the two facts, is there not a hint for the pulpit? Or if it prefer, could it not go back to the Master and ponder on the subjects that He preached? This would not be inappropriate—though it might seem so on scanning the list above. The nearest approach, according to all records we have, of the Master's discussion of topics of the day was in answer to the question of taxes. He discussed the subject with the simple admonition that men should render to Cæsar the things which were his. What should we have had of the gospel to-day if the apostle who would know nothing but Christ and Him crucified, had attempted to draw audiences by preaching of things that were temporal; by wasting his eloquence on subjects that belonged to the life of

the day? The pulpit is nothing if it does not concern itself with the things of eternal life.

People are to-day hungry as they never were before for the pure gospel. They want to hear the news of salvation. They want to be told the eternal truths and how to apply them to daily conduct. They care nothing about a preacher's views on such topics as those that are given above, and they ought not to care, for such views are out of place. There is a place for the discussion of the almighty dollar, and the popular novels, and various social problems. But the pulpit is not the place. There ought to be written over every pulpit in the land, "Woe is me if I preach not the gospel." If the ministers could understand that their views on the multifarious things of life are not wanted in the pulpit, are out of place there, and that what people are hungering and thirsting for to-day is light on the conduct of life, is the truths that are eternal, we should quickly come to the end of song services, and similar performances in order to attract crowds.

What is man that God is mindful of him? What is his relation to God? How is he to be brought into harmony with the purposes of the Eternal? What things are helpful to him? How may he keep from sin? How may he be borne up so that his foot be not dashed against a stone and he be destroyed? What shall lead him to the peace that passes understanding? These are the things that people want to know to-day, and with intensity as the light of general education is greater. They can get their own views on such things as Chicago preachers are discoursing on, and on the other hand they care little for questions of creed. Heresy trials tire them. Theological expositions fall on dull ears. They crave the simple gospel; the gospel in all its purity. Wherever there is a man, or a woman, or a child that can preach this gospel, the people hear gladly, and throng as they did about Him who first brought the good news. The needs of human nature to-day are the same as they were two thousand years ago. What the pulpit needs is a baptism of fire.—*Indianapolis News*.

### An Auxiliary for Good.

In our lively competition with the forces of evil to get hold and keep hold of young manhood, the Christian League is proving a powerful auxiliary. By removing or reducing certain counter attractions, mighty in concentration and reckless in performance, that organization is logically tightening our grip on the boys of to-day—the men of to-morrow. Six years ago its leaders, while investigating the slum districts, found the "black belt" section of Philadelphia attracting to ruin thousands of youths from this city, its suburbs and a hundred miles around. On Saturday nights, especially, regiments of young men and boys, representing largely our best home and business life, took up their march amid unspeakable conditions of vice and degrading with no worse motive than to "see the sights." Of these, an alarming proportion were steadily being robbed and ruined. However incredible the statements, the facts are not wanting for witnesses. Curiosity is a large ingredient in the make-up of youth, leading him astray despite careful training. "For the sake of the boys, our homes and the city," said these workers, "let us have the laws enforced." A practical

scheme of co-operation with the authorities was devised, the slums with their attractions soon ceased to exist, and, by persistent effort, they have not been allowed to return. Regular inspection of this and other localities is still made by members of the League, and strenuous pressure brought to bear with the authorities to reduce to a minimum highway and by-way allurements to evil—and with marked success. Moreover, as citizens naturally shun the publicity of protest when nuisances and dangers infect their neighborhoods, the League urges the public to use its office as a "City of Refuge," where complaints are daily received, presented to the authorities, and pressed until relief to the annoyed is obtained. The complainant is thus protected and going through an organized medium the remonstrance gathers force. The League believes with the Association that the best time to save humanity is before it has gone astray.

Through the introduction of "The Law and the Gospel" into Chinatown, that quarter has been entirely changed: as much for the protection of "Young America" visiting it, as for the benefit of the foreign resident. A reformatory, educational, evangelistic and dispensary work are there carried on with pronounced success. Chinese Christian converts are being trained for missionary service among their countrymen, both here and at home. Treaty rights of protection at the hands of the law are likewise obtained for these people by the League.

By its sensible efficient methods, free from sensation and spasmodic enthusiasm, the League commands the confidence of our far-sighted, intelligent citizens.

Contributions may be sent to John H. Converse, treasurer, 500 N. Broad Street.

WHEN I consider the wonderful activity of the mind, so great memory of what is past, and such a capacity for penetrating into the future; when I behold such a number of arts and sciences, and such a multitude of discoveries thence arising—I believe and am fully persuaded that a nature which contains so many things within itself cannot be mortal.—*Cicero*.

### Items Concerning the Society.

In connection with the doings of the Tract Association of Friends reported on another page, we have been interested in learning from our Friend, John Bellows, who is profitably among us, that the subject of the tract entitled "John Strickland," was his grandfather. It is interesting and valuable.

Headly Brothers, of London, announce a series of etchings on copper, by Robert Spence, illustrating the original Journal of George Fox. Each plate bears a quaint quotation, either from some unpublished passage in the manuscript Journal, or from the first printed edition of 1694. Nine illustrations (all, of course, according to the artist's imagination) appear now to be ready:—of George Fox at Lichfield; at Cambridge; in Domsdale Prison; George Fox and the Baptist; and the Churn of Spilt Milk; and the Bayliffe's Son; and the Three Witches; and the Pipe of Tobacco; and Cromwell. At five dollars per picture, few Friends may see them in America.

The text of each illustration usually conveys some portion or suggestion of a spiritual truth, but whether that or the quaint humor of the situations was the artist's motive of choice; or whether the art was employed to celebrate truth in George Fox, or George Fox to carry the art, is left doubtful.

## SUMMARY OF EVENTS.

UNITED STATES.—A despatch from Washington, says: Chinese Minister Wu Ting Fang has completed his memorial to the Throne of China, concerning reforms in the imperial system, and the document has been forwarded to Peking. Owing to the importance which is attached by the Chinese to a memorial to the Throne, great care was exercised in its preparation. The most expert Chinese chirographer on the Legation staff executed the document with minute precision, and, in order to preserve the same flowing Chinese style throughout, only this one official had a hand in the manuscript. Care also was taken to observe the ceremony essential in addressing an appeal in writing to the Emperor and Empress Dowager. As an evidence of the dignity which the Chinese attach to age, the name of the Empress Dowager was written one line above that of the Emperor.

The War Department has received from China a petition presented to General Chaffee by a mass meeting of several thousand Chinamen who assembled in front of the office of the Provost Marshal at Peking, Third Month 28th last, and signed by fifty-six hundred Chinese residents of that city, praying the retention of the American troops. The petition told of the good work performed by the American soldiers and of the thousands of homeless people who had been fed by the American charity house.

The foreign Ministers have declined to accede to the suggestion of the United States that the total of the indemnity to be collected from China shall be limited to \$200,000,000.

The Presbyterian Assembly meeting in Philadelphia has declined to dismiss the subject of a revision of its creed, and has entered upon the consideration of a method by which a revision or alteration of its doctrines shall be effected.

The invention by Edison of a new storage battery is announced, which is two-and-a-half times as efficient as the present ones. If these claims are verified, an extensive field for usefulness in running cars without overhead wires, and in operating small manufacturing plants, etc., would be opened.

The value of the water power furnished by rivers, when transformed into electrical energy, has lately been illustrated in California, where a test was made of the monster plant on the banks of the Mokelumne River, in Amador county. A current with a force of sixty thousand volts was successfully transmitted to San Jose, a distance of one hundred and eighty-four miles. The San Francisco *Argonaut*, speaking of the trial and other experiments, says: "The incident means that the Coast has harnessed a power sufficient for lighting, street cars and factories, which makes, or will make, the cities practically independent of either coal or fuel oil.

About fifty thousand machinists throughout the country struck on the 21st inst. for nine hours as a day's work. Hundreds of firms have granted this, and the men have returned to work. Great inconvenience has resulted to many employers from this action, but little disorder appears to have accompanied it. Several thousand machinists are now unemployed.

The preparation of all the papers relating to the opening of the Kiowa and Comanche reservation is completed. These reservations contain enough land for fifty thousand to sixty thousand farms. It is said that there are probably five intending settlers on record as applicants to every one that in the end will succeed in getting a farm at the government price of \$1.25 per acre. Several Kiowa Indians have called on Acting Secretary of the Interior Ryan and protested against the opening of the Kiowa lands to settlement. They claimed that the so-called Jerome treaty or agreement of 1892 with the Kiowa, Comanche and Arapahoe tribes was without effect; that it provided for the sale of 2,000,000 acres of their lands at a price greatly below their real value, and for the allotment of other lands in quantities too small for the support of the allottees, in view of the quality of the lands. They filed a formal protest, alleging that the Kiowa, Comanche and Arapahoe tribes are unanimously opposed to the treaty; that the signatures to it were "procured by fraud, misrepresentation and falsehood, and that three-fourths of the adult male members of the tribe have never signed it." It asked for the withholding of the Presidential proclamation opening the lands until Congress again has time to consider it, contending that the proclamation can be deferred until next spring. Secretary Ryan told Representative Springer, of Illinois, representing the Indians, to advise them to go home and announce that the Department could take no action in the matter. The Department claims that the delegation bear no authority from their tribe.

The determined stand lately taken by the Governor of Wisconsin against prize-fighting in that State, is regarded by the Chicago *Herald* "as a death-blow to pugilism, not alone in Wisconsin and the Middle West," but practically

in the whole country as well, because Governor La Follette's action will have a tendency to strengthen the hands of other State Executives. Governor Nash, of Ohio, has effectively checked prize-fighting in that State; the New York laws have eliminated pugilism; Michigan and Tennessee recently took decisive action against the alleged sport, and if Colorado and California follow in line, such persons will be under the necessity of seeking Cuba or Mexico as the scene of their degrading exhibitions.

Nine hundred emigrants have embarked on the steamer *Californian* at Guanica, in Porto Rico, for Hawaii, leaving four hundred more ready to sail. The emigration agents are spending, it is estimated, about \$10,000 in recruiting and maintaining the emigrants. Favorable reports from Hawaii have caused a continuation of the emigration.

A system of wireless telegraphy is about to be established on the island of Nantucket by the New York *Herald*. In reference to this Marconi is reported to have said on the 22nd. "I am just about sending out men to install the wireless station at Nantucket, from which messages of the arrival of incoming vessels will be transmitted to the *Herald* in New York long before the official signal station can have any record of the event. On the other hand, passengers on the incoming steamers will be in possession of the latest news from the shore at least half a day before they could get news under present circumstances. The lightship station apparatus will cover a radius of fifty miles; that is to say, it will allow communication with a vessel fifty miles out at sea from that point. As the lightship itself is one hundred and ninety-three miles east of Sandy Hook, where vessels are now reported, this will really mean something like two hundred and fifty miles cut off the isolation of the ocean trip.

An exploration of ancient ruins, near Phoenix, Arizona, has lately been commenced. Authorities who have examined the ruins believe them to have been built by the Aztecs, a people supposed to have come up from Peru, across the Isthmus of Panama, and from whom the Zuni and Hopi Indians of Northern Arizona are thought to have descended. The ruins east of Phoenix are by far the largest of any of the many traces of prehistoric settlements found in the Salt River Valley.

The report of the Taft Commission on the organization of a form of civil government for the Philippine archipelago has been received at the War Department. It is proposed that the new government shall go into operation Seventh Month 1st. Recommendations are made as to the organization of municipal and provincial governments in the several islands. The Philippine Commission is expressly empowered to veto any action taken by the municipal and provincial governments, and to remove any official from office when in the judgment of the Commission such action is desirable. The qualifications for a voter are that he must be at least 23 years of age, and must have resided in the municipality for six months. There is no educational qualification, and it is provided that when a man can neither read nor write an election official shall cast the ballot for him. In anticipation of the establishment of civil government on Seventh Month 1st, the Philippine Commission has enacted a law, setting forth the salaries which will be received by officials and employes of the Central Government. In round numbers the estimate is placed at \$1,200,000. Including the cost of provincial and judicial administration, the Filipino taxpayers will pay salaries amounting to several millions of dollars.

Agricultural statistics show that the average yield of wheat per acre in the United States is a little less than 13 bushels, and that of Indian corn a little less than 27 bushels.

A well yielding 15,000 barrels of oil daily has lately been announced at Sour Lake, about 20 miles northwest of Beaumont, Texas.

There were 421 deaths in this city last week, reported to the Board of Health. This is 25 less than the previous week and 3 less than the corresponding week of 1900. Of the foregoing, 233 were males and 188 females: 55 died of consumption of the lungs; 53 of inflammation of the lungs and surrounding membranes; 8 of diphtheria; 15 of cancer; 13 of apoplexy, and 9 of typhoid fever.

COTTON closed on a basis of 8¼c. per pound for middling uplands.

FLOUR.—Winter, super, \$2.10 to \$2.25; Penna. roller, straight, \$3.25 to \$3.40; Western winter, straight, \$3.40 to \$3.60; spring, straight, \$3.60 to \$3.85.

GRAIN.—No. 2 red wheat, 77¼ to 78¼c.  
No. 2 mixed corn, 47¼ to 47½c.

No. 2 white oats, clipped, 34½ to 34¾c.  
BEEF CATTLE.—Best, 5½ to 5¾c.; good, 5¼ to 5½c.; medium, 5 to 5¼c.

SHEEP AND LAMBS.—Choice, 4½ to 4¾c.; good, 4 to 4¼c.; common, 1½ to 2¾c.; lambs, 5½ to 6½c.

HOGS.—Best Western, 8 to 8¼c.

FOREIGN.—At the instance of Count von Buelow, the

German Imperial Chancellor, Emperor William has ordered that the German command in China be broken up and that preparations be made to reduce Germany forces there.

The British Foreign Secretary has lately stated in Parliament that 3,300 British troops would leave China immediately. From the first Great Britain had indicated an objection to being drawn into expeditions remote from Peking. He believed the feeling was shared by the other Powers who desired the arrival of the moment when it would be possible to withdraw from China.

A Russian newspaper which is supposed to represent the sentiments of Russian high officials says: "The War dersee campaign has been the most deplorable mission in modern history. The Chinese have not learned to appreciate our civilization. On the contrary, such deplorable conditions cannot be hidden by rhetorical displays. The *Novosti* says: "The Emperor praises Count von War dersee. The public opinion, not only of Germany, but of all Europe, appreciates the case otherwise. At the best his efforts have been useless. Quite uselessly he prolonged the military occupation of Pe-Chi-Li, and artificially created a sphere of activity. Otherwise, peace would have been concluded long ago."

The last of the American troops with the exception of the Legation guard, left Peking on the 22nd.

The French have withdrawn from the Shan Si expedition and the English have refused to take any part in it.

The population of northern China is almost completely vegetarian, the chief articles of food being millet, rice, maize, potatoes and turnips.

King Edward VII has lately escaped a serious if not fatal injury by a mishap to a sailing yacht upon which he had been invited, and which in a sudden squall was wrecked.

In 1856, the steamer *Persia* crossed from New York to Queenstown in 9 days, 1 hour and 45 minutes. The steamer *Deutschland* has lately come from Plymouth, New York, 162 miles longer, in 5 days, 17 hours and 45 minutes.

The census of Ireland shows the population to be 4,451,546 a decrease of 5.3 per cent. This is less decrease than during the previous decade.

Scotland, the census shows, has a population numbering 4,471,957 persons.

General MacArthur has recently released the 10 Filipino prisoners.

A Parliamentary paper, just issued, shows the total British troops in South Africa Fifth Month 1st, to 249,416. The total deaths were 14,978, and wounded 17,209. In hospital, Fourth Month 15th, there were 13,797. The money spent is \$700,500,000. Industry has been stopped in South Africa, the farms have been depopulated, the productiveness of the country impaired and such damage inflicted as will require years for recovery.

A despatch of the 23rd, from Batavia, Java, says: the volcano of Keloet is in eruption. The district is in total darkness. A heavy rain of cinders continued falling all day, covering six districts, aggregating one-third of the island, including Samarang, Kediri and Surakarta.

It is stated that 3 Europeans and 178 natives have perished.

## NOTICES.

WANTED—A young or middle-aged person, in a family of three, to do household duties, a Friend preferred.

Address S.,  
No. 224 Washington Avenue,  
Haddonfield, N. J.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to

WILLIAM F. WICKERSHAM, *Principal*.  
Payments on account of board and tuition, and communications in regard to business should be forwarded to  
EDWARD G. SMEDLEY, *Superintendent*.  
Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.16 and 8.18 A. M., and 2.00 and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty-cents each way. To reach the school by telegraph, write West Chester, Phone 114-X.

EDWARD G. SMEDLEY, *Sup't*

DIED, at his residence in Easton, N. J., on the third of Twelfth Month, 1900, EZRA ENGLE, in his eightieth year, a member of Easton Particular and Lower Easton Monthly Meeting of Friends.

WILLIAM H. PILE'S SONS, PRINTERS,  
No. 422 Walnut Street.



# THE FRIEND.

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EVEN sound doctrine will mark an unsound man, if he rests in the doctrine and does not breathe in its spirit.

THERE are systems of faith which make their Christianity pretty much a problem of the head.

SO long as what men know of Christianity is bound up in their heads, so long it is bound to be misunderstood. Except in the openings of the Divine Spirit bearing witness with our spirits, the clearest intellectual understanding of the things of the Spirit is misunderstood.

WE have seen closely printed formulations of faith covering a hundred pages or more. They seemed like one great headache; and were most mathematical and logical, a great heart-ache.

STANDING on fundamental truth as it is in Jesus, our remaining creed is found in the ever-widening openings of the Spirit of Truth such as will obey them.

IN the great debate which went on in this city last week, for a revision of statements of doctrine which are disbelieved by the majority, one delegate said that he truly believed that the elect infants are saved. But what he stated in the Confession was, that it should state that all infants are elect.

WE have heard of a minister being called "her-faithful." That a creed of a Christian church should ever have declared it "a sin not to take an oath," right in the face of Christ's command, "Swear not at all," seems over-intellectual to us.

ET evidences have not been wanting in

the strong and dignified body of Christians alluded to, that their highly disciplined and creed-trained intellects, like that of Paul, may when overruled and kept under the anointing of the Holy Spirit, be of powerful service to the word of Truth.

A surrender of scriptural doctrine to the intellect tends to become either a surrender of the intellect to dogma, or a passing on of the same rationalism into infidelity.

THE Unitarian movement was at first a revolt against hard-headed constructions of doctrine which rooted their logic in certain texts, to the disregard of other scriptures. In New England rigid Puritanism was its incubator. Sometimes such liberal movement will be a revolt of the intelligence, sometimes a revulsion of the heart. The meeting-place of righteousness and peace, of eternal justice and matchless mercy in Christ, failing to be seen by set eyes or by injured eyes, the light that shows "that God might be just and the justifier of him that believeth in Jesus" will meet no clear vision.

ORIGINAL principles of truth, must be ever new—not always "in the oldness of the letter, but in the newness of the spirit," "the same yesterday, to-day and forever." But as to creeds devised for some past state of thought, the following recent observation sent by a valued correspondent in Italy seems apposite to some less ancient schedules of faith.

"In its antiquities, and in its present religious character, Rome is, of course, intensely interesting. It was quite an experience to lay my hand on a little, squared stone, four feet high, erected, as shown by its inscription, by Numa Pompilius, 700 B. C. It was discovered within fifteen months under an older part of the Roman Forum. It prescribed the sacred rites for burials. But one in time gets 'saturated,' so to speak, with the sense of antiquity and can wonder no more at anything old, and turns with relief to the present with its infinitely richer outlook."

The Czar Still in Hopes of the World's Peace.

Readers may remember a valuable and interesting review of Frederic W. Holls' History of the Hague Conference given in our columns (vol. lxxiv, page 323) and of the author's recent appointment as a judge in the International

Court of Arbitration provided for by that Conference. It is pleasing to learn that last week F. W. Holls was received in special audience by Emperor Nicholas in St. Petersburg, who thanked him for his history of the Peace Conference (which was dedicated to the Czar) and expressed "the deepest gratification over the cordial support from the American people and the United States Government, declaring that he wished to thank the American organizations such as churches and Chambers of Commerce, for their enthusiastic efforts in behalf of peace.

"The emperor spoke warmly of the excellent relations existing between the United States and Russia, and expressed a hope that both Powers, with their great resources, would continue to stand for peace and the strengthening of the Hague tribunal and the bloodless adjustment of international difficulties.

"He expressed a conviction that the Peace Conference marked an important step in advance, but that the tribunal must seek support, first and foremost, in the intelligent opinion of the world, adding that in this matter American opinion was universally recognized as leading. Without the backing of the American Government and people, the emperor observed, the Conference could not have been such a success."

One of the most influential statesmen whom F. W. Holls met while there told him that Russia would do all that was possible to prevent war between the Powers.

Danger Rocks Ahead Under the Paid Pastorate.

The trend towards having paid pastors had not been long indulged in meetings under the name of Friends before "preaching-matches" were held in some of them to see which preacher a meeting would employ. This is eminently consistent with the system from which the Society of Friends came out, and to which it cannot return carrying honestly the name. Now that which has been called "the noblest of callings, but the meanest of trades" is in the latter aspect somewhat exposed by an editorial in last week's number of the *Presbyterian*, entitled "Competition in the Ministry," as follows:

Competition in the ministry is becoming fearfully manifest and exacting. It is something of which our fathers knew comparatively little.

It is notoriously a development of more recent years. It is a legacy handed over to the

twentieth century from the latter part of the nineteenth. The rising ministry is likely to feel it even more than the present. It is entailing burdens, anxieties, exactions and agencies, which cause many to pause and ask, Does it pay? Is it wise? Unto what will it lead? It is throwing many out of the ministry and taxing others to their utmost, while others are sinking down discouraged and broken-hearted under the strain. It is fostering the use of methods, worldly and unspiritual, in sermonizing and in work, which are proving a bane to pastor and people.

It appears in different forms and degrees. There is a growing desire among the people to have the finest preacher and most drawing and influential church in the town or city. The pulpit of a neighboring congregation has a brilliant light, and it is thought and claimed by many that their pastor must somehow eclipse him, or retire. Here is a church crowded Sabbath after Sabbath and ours is not. What is the cause? The fault is laid at the door of the minister, and he is forced to resign, that a magnetic pulpiteer may be secured. A luring bait is thrown out by means of a fat salary. Competitors for the golden prize appear upon the scene, and he who can display his gifts to the most impressive advantage, wins it. He fills the pew for awhile, but itching ears begin to weary of him, and the worldly withdraw support and something must be done to again attract the crowd. Under the circumstances, rather than lose his place, he competes with his pushing, soaring and well-advertised neighbor and feels justified in resorting to questionable expedients to keep himself before the public as an attraction, such as the sensational, the outre, the press puff, the literary dress, the taking prelude, the parade of learning, and attractive service, the entertaining sermonette, or the topic-of-the-time hobby. Things are thus put very much upon a trade basis, and one's wares are dispensed at current prices. He who would retain, not only his present constituents, but secure his share of new comers, must work on the principle of the tradesmen, who sends out runners in all directions, and multiplies his customers by "special offers."

Ministerial competition comes into prominence in another unfavorable light. A prominent pulpit is vacant. Candidates for it arise in large numbers, and from unexpected quarters. Influence is used to obtain a hearing. Various devices are employed to curry favor. Even photographs and specimen sermons are sometimes sent in advance. Applicants seek to outbid one another. Each does his best to succeed. This may be natural, but it is a scrambling for a sacred position, both unseemly and unfortunate. It may be due in some degree to the necessities of the case but it is hard on both candidate and church and reflects no credit on either party.

There are those who profess to see no wrong in ministerial competition. They both encourage and uphold it. From their standpoint it puts the minister upon his mettle. It makes him work for his living. It prevents his becoming idle and lazy. It draws out his resources. He ought to give out the best that is in him. He ought to please those who employ him, or retire. He is paid to build up the church, and if he cannot do it in a popular and acceptable way, he should without trouble yield

to one who can. Competition it is argued is the life of the Church, as well as of trade. In an age of rush and stir, the pulpit should keep pace with on-rushing movements.

Certainly competition would not obtain under a high spiritual life in the Church of Jesus Christ. It receives no sanction from Him. He rebuked rival ambitions and endeavors after station and popularity among his Apostles. Paul restrained all tendencies in this direction in himself and in his associates, and among the churches which he organized and supervised. The Christian Church is founded upon no such principle. Her glory is tarnished, her influence crippled, and her position compromised, by it. The less of it, the better. It would be a blessed and noble thing if it would disappear.

ANOTHER PHASE.—In the course of an article in the *British Friend*, J. W. Graham remarks:

The missionary spirit of self-sacrifice, which has never been, and I trust never will be, absent from our profession among Friends. Indeed one would be glad to carry out the ideal of Socrates, who (Xenophon, *Memorabilia* i. 2-6) considered a money payment between teacher and pupil "as nothing less than servitude, robbing the teacher of all free choice as to persons and proceeding," and he "assimilated the relation between teacher and pupil to that between two lovers or two intimate friends, which was thoroughly dishonored, robbed of its charm and reciprocity, and prevented from bringing about its legitimate reward of attachment and devotion, by the intervention of money payment." This was the right doctrine for the untrained prophet who spoke by the light of the Divine Voice, and some of us have done what little we could to preserve its principle in Quaker ministry. The "Daimon" (Divine voice in man) can take no fee. This doctrine must, however, be abandoned if you ask for either trained teaching, or trained sermons and pastoral care.

A giving one's self up to the work of the ministry can only truly mean a surrender of one's self to obey the inspirations of the Holy Spirit as they are afresh met from time to time. No services while not under the anointing can be in the work of the ministry. What hindrance does an inspiration for vocal or for silent worship give, to debar the worshipper from earning a livelihood at other times? It ought to quicken him all the better to be a workman that needeth not to be ashamed, in any honest business.

WHEN OBEDIENCE COUNTS FOR SOMETHING.—Virtue is easy when in the line of our inclinations. When Eliot began to teach the Indians to observe the Fourth Commandment, they naively said there would be no trouble resting on the Sabbath, for they did not have much to do on any day. Therefore the preacher emphasized the command, "Six days shalt thou labor." What is our own special weakness? Let us find the Bible truth for that, and apply it, and pass by more lightly that other truth which we may so interpret that it seems to bolster up a defect in our character. Obedience in hard things is the best obedience.—*S. S. Times*.

FOR "THE FRIEND."

## A Power For Good to our Colored Population

The Board of Managers of the Institute for Colored Youth, Bainbridge near Tenth Street Philadelphia, desire to call the attention of interested Friends and others to the work and needs of the Institution, hoping that those who are able and willing to assist in the task of educating and elevating the Colored People of our city and country, will give us some substantial aid in order to increase our endowment fund and thereby enable us not only to avoid any curtailment in our work, but to develop and extend it.

The reduced rate of interest on our investment has, of course, materially diminished our income during the last few years, while our salaries to teachers and general expenses have rather increased than otherwise.

The Industrial Department of the Institute is doing a valuable work in manual training and industrial pursuits. The Board has devoted especial attention to this part of the work. Along these lines the Colored People are efficiently trained for future usefulness.

The total present enrollment in all departments is about five hundred, and any one who is interested in our work, and will go down to the Institute while the school is in session will receive a warm welcome, and will be convinced that our teachers are in earnest, and are doing good and valuable service. This work has been for a long time under the care of the Society of Friends, and we are very desirous that we should be enabled to maintain it in such a way as will illustrate and exemplify the principles of our Society, both as to religious and morals, as well as education.

The Treasurer of the Board is Walter Stokes, 217 Market Street, Philadelphia, whom any contribution may be forwarded.

FOR "THE FRIEND."

## Maxims from "Interior Life."

BY T. C. UPHAM.

In whatever you are called upon to endeavor to maintain a calm, collected and peaceful state of mind. Self-recollection is of great importance. "It is good for a man to wait quietly for the salvation of the Lord."

He who is in what may be called a spiritual hurry, or rather who runs without having evidence of being spiritually sent, makes haste no purpose.

Seek holiness rather than consolation. Not that consolation is to be despised, or thought lightly of; but solid and permanent consolation is the result rather than the forerunner of holiness, therefore he who seeks consolation as a distinct and independent object will miss it. Seek and possess holiness and consolation (not perhaps, often in the form of ecstatic and rapturous joys, but rather of solid and delightful peace) will follow as assuredly as warmth follows the dispensation of the rays of the sun. "He who is holy must be happy."

Be not disheartened because the eye of the world is constantly and earnestly upon you. Detect your errors and to rejoice in your healing. But rather regard this state of things as trying as it may be, as one of the safeguards which a kind Father has placed around you, to keep alive in your own bosoms an antagonistic spirit of watchfulness and to prevent the

ry mistakes and transgressions which your enemies eagerly anticipate.

True peace of mind does not depend, as some seem to suppose, on the external incidents of riches and poverty, of health and sickness, of friendship and enemies. It has no necessary dependence on society or seclusion; upon dwelling in cities or deserts; upon the possession of temporal power, or a condition of temporal insignificance and weakness. "The kingdom of God is within you." Let the heart be right, and it be fully united with the will of God, and we shall be entirely contented with those circumstances in which Providence has seen fit to place us, however unpropitious they may be in a worldly point of view. He who gains the victory over himself gains the victory over all his enemies.

A sanctified state of heart does not require to be sustained by any mere forms of bodily excitation. It gives up the dominion, at least to a very considerable degree, of the nerves and the senses. It seeks an atmosphere of calmness, of thought, of holy meditation (Silence.)

### Sacerdotalism.

The weakness inseparable from all ceremonialism is that it curses and blesses according to some prescribed ritual, and then divorces itself from human nature.

The doctrine of apostolic succession is a case in point.

Its upholders are forced by the logic of facts to admit that some through whom they believe has descended were wicked men; and so, to save their theory, they claim that the official possession of the Holy Ghost has no connection with personal morality. It thus blesses what God has cursed.

In Christianity there are no essential and can be no essential ceremonies, for genuine Christianity has to do only with the attitude and development of the character, and with what is naturally flowing therefrom.

A dogmatic creed is really an intellectual sacramentalism. It tends to substitute ideas and formulas in the place of life; it makes religion unreal. It was far from the Spirit of Christ as outward sacramentalism. For as the sacramentalist is inclined to overlook defects in character when there is regular attendance on the sacraments, so the dogmatist will make orthodoxy excuse many faults.

A living creed is all right; clear views are a great help towards satisfactory experience. But the moment we formulate, stereotype and rest upon the acceptance of those views as essential—with or without an equal regard for the Spirit in which they are received—that moment we substitute a human for the Divine method. This fact does away not only with sacramentalism, but with priest-craft. There can be no such thing as official nearness to Him of one set of men being more pure than another by prescriptive right.

Men and women are near or far simply by virtue of their confidence in Him and of their resulting surrender and obedience.

Whatever priestly powers one man may have, are equally open to every one else.—R. H. Thomas in *Present Day Papers*.

TRUE life, wherever it is found, is ministry.

### A Quaker Service.

BY WILLIAM CROSS.

The following sketch was originally published in *The British Weekly* and is said to have obtained the prize for the best description of "Church Services at Holiday Resorts." Some of the expressions are very unfamiliar to us as Friends, but it is good to see ourselves through the eyes of others, and to learn how a Friends' Meeting impresses a thoughtful man who attends it without explanation for the first time. We would add that there is no established Friends' Meeting at Keswick, but one is held in the summer by the Friends visiting the place, especially during the time of the well-known "Keswick Convention" on the Higher Life:—EDS.] (*Interchange*).

I was spending my holiday at Keswick during the Convention week, hoping to combine pleasure with spiritual stimulus. But when Sunday arrived, the excitement of meetings had given place for a yearning for quiet rest. I was home-sick for a Scottish Sabbath; so I stole out of my lodgings in the early morning, and wandered through the sleeping town, delighting in the peacefulness of the morning. After my walk, just as I was passing a hall near the Convention tent, my eye was attracted by a notice-board announcing an open meeting of the Society of Friends. The Quakers! I had never been at a Quakers' meeting. The novelty struck me, and I determined to worship there. When I arrived it was almost eleven, and a little crowd of worshippers was entering. Joining them, I was making my way up the stair, when I heard a very pleasant voice just behind me saying, "How sweet the light is this morning. Art thou well?" and a deep baritone answered something I cannot remember. The sweetness of the voice and words made me slacken my pace, for I wanted to see the person who spoke like that. An old lady and a middle-aged gentleman passed. She was a Quakeress, any one could see that.

The old fashioned black bonnet tied with ribbons under the chin, the curious plain black dress declared it openly, even if I had not heard her speak. But it was the face that filled my eyes. It was not handsome, for that is hardly the correct word for the face of a lady probably sixty years of age, but it was beautiful, full of prayer and sympathy. That face still is before me, and I hope long may be. It helped me to worship God that morning.

When we reached the hall there were about twenty present. I sat down just behind the old lady whose face attracted me. A few more arrived, and when the door closed we might number thirty-five. I wondered what form the service would take, and kept my eye on the platform, expecting the leader to enter and announce a psalm or hymn. No one came. It was now ten minutes past eleven I saw, furtively looking at my watch. The silence became oppressive. I began to think there was some hitch in the proceedings. "The leader hasn't come. I wonder what they'll do," I thought. Another five minutes passed. I looked round, and every head was bent reverently. Nobody seemed anxious, save myself, at the absence of the leader. Then it stole in upon me that there could be no leader; the worship had commenced. The words, "Where two or three are gathered together, there am I in the midst," flashed through my mind.

The Leader was here. I bowed my head and for a time was a Quaker. The perfect stillness reigned for perhaps another five minutes. I could almost hear my heart beat. It became terrifying, this motionless waiting on the Unseen. Presently the room seemed to widen. I lost consciousness of all my fellow-worshippers, and a strange expansion of soul made me feel as if I were on a mountain top with nothing but the wide reach of heaven around, and God very near. Out of this reverie I was roused by a rustle of dresses and a general movement throughout the room. Several of the worshippers had fallen forward on their knees. The same sweet voice that had attracted me on the stair began to pray. I cannot remember the petitions, but the impression of yearning after God and love to all mankind forced itself upon the mind with subtle penetrating power, and brought a breath of heaven to the heart. After this the spell which the long waiting had thrown over me seemed broken, and it was perfectly in keeping with my mood when a tall, middle-aged lady, sitting across the hall to my left, rose and recited "rise, shine, for the light is come, and the glory of the Lord is risen upon thee," following with a few vigorous words on the duty of practical service for Christ. Then a gentleman, without text or preface, gave a short gospel address. A very long silence followed this, and the feeling of slight distraction caused by the speaking was beginning to give way to one of quiet meditation again, when another lady sitting just at my side slipped quietly upon her knees, and in a soft, mellow voice prayed for the bereaved, the widow, the orphan, that they might be helped and comforted. Her words themselves were winged with healing for any one in trouble, as was evident from what immediately happened. A lady, dressed in deep mourning accompanied by two children, was sitting, with head bent forward, two seats before me, apart a little from the rest. Without knowing why, I looked at her when the prayer for the troubled ceased. Then she rose, and, lifting up her face, brokenly said, "The cup that my Father hath given me to drink, shall I not drink it?"—nothing more? She sat down, but the word thrilled. They were a protest against the heart's rebellion, and an appeal to the Father for help. There was no more speaking or praying after this. For full ten minutes we sat worshipping, and then a gentleman's voice said, "Friends, the time has arrived, and we must depart. We shall meet again, God willing, next First-day morning here." So we all rose, and I went home understanding better than ever before what it is to worship God in spirit and in truth.

"THE most assertive foe to religious faith to-day," says *The Congregationalist*, of Boston, "is found neither in science nor in theology, but in current literature. A host of writers has arisen, mostly of the younger generation, educated and of brilliant imagination, who defy science and caricature religion. They are neither theologians nor scientists, but in fiction and essay they describe the conflicts going on in young minds in which science finally dethrones faith. They assume to understand human nature, but deny to it its deepest needs and its highest aspirations."

"FOR THE FRIEND."

## Paternal Companionship.

"To do good, and communicate, forget not."

It was pleasant to learn of the exercise expressed by some one, and perhaps more than one, in our last Yearly Meeting, in regard to fathers becoming companions with their sons.

We are all aware of the mother's unabated assiduity in that sphere for good.

Of the happy results of the companionship of father with sons, two instances have come under the immediate notice of the writer, and they are reliable.

The president of one of the largest iron industries of the United States, and perhaps at the time referred to, the largest in the world, having in its employ several thousand men, had two sons some six and eight years of age. After they had retired for the night, it was his practice to go up to their chamber, lie down on their bed with them, and in a familiar and confidential way get them to tell him of all their doings during the past day, when he was necessarily separated from them. It was interesting to him, and had a most excellent effect on the boys. That confidential, happy companionship continued unabated up to manhood, until the death of the father, which was lamented by a large circle of influential men. They both occupy high and very responsible positions as heads of two large iron industries in this State, and deservedly retain the confidence of the community.

Another instance was that of the father of three sons, who owned and conducted a large tract of wood and very fertile farm land, on which were many buildings and three or four pretty large dwellings, all requiring care.

It was very frequently, if not daily, the practice of the sons to seek their father's home in the evening. They all had families of their own, and sat with him to talk over engagements, prospects for the future, especial enterprises, etc. It was always a happy, confidential and probably profitable meeting. On the day of the interment of the father the youngest son said to a relative, "I bury to-day in one man a father, a brother and a friend." What a testimony to the value of paternal companionship. These three sons are valuable and useful members of the community.

The father of the writer was a reticent man, and when about entering into business for himself, that of retailing merchandizing, the one injunction laid upon him was done impressively, "Always tell the truth!" On relating the incident to an observant neighbor, he said, "If we always told the truth, we would always act the truth,"

Only an hour with the children,

Pleasantly, cheerfully given,

Yet seed was sown,

In that hour alone

Which would bring forth fruit for heaven!

THOSE majestic words of Hooker regarding divine law, "Her seat is the bosom of God, her voice the harmony of the world," express the real authority which in our hearts we all recognize, however differently we may interpret the idea of the Being in whom all law is rooted. . . . Some day perhaps, war will cease because men will not, "be pipes for passion to play upon."

## How the Government Sets the Clocks of the Country.

There are seventy thousand clocks set by the government every day when the noon hour strikes in Washington. In every large city throughout the United States time balls at the same minute indicate the time to hundreds watching for their fall and hundreds of watches are regulated to correspond with the signal. This time service comes from the naval observatory in Washington, and the original design was to furnish mariners at seaboard cities with the means of regulating their chronometers. Like a great many other government institutions, it has strayed from its original purpose, and now it serves another of more general usefulness.

This time service is ostensibly free; actually it is not free, but costs the owner of each clock fifteen dollars a year. The government furnishes the signal free but the government does not deliver it. This is done by the telegraph company which puts a wire into your office, if you desire it, and connects it with its great system of wires.

No one knows what the company receives from its time service, but, reckoned on a basis of fifteen dollars a clock each year, and seventy thousand clocks, the amount should be more than a million dollars. This sum it receives for suspending all business on its wires from 11.57 to 12 o'clock, Washington time, each day, and giving the operator at the naval observatory full control of them. Actually the operator there does not send the signal—it is sent automatically by a remarkable clock—and so far as the time balls are concerned, the preliminary work is done by a man in charge of each, who hoists it to position and throws its machinery into the circuit just before the final signal goes out.

What this operator and what all operators have to do in regulating time balls is to turn a switch between the sounding of the fortieth second and signal which marks the final minute. As soon as the operator has counted more than five seconds in the intermission, he knows that the next signal will make the exact hour of noon. The time ball has been hoisted to its position at the top of the pole.

These poles are in conspicuous places in every large city in the United States, usually on the top of the Western Union Telegraph building. The ball is of canvas, over a globular form. There is a mechanical device by which a single impulse sent over the wire when the time ball is in circuit, pulls the trigger and releases the ball, so that it falls to the bottom of the pole. In the intermission, which he knows precedes the final signal the operator throws the switch, and in this way all the time balls in the country are brought into circuit with the naval observatory.

In the last 100th of the last second of the fifty-ninth minute of the eleventh hour at Washington the tooth of the minute wheel touches the spring which closes the circuit and simultaneously the time balls all over the country drop, and Uncle Sam has said it is noon.

FOR the burdens which God lays upon us there will always be grace enough. The burdens which we make for ourselves we must carry alone.—*Thorold*.

## Abstract of the Annual Report of the Peace Society, 1901.

The Annual Report of the Peace Society, 47 New Broad Street, London, E. C., refers to the war in China, and the continuance of the war in the Philippines and in South Africa, and states the attitude and action taken by the Society with regard to the latter in memorializing the Government and appealing to the people. It also notices the development of militarism and its result in the recent Budget but sets off against this ten new instances of Arbitration, and fourteen others awaiting the opening of the High Court of Arbitration at The Hague, the creation of which it declares to be the crowning achievement of the year and of the nineteenth century.

The ordinary work of the Society has been carried on during the year with undiminished vigor, the Society having seven agents at work in the United Kingdom. The Secretary has attended meetings, paid three visits to the Continent in the interests of the Society, and engaged in a variety of important work during the year. Special efforts were made during the election, notwithstanding the short time left by its arrangements in which these were practicable.

An unusual demand for literature has been made during the year; over 500,000 copies have been issued and for the most part distributed.

The circulation and the interest of the  *Herald of Peace*  are still maintained; extensive work has been made of the Press; the Society has found editors ready to co-operate, and the papers as open as ever to all articles or notices of a general or non-party character; extensive additions have been made to the Library during the year, and valuable gifts of books are acknowledged. The *Lantern Lectures* have increased in number, and have been in constant circulation.

Useful work has been done by the Peace Agency, and a valuable and an extensive distribution of literature was made in Paris during the time of the Exposition. A similar work in Glasgow is contemplated, and co-operation for this is solicited.

Reference is made to the forthcoming Conference of the International Law Association in Eighth Month, and the Universal Peace Congress and Conference of the churches in Ninth Month, in Glasgow, the preparations for the last of which are partly dependent on the Society and the interest of the members in the gatherings is solicited.

The Report closes with a reference to the century just ended as the "Century of Peace of Progress," over two hundred instances of Arbitration have taken place. Other incidents of this progress are referred to—due to the work of the Peace Society and in more recent years of kindred Societies—and hopeful anticipation of the new century is expressed.

"FEAR God" has made many men pious, but arguments for the existence of a God have made many men atheists. From the defence springs the attack; the advocate begets in his hearer a wish to pick holes; and men are almost led on, from the desire to contradict the doctor, to the desire to contradict the doctrine. Make truth lovely and do not try to arm her; mankind will then be far less inclined to contend with her.—*Joubert*.

### The Influence of the Mid-week Meeting.

It would be difficult to over-estimate the influence which mid-week meeting has had in developing the type of Christian whom the world calls "the Quaker." Like all great influences, it has been in large measure an unconscious one; and even the concerned Friends who have used the opportunity, year after year, when the queries were considered, to urge faithfulness in its attendance, have seldom wholly realized how deeply, though silently, its influence was shaping the life of the body and moulding the character of the members.

The Friend of the olden-time made all his work conform to his plan for going to mid-week meeting. This was down in his calendar whatever else was omitted. Distance from the meeting-house made little or no difference. The weather was never considered, so long as the roads were passable, and if there was a packade of snow, then the road to the meeting-house—in a Friends' community—was the best one broken out. If there were children and there always were) they went along too, and if there were not seats enough in the wagon, they sat in behind. When the young man went to the city to begin his slow climb toward fame or fortune, the first condition of employment was the privilege of attending meeting in the middle of the week, and the employer knew that he was getting a good man.

In haying time, on the farm, the work of the day before was planned so that nothing would suffer while the laborers were away on meeting-day, and the horse always seemed to slow on Fifth-day morning that he was destined for the wagon and not the mowing machine, and the prospect of an hour in the meeting-house sheds was better than his oats. This set purpose to make everything bend to the worship of Almighty God is the first great point of importance in the influence of mid-week meetings. First things were put first. It has tended in a wholesome way to carry religion into all the walks of life and business. Then the calming, quieting spiritualizing influence of an hour out of a busy week-day can hardly be over-stated. Many a person has gone in perplexed and baffled, and has come out with his mind clear and his heart strong to take up again and untangle the threads of his life and work. This subtle influence has crept into every fibre of the man's life, and made his whole course different—made him another man.

The children, gathered in from play or study at work, may have felt that the hour on a hard seat, with little "going on," was hardly what they would have chosen, but no boy who has had his week broken into, and who learned to sit with the earnest religious people of his neighborhood could fail to get some holy influences into his life. Often before he knew it he found himself counting on going, and little by little he began to feel the groundswell of Quakerism taking him into its movement and its life.

In our day it is very difficult, indeed, to maintain the mid-week meeting. There have been great social changes, and business is much more coercive and exorbitant than at an earlier period. Men hardly find time for a mid-day meal, much less, they say, for a mid-week meeting. And yet there never was a

time when a genuine Quaker mid-week meeting was more needed than now. It would be an unspeakable blessing to the hard-pressed, over-worked man whose mental strain drives him to Sunday golf! It would tend, as it always has done in our history, to spiritualize work and business which just now threaten to materialize everything in our world. "It is impossible to get time for it." Yes, but what is life for anyway? Is man to offer himself to the new Moloch who burns up body and soul by slow degrees? When is a man to live if he gets no rich life during the years of his activity? Then, again, in most communities as things now are First-day meeting is largely occupied with the gospel message, or the message of instruction. The members themselves who feel that they have little gift of utterance do not often take part. This mid-week meeting is felt to be in a real sense congregational and less formal. This kind of a meeting is always needed, and with our present organization it seems almost a necessity. Its decline is sure to show a corresponding decline in spiritual life, and its passing away would result in leaving behind a new kind of Quaker of weaker type.—*American Friend*.

### The Inward and the Outward.

BY EDWARD FREEMAN.

True religion has two sides, the inward and the outward, the experience of the heart and the conduct of the life. One side alone is not religion, any more than one hemisphere alone is the earth. Inward experience may be the principal part of piety, but it is not the whole. The outward life has a place, too and an important place. Either of these parts of religion is not sufficient alone. We must have both of them. Both are necessary not only to genuine piety, but to each other. Outward goodness that does not grow from an inward life is of little worth. It is sporadic and incomplete. It is like artificial fruit tied to a tree—no part of the tree itself, no test of its live condition; a temporary appearance and not a permanent, living reality. And an inward experience that does not blossom out in practical life, and bring forth the fruits of righteousness is equally worthless.

Fruit without a tree is impossible, and a tree without fruit is of no value. Why then insist upon fruit without insisting upon the cause of fruit—that state of heart which alone can produce it? Why so emphasize inward experience that religion becomes chiefly a subjective sentiment without any working out in Christ-like actions and service to God? But there is no real antagonism between experience and life. In fact they are necessary to each other's very existence. God has joined them together. They cannot exist apart. If inward piety decays, outward piety will decay. If outward righteousness is relaxed inward experience will decline. Like the Siamese twins, they are so united that the death of one means the death of the other. Says St. Paul, "Holding faith, and a good conscience, which some having put away, concerning faith have made shipwreck." They lost a good conscience, and then they lost faith. And without faith a good conscience cannot be kept a moment.

Men however are one-sided creatures, prone to exalt one aspect of truth at the expense of the other. Then perhaps they will swing like

a pendulum to the other extreme, emphasize what they formerly made little of, and minimize what they formerly magnified. The reasonable way, the Bible way, is to value all sides of religion, not dwelling on one exclusively, not opposing one to another, but giving to each its rightful place in thinking and acting.

Beware of any teaching that greatly emphasizes one part of religion and ignores or undervalues the other parts. There are public teachers who do this. How often do we hear it said that men should aim simply to get their hearts right; that all people need is to be right within, and that the outward life will then take care of itself! Now there is here a truth of supreme importance. Without doubt the great essential is a right state of heart; but to give the impression that this is all that is necessary in religion, and all we should aim at, is to give a wrong impression and a harmful one.

It is contrary to the teaching of Scripture, which says much about outward conduct. Not only does James lay great stress upon good works, declaring that without them faith is dead and worthless, but the apostle who pre-eminently emphasizes faith as the condition of salvation also enforces with the greatest earnestness the duty and necessity of righteous living. Paul speaks of details as well as of general principles. He devotes two whole chapters in one epistle to the subject of giving. He writes of duties to magistrates, and the state of mutual obligations of husbands and wives, and of masters and servants; of the manner of our speech and our dress; and of many other actions relating to private and public life. Evidently he did not think it was enough to get men's hearts right. He believed that his converts needed to be instructed concerning their duties, and urged to give great attention to the practices and habits of their lives. If the teaching sometimes heard is true the apostle was wrong in this course. He should have confined himself to getting the hearts right of those he addressed, leaving them to act as they should think best.

"But, it may be asked, 'if a man's heart is right, will not his life be right?' We reply, the tendencies of his nature will be right, and further, the desires and impulses of his soul will be right. But man never loses the power of choice, never becomes necessitated to do right. A right state of heart does not make one like an automatic machine that will of itself necessarily act in a certain way. A right state of heart tends spontaneously to right action, but man retains freedom of will and in this life is in a probationary state. He can be severely tempted and must put forth his powers to resist evil and choose the good.

Though the purified aspirations and impulses of his being flow toward God, his human nature is not destroyed. That human nature has susceptibilities which can be strongly appealed to, and to which we may yield so as to sin, unless he uses his judgment and will in the fear of God. Sometimes sanctified persons are placed in positions where duty and inclination are at variance. Not sinful inclination, which may be entirely removed, but innocent human inclination, which holiness does not destroy. If this were destroyed man could not be tempted. Holy Adam yielded to human susceptibility, entered into temptation, and fell into sin. Even the Son of God, whose meat

and drink it was to do his Father's will, had natural feelings, which he was obliged to subdue in order to carry out his Father's plan. We read that "He set his face steadfastly to go to Jerusalem."

These words show a resolute act of will. He saw the suffering before Him. His humanity shrank from the baptism of sorrow He must pass through, but his righteous will set itself steadfastly against all but the will of God, and He determined to go forward in the path of obedience at any cost. We do not get entirely beyond duty in this life. It is sometimes said that we should act from love instead of duty. If by love is meant emotion and desire, we question the assertion. Human life is such that emotions sometimes fail, temptations swarm around the soul, spiritual feelings do not kindle and burn as at other times, and there remain to confront the enemy only conscience and duty. If righteous principle is not firmly enthroned within, there is apt to be a yielding to temptation. We cannot always wait for the spur of emotional feeling. Occasions meet us when we must do right not because we feel like it, or because of any pleasant results we hope to gain, but just because the holy imperative of right commands us. If, however, by love is meant something deeper than emotion, a Divine principle that sways our conscience and inspires our purposes, though not so as to destroy our freedom, the writer argues that we should act from love. But there is no opposition between love and duty. We are in the world and thus compelled to act constantly in the various relations of life. The tendencies of the sanctified heart are all toward righteousness, but our understandings are apt to err, our human nature is weak, and we must use our minds and wills that we may act so as to glorify God and advance his kingdom.

While there is thus danger of wrongly emphasizing the inward condition to the neglect of the outward, there is also danger of going to the other extreme and making altogether too much of the outward and not enough of the inward. It must be recognized that there is in man something back of intellect and will which is the fountain of his moral life, something that colors the activities of his mind, and works out in his deeds. Unless this inward current flows toward holiness, the effort to be righteous is a losing battle. Men therefore should be urged first to become right within, rather than to do right without. The attempt seems to be often, to make the fruit good without making the tree good. To get sweet water from a bitter fountain, or grapes from thorns and figs from thistles, is as reasonable as to expect a holy life from an un sanctified heart. Specific duties are important but the just attitude of the soul toward God is of supreme importance. How often people are urged to bear fruit for God while the source of fruit, the indwelling Holy Ghost, is not recognized. To follow some teaching would be like forever treating the symptoms of a disease and never striking at the cause of it, or like cutting down noxious growths and not endeavoring to remove the root from which they spring.

The Scriptures plainly teach that the heart is parent of the life. The character of the one will determine the character of the other. Said our Saviour, "A good man out of the good

treasure of his heart, bringeth forth that which is good." And again, "Cleanse first the inside of the cup and platter that the outside may be clean also." A pure nature will flow out in pure deeds. A lion will not eat straw, nor a sheep flesh. Divine power, however, we read will yet so transform the lion so that he shall eat straw as the ox. But Divine power is provided now to change hearts that love and follow sin into hearts that love and follow purity. This is the great hope of the gospel, the power of grace so to purify the heart, that holiness may be a reality and not a dream. Aristotle taught that a good character is formed by good acts, that we become good by doing good. This is the human idea and it has always proved a failure. Christ's way is first to make the man good in his inner being, by making him a partaker of the Divine nature. Then he can and will do good, and not till then.

In conclusion, we should not so present holiness, that it will become a sentimental mysticism, all inward and subjective, but rather an indwelling life which will manifest itself in practical righteousness. Holiness is more than a personal emotion. It is a stalwart purpose to advance goodness and truth in every department of human life. But, on the other hand, we should not put upon men the obligation to live godly and fruitful lives without showing them the only way such lives are possible. We should tell them that "love is the fulfilling of the law;" love is "the greatest thing in the world," both in itself and in the power it gives to live and work for God.—*Free Methodist.*

SUSANNA EVENS HATTON.—It may be truly said that she was a Christian inwardly. Having known in early life the birth of immortal life in her own soul, by giving her heart to her heavenly Parent, she was prepared to receive the testimony of the Scriptures and diligently to peruse them and receive instruction and comfort from them. Yet there were some things which she did not attempt to comprehend, expressing that many circumstances which in her early life were mysterious to her, she afterwards found opened to her understanding, to her edifying and satisfaction; and she "could never feel at liberty to say that any part of their testimony was not true, and where she could not understand she was satisfied in quietly leaving it." Deeply attached to the Society of Friends she was careful to comply with all that its profession calls for being an ornament in simplicity of person and manner.—*From a Testimony Preserved by her husband, Robert Hatton.*

THE palm tree, the Arabs say, stands with its feet in salt water and its head in the sun. Ofttimes they cannot drink the water found in the oasis where the palm grows, it is so brackish. Then they tap the tree and drink the sweet palm wine which flows out. "The tree, by the magic of its inner life, so changes the elements found in the unkindly soil around it that they minister to its growth and strength and fruit-bearing." It takes the evil of its environment and transmutes it into good. This is a parable of spiritual life. It is possible for us to live as it were with our feet in the mire of sin's bitterness, our life smitten meanwhile by fierce temptations, and yet yield the fruits of love and holiness. If we have Christ

in us there is a magic power in our life which rejects the evil and assimilates the good, which takes the evil and transforms it. The world has no power to harm us if our life be hid with Christ in God.—*J. R. Miller.*

FOR "THE FRIEND."

### Old Bachelors and Old Maids.

There comes a time in the ordinary course of nature, when the natural heart is willing to spend and be spent in the care for others. When the mother is willing to devote her day to the looking after of the little ones, and verily often her nights to the watching by their bedsides, when they are sick; all without pay, all without remuneration; only that the little one may be spared, may get stronger, and grow up to be men and women.

Nor does the mother love cease here. How often is her loving eye on them when her son and daughters have reached men's and women's estate. Are they in trouble? She is distressed. Are they in want? She is willing to give. How often does this mother's love follow the wayward son as he wanders over the world when all his relatives are wearied out, and have long since ceased to advise him.

And then we turn to the father. How he works day after day and year after year, that his children may have a home, may have enough to eat, may be clothed, may be educated. How hard is the work at times! How keen the competition to make a living! Yet, on the father works. He asks for no return from the little ones. He does not say to his children, "If I support you till you are men and women, will you support me when I am old?" He makes no bargain of the kind. His gifts to his children are free. He demands no price from them in the ordinary sense. He longs they may grow up to be men and women and get on in the world. It must be apparent to all, that there lies dormant in the human mind, something that call it what we may—that is willing to spend and be spent in the care for others. And we must admit, his "something" is capable of great development. It grows, just as it is used. It expands in the mind gradually and surely in the fathers and mothers; and as it grows makes the parent willing to be spent for the children. Now this something in the mind exists in the minds of religious parents, but also exists in the minds, to a certain extent of parents who are not religious. We find many who are not religious, willing to spend and be spent for their children; and, alas! many are the parents that are willing to allow this faculty to become over developed, so that the mother becomes worn out trying to please the little ones and the father, in giving what to and not restraining his sons, comes to have a hard time of it in his declining years. How necessary it is, that this faculty of care and love for others, should come under the influence and guidance of Divine grace! However much we may admire it, its control by Divine Power, is essential.

But there are a large number of women and many men, who know little by actual experience, of all that has been previously said. They have no little ones to clamber up their knees. They have no little ones to call forth their care and patience; and yet, within the mirror of elderly unmarried, religious men and women and perhaps even of those who are not religious

us, lies dormant this wonderful, undeveloped faculty, this care and love for others. There is no greater proof of its presence than the consequence of its not being developed. How often we find those who have not known this development of the faculty of care and love for others, gradually growing very careful, and fond of themselves, and so particularly about their own wants. So that the world has called such "old bachelors" and "old maids;" a term it would appear, not usually used because they are not parents, but because a range, selfish particularity is so apparent in any.

But surely, these things ought not so to be. Lies within the power, it seems to me, of religious people who are not parents, seriously ask themselves, why they are not developing this wonderful faculty of care and love for others. And great is the field and large the scope that lie near to most, to cultivate. But it is going to cost something. Remember! It costs the father something to spend his days working hard to support his increasing family; but he is developing the faculty. It costs the mother a lot to attend to the many, many wants of her little ones and a mother only knows all the wants they have) but it develops the faculty in the mother's mind.

You who have no little ones to care for, and work hard to support, is there no suffering humanity near your doors? Are there no distressed in the town in which you live? Are there no sick and weary ones lying in the hospitals? Remember! to develop this faculty means work. It means actually to go to the distressed and personally help them. Putting down your name in the newspaper for a large subscription will not do. It means actual contact. It seems to me, those engaged in the drink traffic, who are most depraved by this work, are those who actually hand the drink to the drunkard across the counter. And perhaps those most blessed in helping others, are those who come into actual contact in the helping.

How many unmarried women are there who are now past the meridian of life, who have no means and leisure at their command? Turn your eyes to the many draper's shops and stores, in which most of our cities abound! Think of the pale-faced girls who stand behind the counters, who have their nine and ten hours work a day, week in and week out. How often have you been attended by them, how often have they gone to a lot of trouble to please you! Could you not take some of these to the seaside for their annual short holiday? A house at the seaside for three months would give six weeks of these shop girls a fortnight each of enjoyment. Would it not help to make the monotonous life of these young women happier, and draw forth those cords of love for others, which ought to be developing in your heart as years advance? Yes! large is the field, and great is the opportunity for work. Many are the avenues through which your energies might run. And what if some apparent failures and disappointments mark the beginning of the glorious service to learn to live for others. I see some failures in the beginning are essential, that we may learn thereby. Most who start to work have found it so. That we may learn the "right" way to work. A great man once said words like these, That one half the

world is on the wrong road to true happiness. True happiness consists more in endeavoring to make others happy, than in endeavoring to gratify ourselves. And you who are men, who have never had the responsibility of caring and bringing up little ones,—whether married or unmarried, can you not personally interest yourselves in the young men of the present day, who so largely constitute part of the population of our cities? Remember, many of them have not the means to marry; they have not the power to surround themselves with a home. Their homes are in lodging houses, or the large boarding houses. Can you in no way make their lives happier? I think so! Have a personal interest in them; This is one of the secrets of success. Let them see that you love them. That you desire to make their somewhat monotonous lives happier. Try to develop the finer qualities in their nature, and above all, if you have the power, try and turn their hearts upward toward God.

And there is another important avenue for your work for others. Try and bring your influence to bear personally on members of our municipal authorities. More effectual good can often be done outside town councils than in them, by seeing the members personally and privately and bringing home to them their responsibility to the working classes.

A good friend many years ago, by personally seeing the different members of local government of a certain slave State in the United States, it is said, almost succeeded in having a law passed to do away with slaves in that particular State. It failed by only one vote, so great was his power with the individual. Oh what need there is, in most of our towns, to bring personal influence to bear on those in authority. The huge system and gigantic machines that manage municipal affairs sadly needs the true milk of human kindness. One great advantage of being off county councils, etc., is that one is out of that party spirit, that divides so many of them. So that one's influence may be brought to bear on both parties.

It seems to me the terms "old bachelor" and "old maid" would be almost unknown, if those so-called looked well to their steppings in this world, and endeavored to see that one of the objects for which life exists was being accomplished.

And although the world has drawn a line between parents and unmarried elderly people, we do not find this line in the mind of the New Testament writers. So many of their minds were expanded by that growing love for others. Indeed we hardly notice, whether they were married or not, hardly think about it. If the opportunity in the lives of parents to cultivate that love for others is great, it seems to me, the opportunity in the lives of those who are not parents, is even greater. So few household cares to attend to, and so much time instead to spend and be spent, is one of the true ways to personal happiness, in endeavoring to make others happy.

I have met, and spoken to some elderly women, who were not parents and who had learned the secret of happiness, in helping others, and it was refreshing to observe in them so much of the absence of those peculiar characteristics already described in the lives of those who are not parents.

One woman, in particular, has been a blessing to thousands, and many have learned to look up to her as a mother.

A. H. BELL.

WATERFORD, Ireland.

"LOVE IS THE FULFILLING OF THE LAW."—Little John came home from school and was telling his mother that he loved her very much. "How much do you love me?" she asked. "Oh, mamma, I love you just awful much. When I want to do something naughty I think of you and I love you so much that I just can't do it."

### Items Concerning the Society.

When the Quakers entered into history it was indeed high time, for the worst of Puritanism was that in so many of its phases it dropped out the Sermon on the Mount. . . . Quakerism has undergone many developments, but in all of them it has been the most devout of all endeavors to turn Christianity into the religion of Christ.—*John Morley, in his "Oliver Cromwell."*

In Dublin Yearly Meeting, whose sessions this year closed Fifth Month 7th, the Meetings of Ministers and Elders were changed so as to include Overseers, and be known by the name of "Meetings on Ministry and Oversight." The Monthly, Quarterly and Yearly Meetings under this name are to report at least annually to the Monthly, Quarterly and Yearly Meetings of which they form a part, and to bring before those meetings from time to time such subjects as they may consider as desirable.

The London Yearly Meeting on Ministry and Oversight has concurred in the view that the present attendance and working of the "Morning Meeting" (whose function is to grant certificates for foreign service and returning certificates to American ministers), do not justify its continued existence, and it decided to ask the Yearly Meeting to sanction its being laid down, and to transfer its functions to the Meeting for Sufferings.

Minutes of Reports printed in advance of the sessions of London Yearly Meeting for this year have already come to our hand.

STILL ANOTHER PERIODICAL ASKED FOR UNDER THE NAME OF FRIENDS.—"We observe an increasing demand," says the *Bible Student* (published by the "Friends' Bible Institute and Training School," of Cleveland, Ohio) "for a weekly church paper, broad enough in its scope to be a welcome visitor to young and old in every Christian home, and yet warm with the spirit of evangelism, and ministering richly to the spiritual life of every reader. There is certainly a large field for such a paper, and we now confidently expect such a one to be issued before many months. The Lord seems to be laying such an enterprise as a burden upon consecrated hearts, and arrangements are in progress."

The same article welcomes "the announcement of one or more camp-meetings to be held by the Friends during the coming summer, if the Lord wills." The announcement states that "The four-fold Gospel will be preached in its fullness, Justification, Sanctification, Divine Healing, and the Second Coming." The program for each day: 1. Sunrise Prayer Meeting. 2. Praise Service. 3. Doctrinal Expositions and Question Drawer. 4. Studies in the Old Testament. 5. Preaching Service. 6. Regular Evangelistic Services. With two other persons, "The Akron Quartette will be in charge of the singing."

This, given as information, may serve to indicate that the new paper is intended to voice the more pronounced evangelistic division of the larger Yearly Meetings.

## SUMMARY OF EVENTS.

UNITED STATES.—The Supreme Court of the United States has proclaimed its decisions in several cases in which the legal standing of the Porto Rico, Hawaii and the Philippines is involved. These settle the point that congress may enact special tariff laws for those countries.

Ex. U. S. Attorney Griggs, says of the decision in one of the cases: "That section of the Constitution which provides that 'all duties, imports and excise, shall be uniform throughout the United States' is held by the Court not to apply to acquired territory. The contention of the Government is thus upheld, and the Court decision gives vitality to the principle that Congress is empowered to enact special legislation for the government of Porto Rico, Cuba, the Philippines and Hawaii or any other acquired territory, unhampered by the tariff section of the Constitution as applied to the United States.

"Under this decision it would be possible for Congress to impose duties upon imports from the Territory of Alaska to the port of San Francisco or to any other American port."

It also decided that Porto Rico was foreign territory to the time of cession under the Treaty of Paris; that it became domestic territory after the cession, but not subject to American tariff duties until after the Porto Rican Tariff Act took effect.

The decisions in the different cases are somewhat conflicting, and the executive authorities at Washington are considering the question of calling a special session of Congress to enact further regulations respecting the government of these islands.

For practical purposes, the essence of the decision is that our newly acquired possessions are subject to Congress, that their citizens do not necessarily become citizens of the United States, nor are they entitled to the immunities and privileges of citizens of the United States until Congress shall have conferred upon them such immunities and privileges.

The London *Daily Chronicle*, dealing editorially with the judgment of the United States Supreme Court in these cases, says: "The United States has become an empire. That is the real meaning of the decisions.

The Presbyterian Assembly at its late session in Philadelphia adopted almost unanimously a proposition that a committee be instructed to prepare and to submit to the next General Assembly for such disposal as may be judged to be wise a brief statement of the Reformed Faith, expressed as far as possible in untechnical terms. "The said statement is to be prepared with a view to its being employed to give information and a better understanding of our doctrinal beliefs, and not with a view to its becoming a substitute for, or an alternative of, our Confession of Faith."

The Supreme Court of Pennsylvania has lately decided that a recent enactment of the Legislature affecting the government of cities in this State was constitutional. According to this decision citizens have no constitutional right to vote for a Mayor.

Municipal corporations are agents of the State, and the extent of their powers are determined by the Legislature and subject to change, repeal or total abolition at its will. They are created, governed and the extent of their powers determined by the Legislature, and the authority that creates them can change their charters, limit their corporate powers or deprive them of corporate existence at will.

In the United Presbyterian Assembly at Des Moines, Iowa, action was taken against secret societies by adopting a report which says: "It is especially obligatory upon Christians to stand aloof from societies, which, by their moral teachings and religious ritual, foster a belief in the salvability of men apart from the mediation of Christ. We condemn such organizations as demoralizing, and persons who, with knowledge of the truth concerning them, adhere to such associations shall not be received into church membership."

An oil well that throws a six inch stream of petroleum 100 feet in the air has been struck on Middle Bass Island, in Lake Erie, near Sandusky.

Oil wells that flow in large quantity have been struck near New Orleans and in Tennessee, about 100 miles northeast of Nashville.

In a case for damages, resulting from the electrolytic action of the current escaping from the trolley wire in Peoria, Ill., F. L. Wean, master in chancery, after an exhaustive investigation and hearing of about three years, during which testimony was taken in many of the larger cities of the United States, decides that the current from the single trolley wire, escaping into the ground, causes the decomposition of water pipes, and that the Peoria Water Works Company, therefore, has good grounds for damages.

Rhode Island, with 407 inhabitants to the square mile

in 1900, is the most densely settled State in the Union, while Massachusetts comes next, with not quite 349 inhabitants to the square mile. New Jersey, with a little more than 250 inhabitants to the square mile, is the third State in point of density of population. Wyoming has not quite one inhabitant to the square mile, while Arizona, New Mexico, Montana and Idaho have less than two persons to the square mile.

Statistics show that in Chester County, Pa., the county received from fees for licensing the sale of intoxicating liquors, during the past year \$7,225. On the other hand it is calculated that the saloons have entailed in court and prison expenses, and supporting paupers in the almshouse and insane asylums, \$106,274. Additional police and criminal expenses due to the use of these drinks is put down at \$50,000 more.

It is estimated that \$600,000 have been paid by citizens of the country into the saloon tills for liquor, which, with the loss in productive industry, in bad book accounts, in many different items of expense makes the cost of liquor traffic to the people of Chester County, according to the *National Advocate*, far up toward two millions of dollars annually, without taking into account the injury done to the bodies and souls of its victims.

The number of cotton mills in the Southern States is more than double the number operated there in 1890. This industry is carried on in twelve of the Southern States, but the bulk of it is found in North Carolina, South Carolina, Georgia and Alabama, in the order named. There are 499 mills in operation in the States stretching along the Atlantic and Gulf coast, from the Potomac to the Rio Grande rivers, including the States of Tennessee, Arkansas, Kentucky and Missouri.

Naturalized citizens of the United States are in grave danger of arrest and imprisonment if they return to the lands of their birth on short visits. Official notices have just been issued by the State Department, setting forth the status of naturalized Americans in the various European States.

Naturalized American citizens visiting certain European States, with the exception of Great Britain, are liable to arrest and imprisonment or expulsion for failure to perform military service.

There were 372 deaths in this city last week, reported to the Board of Health. This is 49 less than the previous week and 44 less than the corresponding week of 1900. Of the foregoing, 190 were males and 182 females: 50 died of consumption of the lungs; 43 of inflammation of the lungs and surrounding membranes; 5 of diphtheria; 14 of cancer; 18 of apoplexy, and 14 of typhoid fever.

COTTON closed on a basis of 8½¢ per pound for mid-ling uplands.

FLOUR.—Winter, super, \$2.10 to \$2.25; Penna. roller, straight, \$3.25 to \$3.40; Western winter, straight, \$3.40 to \$3.60; spring, straight, \$3.60 to \$3.85.

GRAIN—No. 2 red wheat, 78½ to 79½¢.

No. 2 mixed corn, 48 to 48½¢.

No. 2 white oats, clipped, 34½¢.

BEEF CATTLE.—Best, 6½ to 6¼¢; good, 5½ to 5¼¢; medium, 5¼ to 5¼¢.

SHEEP AND LAMBS.—Choice, 4½ to 4¼¢; good, 4 to 4¼¢; common, 1½ to 2¼¢.

HOGS.—Best Western, 8 to 8½¢.

FOREIGN.—The Chinese Government has issued a decree agreeing to pay an indemnity of 450,000,000 taels, equivalent to about \$337,000,000 at the present rate of exchange. Some of the foreign troops are leaving China, and the Government is passing into the hands of the Chinese authorities. About 4,000 German troops, it is said, will remain for the present.

The German press comments in terms of approval upon the news that Emperor William has ordered Count von Waldersee and the German troops to return home.

All of the American troops that are to leave China have embarked for Manila. A Legation guard remains at Peking.

By a vote of 15 to 14, the Cuban Constitutional Convention has accepted the Platt amendment defining the relations between the United States and Cuba, modified by the majority report of the Cuban Committee on Relations, submitted to the Convention upon the return of the Commissioners from Washington. The modifications which have been made are not acceptable to the President and his advisers at Washington, and it is stated that the United States troops will not be withdrawn from Cuba, until the Platt amendment has been "substantially" adopted.

A Parliamentary paper just issued shows that the emigration and immigration from and to the United Kingdom during the past year were, respectively, 168,825 and 62,505. Sixty-one per cent. of the former went to the United States. The immigrants were mostly Jews from Russia, Poland and Roumania.

Secretary Hay has directed the U. S. Ambassador in

England to issue passports to Filipinos who made the demand for them "as residents of the Philippine Islands and, as such, entitled to the protection of the United States.

A despatch from London of the 3rd instant says: "For several days intense heat has prevailed over the Continent, accompanied by heavy storms of thunder and hail. In various sections the crops have been destroyed, and many deaths have been caused by lightning.

A despatch of the 27th ult., says: "The Zoologica Section of the St. Petersburg Academy of Sciences has received information of the discovery, near Irkutsk, of mammoth in such perfect preservation that even its eye and other soft tissues remained sound. An expedition investigation is being organized.

Frederick W. Holls, of the International Court of Arbitration, has lately been received in special audience by Emperor Nicholas. The Emperor thanked him for his history of the Peace Conference, and expressed the deepest gratification over the cordial support from the American people and the United States Government, declaring that he wished to thank the American organizations, such as churches and Chambers of Commerce, for their enthusiastic efforts in behalf of peace. The Emperor spoke warmly of the excellent relations existing between the United States and Russia, and expressed a hope that both Powers, with their great resources, would continue to stand for peace and the strengthening of The Hague tribunal and the bloodless adjustment of international difficulties.

## NOTICES.

WANTED, by a young Friend, a position as companion or caretaker for an elderly person, or to assist in house work and sewing. Address "R. S."

Office of THE FRIEND.

WANTED—A young or middle-aged person, in a family of three, to do household duties, a Friend preferred.

Address S.,

No. 224 Washington Avenue,  
Haddonfield, N. J.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to

WILLIAM F. WICKERSHAM, *Principal*.

Payments on account of board and tuition, and communications in regard to business should be forwarded

EDWARD G. SMEDLEY, *Superintendent*.

Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.16 and 8.18 A. M., and 2.30 and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty-fifteen cents each way. To reach the school by telegraph, visit West Chester, Phone 114-X.

EDWARD G. SMEDLEY, *Supt.*

DIED, on the fifth of Fourth Month, 1901, LYDIA KING, in the ninety-second year of her age; a beloved member and minister of Chester Monthly Meeting, P. She possessed a kind and loving heart, sympathizing with those in affliction, and through the power of Divine Grace was qualified to comfort and encourage many weary and lonely ones in their journey heavenward. We believe her work and labor of love was not in vain in the Lord, and that according to her earnest desire, through redeeming love and mercy, she was prepared to unite with the "glorious company who are before the Throne," in singing the song of the redeemed.

—, on the twenty-ninth of Fourth Month, 1901, JOSEPH B. DEAN, in the forty-third year of his age; esteemed member of Hickory Grove Monthly Meeting Friends, Iowa. A loving husband, a devoted father, a true friend has passed away. For several months previous to his decease he had been in declining health, a feeling that his time here might be short, said if it was right he wished to be spared to his family, but was enabled to say, "Thy will be done." Living desires were raised in his heart that his house might be set in order saying it was only through mercy that any were saved earnestly desiring that his Heavenly Father would visit him "Through the valley of the shadow of death." Calmly he arranged his outward affairs as one preparing for a journey. He had endeared himself to a large circle of relatives and friends, who while mourning his removal have the comforting evidence that he is now with the angels in heaven, singing praises to the Lord God and the Lamb for evermore. "Be thou faithful unto death and I will give thee a crown of life."



# THE FRIEND.

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## An Impediment of Speech.

It was lately regarded as a witticism when some one thought that George Washington must have had an impediment in his speech, because he "could not tell a lie." Blessed impediment in man!—without which another witticism would have come true, when the Scotch doctor was reading from a Psalm of David, "said in my haste all men are liars;" whereupon looking up, he remarked, "If David had lived in this day, he might have said it at his leisure!"

But thanks for the unspeakable gift which to some men causes falsehoods to be unspeakable.

Thanks for the Spirit of Truth, which as a watch set at the door of the mouth, is a check upon the spirit of falsehood, and every utterance! Thanks for the Holy Spirit's "proofs of instruction, which are the way of life!" Thanks for the "measure and manifestation of the Spirit of God" which "is given to all men," the grace of God which bringeth salvation teaching us the denying of ungodliness, and how we ought to live.

Men and women would heed these secret ingredients in the midst of their speaking, they would in due time learn that it is God calling a halt on that which would hurt them, if not others, for life. It is enough to show that an apparently innocent speech has something wrong in it, if a spiritual check is felt in the midst of it. What the Spirit of Truth is going with our speech we may not know now, but we shall know hereafter. And very quickly a hereafter of peace and preservation will be felt in the secret of the heart, if the check rein has been obeyed, and will witness our deliverance from our own tongues is from the Lord. So shall thanks be rendered to Him for his own interruptions of our way-

ward words. For God will bring to those who are watchful, every work to judgment in time secretly to condemn it if it be wrong, that it may not be committed; or in time to commend it with his approval if it be of his permission or commission;—"every secret thing, whether it be good or whether it be evil," would He bring to judgment in advance, that there might be no sins to follow on afterwards to judgment. Better an impediment of speech than unscrupulous utterances unimpeded; better a stammering tongue than fluent falsehood. The tongue was given for truth and nothing but the truth. And it is an insult to the tongue that an oath should be required and a confession of its degradation that an oath should be submitted to. "Let your yea be yea, and your nay, nay. For whatsoever is more than these cometh of evil."

The same impediment to keep the door of the lips, stands to challenge that which proceeds out of the mouth, and to challenge that which enters into the mouth. For not only out of the contents of the heart does the mouth speak, and out of the heart proceed evil thoughts and their offspring, but also out of the heart of man proceed all the lusts of intemperance in eating and drinking, which impair the body as a Divine instrument, and corrupt the soul with carnal desire. So the sentinel needs to stand to keep spiritual guard both ways—over that which entereth into the mouth as well as that which cometh out of it.

The story of little George Washington's inability to tell a lie has been doing continuous duty for many years in the cause of truthfulness, and none the less because often sped about the world on wings of ridicule. It indirectly testifies to "that Power in man, not himself, which makes for righteousness," that impediment,—the Divine "Thou shalt not,"—before which the honest heart must say, "I cannot." Who hath warned men that one should say, "I can not tell a lie!" another, "I am a Christian, and therefore I can not fight!" Another, "Is thy servant a dog that he should do this thing?" As for all things that are re-proved, "who is He that condemneth? It is Christ that died, yea, rather that is risen again." And the same who impedes the sin, puts forth the good, and enables his own with might by his power in the inner man to say, "I can do all things through Christ who strengtheneth me!"

The same imperative which checked the boy from telling a lie, is that which prevented Friends from going on in those forms of expression which have not their foundation in truth. The result has been the several testimonies for truth which we believe to be at least as effective in the world, when faithfully used, as the story of Washington's spiritual impediment of speech; and not the less so for their peculiarity, which may add to their ministry, as ridicule of the boy's conscientiousness advertises the lesson of his truthfulness.

FOR "THE FRIEND."

## Some Reminiscence of a Good Man.

Ebenezer Worth who spent several years in the prime of life instructing the Indians at and near Tunesassa, both by example and precept, was remarkable for his meekness, firmness and patient perseverance in whatever he believed to be his duty. A man whose life and character impressed all who knew him.

From the following minute of the Indian Committee, signed by Josiah Tatum and Joseph Elkinton, dated Second Month, 9th, 1850, it would appear he declined receiving any pecuniary compensation for his services.

"The Committee appointed to settle with Ebenezer Worth, have examined the account presented by him, which appears to be correct, and the balance in his hands has been paid to the Treasurer, he declining to accept any compensation for his service among the Indian nations."\*

He was the owner of a large and fertile grazing farm on the banks of the Brandywine, near West Chester, Pa.

After his return home, he at different times related to the writer some incidents and experiences of his life that may interest and perhaps encourage others.

He was subject to the infirmities of human nature, as we all are, and at times felt them strongly, saying that his disposition was such, that when things did not go in the way he wished them to go his natural disposition was to make them go as he wished them to.

After his return home he was appointed by his Monthly Meeting to accompany a ministering Friend to visit some meetings.

\* "At a meeting of the Indian Committee held Twelfth Month 20th, 1849, our esteemed friend Ebenezer Worth, who has for several years been residing near the Allegheny Reservation and usefully engaged in promoting the concern of the Yearly Meeting and of this Committee for the gradual civilization and improvement of the Indians, believing that the time has come for his release from this service, and desiring that the Minute granted him by Bradford Monthly Meeting in the Fourth Month, 1843, may be returned, the Committee think it right to state in his behalf that they believe he has been rightly engaged in this concern and that his labors have been very acceptable and satisfactory to us. The Clerk is directed to endorse the substance of the above on his Minute."

"On awakening in the morning after they had set out, he was beset by our unwearied adversary with the seductive suggestion that he was progressing very commendably; having performed his duties at Tunesassa satisfactorily to the Committee, and now his Friends at home had sent him out to accompany a minister," etc. His look of perfect disgust on discovering from whence such suggestions came and his emphatic exclamation, "The old serpent!" are well remembered.

T. C. Upham says, "But, oh, remember this (satan's) artifices. Do not indulge the belief that his nature is changed. He is never more dangerous than when he is endeavoring to cover us with the delusive robe of self-righteousness."

Very similar was the expression of Leigh Richmond. When under deep distress of mind he reluctantly said to his dear wife "that strange thoughts had been suggested to his mind, such as had never entered it in his hours of health—thoughts of his extensive usefulness in the church of God!"

He said he knew them to be suggestions of satan but that they overwhelmed him with deep and bitter anguish.

"Pride, pride, hateful thing!"

While residing with the Indians at Tunesassa, there was held a council, and among them came one Indian under the influence of liquor, who was troublesome by interfering and obstructing their business.

Our dear Friend, losing for the moment his usual self-control, went up to the individual, who so much interrupted their proceedings. Taking him by the collar of his coat and shaking him, he said, "Now, thee must behave thyself!" The action and tone were so unlike E. W.'s uniform gentleness as to surprise and perhaps grieve the sober Indians. A silence ensued, when an old chief came up to him and said, "Thee had better go home; thee can do no good to-night here now." I believe the advice was taken.

CHURCH FESTIVALS. — Francis Blackburn, archdeacon of Cleveland, published a sermon advocating the abolition of all church festivals. The occasion of this sermon was the change of the style, when by the omission of eleven days, Christmas fell on the fifth of First Month. Blackburn's parishioners could not understand how Christ's birth-day could be changed. He told them that Christ's birth-day was a very uncertain matter. It was never mentioned in the gospels. St. Luke speaks as if he did not know on what day Christ was born, and certainly there was no command for keeping this or any other day, except the weekly Sabbath, as a holy day. The great objection however, was against the superstitiousness, drunkenness and debauchery that had become connected with these church festivals. Such revelry and disorders, said the preacher, as are practised at Easter, Whitsuntide and above all at Christmas, are most expressly contrary to the purity of the Christian religion. The liberties in which the people indulged as soon as the service was over, were not better than the practices of abominable idolaters. J. W.

It is while you are resisting little temptations that you are growing strong.—*Phillips Brooks.*

### Thomas Scattergood's Service in the Pennsylvania Legislature.

Picking up, some years ago, a Life of Thomas Scattergood, in a Friend's house, my attention was called to the following account, as not contained in those usually found in Friends' families. Thus apprehending it may be new to some, and well worthy of preservation, I am induced to give such a version thereof as memory can furnish.\*

Dates I cannot recall; but word having come to some Friends in Philadelphia that a bill would be introduced into the legislature injuriously affecting those conscientiously opposed to warlike measures; such members of the Meeting for Sufferings as were at hand were hastily convened [the seventh-day of Third Month], with the result that Thomas Wistar, Thomas Scattergood, Thomas Evans, and Samuel Bettle were named to proceed to Lancaster, where the legislature then sat, [present a remonstrance which a committee had prepared] and use such effort as they could towards the defeat of the measure. On Seventh-day the twelfth of the month, they set out, reaching a Friend's house near Downingtown that night.

In the morning they would gladly have made an early start, but were detained by Thomas Scattergood feeling impressed to have a religious opportunity with the family after breakfast. This took up so much time, that they had only reached the neighborhood of Caln by the meeting hour. A discussion now arose as to whether they should stop to attend that meeting, or go on; the more part considering the importance of their mission, and the desirability of interviewing some of the members ere the body assembled, were for pushing forward. Thomas Scattergood, however, soon settled the matter for them by saying his duty required him to attend that meeting; they might do as they chose. Of course there could be no going on without Thomas, and they acceded. Thomas had a remarkable communication to a single person, stating that help was now offered to favor the breaking away from ensnaring habits, which if not availed of might not be renewed. Thomas felt tried with the singularity of his concern, and after being seated in the carriage, said to his companions that he feared he had made a mistake, to which Jonathan Evans, in his brusque way, replied, "No, thou hast done well, be still."

Going home with a Friend of the meeting, they would have pushed on as soon as dinner was over, but again came the entanglement. A religious sitting must first be had. Submitting with what grace they could, his companions acquiesced. The darkness of a starless night overtook them somewhere about Lampeter. They stopped at one of the last habitations of a Friend, on the route, asking shelter, and were informed that the wife was ill, it would be extremely inconvenient to entertain them. There was a Friend living further on but the way was intricate, and finally it was brought to this: if they were willing to take things as they were, the family would do

\*The account here reproduced from memory closely agrees with the rather more full recital given in the Journal of Thomas Scattergood, page 461.—Ed.

their best for them. All but Thomas though they could not consent to intrude under such circumstances, but he, getting out of the carriage, said, "I am going to stay here." Submission was the only resource of the rest. A early start in the morning as possible was desirable, but again the irrepressible obstructionist interposed. A sitting must be had in the sick chamber, and Thomas addressed the invalid as one suffering mentally under the delusion of the grand adversary of souls until her bodily health was impaired, and advised seeking for strength to combat his insinuations. This sitting made their starting very late, and it was evident that all hope of interviewing must be abandoned, and in fact when at last they arrived, the house was not only in session, but the bill they came to combat was being discussed. Its projector, Michael Leib was, as they entered the hall, in the midst of a fiery speech, in which those who entertained conscientious scruples were receiving scant courtesy at his hands. The entrance of our Friends produced a marked effect on the whole assembly, nor did the speaker himself escape its influence. Thomas Scattergood was his near neighbor, and one whom, in spite of his non-resistant principles he greatly esteemed. Seeing him standing there Michael Leib four his feelings greatly affected, his words grew strangely sympathetic and he ended by joining with those who wished to respect the wishes of Friends. It was the united judgment of the unbelieving three that in no other possible moment could the purpose of the mission have been so completely fulfilled; that in which they entered, not did its accomplishment need a word from them. "The Lord shall fight for you, and ye shall hold your peace."

We turn now to the various hindrances. At the ensuing Yearly Meeting a young man addressing Thomas, asked if he remembered the communication at Caln, and stated that it was at that time ensnared by appetite for strong drink, and that through help then afforded he had been enabled to break his bond. Subsequently, Thomas met with the invalid wife, now strong and well; it having been given her to put on strength in the name of the Lord and say, "Get thee behind me satan." Of the other two engagements I know nothing by results. Spiritual help may have been afforded, but in any case attention to these pointings were links in that chain of obedience which brought them to their service at the right moment.

The incident at Caln reminds me of the case of a minister cautioning his hearers to "beware of closet tipping." A worthy woman present felt tried with the remark, thinking it could not be applicable to, or needed by any one present. Some weeks after, feeling wearied with her household duties, she thought a glass of wine would be helpful, and accordingly drank one. Soon after the need being felt, she took another; a third time she approached the closet where the wine was kept, when the words of the preacher flashed across her mind, "Beware of closet tipping!" Convinced now that he had spoken at random, she turned away, leaving the tempting liquor untouched. "A word spoken in season, how good it is."

For "THE FRIEND."

## John Jones.

A memorial of John Jones, who died on the fifth of Eighth Month, 1877, aged seventy-nine years, eight months and fourteen days; written by his daughter, Naomi Peacock, and approved by North Branch Monthly Meeting of Friends, Iowa, held Fifth Month 22nd, 1878.

John Jones was born on the twenty-first of Seventh Month, 1797. His parents' names were Wallace and Rachel Jones. They resided at that time in South Carolina, but afterwards moved with their children and settled in Miami County, Ohio, and remained there until their death.

My father, being of a tender heart, often had deep impressions made thereon of a Divine and heavenly visitation, even before he was old enough to know from whence they came. Circumstances related by himself show very plainly that the Divine hand was preparing him for a great work, which was brought about in the Lord's own time. As nearly as I can ascertain, he was about the age of twenty-three or twenty-four when it pleased the Lord to open his mouth in the public assembly with these words: "Every man to his tent, O Israel? Who thy tent, O Israel? The Lord is thy tent, O Israel." At that time he had no knowledge that there was any such language in the Bible, he not being able to read those sacred pages. Feeling a desire to know how to read, he procured a spelling book, and while he was working in a shop, being a smith by trade, he would learn with the book in one hand, while blowing the bellows; and when at the anvil, or vise which would place it before him on a bench. In this way he learned to spell, and, in time, became able to read the Bible—a favor which he greatly esteemed.

Obedience to the Divine call brought him into such a sweet, tranquil state of mind, that his peace flowed as a river, and his heart was raised in gratitude to the great Giver. But the enemy, who seeks to mar the work of the Lord, brought in discouragements, and he fell to reasoning thus. "Too poor, too low, no school education, and altogether unlearned, not well able to read the sacred pages." Yet God, who had called him and raised him up for his work's sake, showed him at this time, as at many other times, that He was all sufficient in every needful time. Once, when bowed under a heavy weight of the cross, God gave peace to his troubled mind; at the same time giving him an understanding as plain as though words had been spoken, "Thou shalt preach the gospel, in spite of the devil." From that time he never doubted his call to the ministry; yet, as time passed on, he had many trials to encounter of various kinds, insomuch that he chose death rather than life, and concluded to put an end to his existence. He prepared to the place chosen, prepared to commit the act, but before putting his hand to the work, he knelt and asked God to pass his offense by, grant relief in the struggle of death, and receive his spirit into eternal glory.

But He whose ear is open to hear the cries of the people; tried little ones, saw fit to manifest himself in a marvelous manner for his rescue, showing him that such an act would not be displeasing in his Divine sight, and if committed, his soul could never enter that happy

place so much desired; but, if he would bear up and be faithful to known duties, he should be made a bright instrument in the Lord's hand for much good, and that grace sufficient would be given to strengthen him in time of weakness, and to deliver him from the power of satan, and, at the age of eighty—a good old age—He would house him safe in glory. He accepted the Divine offer, returned to the house, praising God for the great deliverance He had wrought in rescuing him from the tempter's hand and granting him, through obedience, eternal life. These things are from his own lips, and were fulfilled in due season.

He became an able minister of the gospel of Christ, and traveled much in the work of the ministry through many parts of the United States, and in Canada, visiting and holding meetings among Friends and others, proclaiming the glad tidings of the everlasting gospel of our Lord and Saviour Jesus Christ; and, as a faithful watchman upon the walls of our Zion, was able to sound the alarm at the approach of the enemy, while, as yet, he was a great way off; and, as a valiant soldier of Christ, suffered much by false brethren, who thought to lay waste the long established order, doctrines, and principles of our beloved Society; yet, by the assisting grace of God, he was enabled to stand unflinchingly, having his feet fixed sure upon that foundation, against which all the fiery darts of the wicked cannot prevail.

He passed through the separation caused by Elias Hicks, and that of the anti-slavery Friends, then came in contact with the libertine spirit, which has so devastated the ancient order of society, as to bring reproach upon the church. He mourned over this as a father over his only son, yet often expressed a firm belief that a living remnant would be preserved, coming therefrom, proved and tried, having their garments washed from the corruptible influences thereof, and made white in the blood of the Lamb. Oh! how his spirit did travail that these might be a plain people, urged from all defilement, not flinching from the refiner's fire until all the dross, tin and reprobate silver be consumed and taken out of the way; so that the way of the King might be prepared, Christ come in his own way, his kingdom be established in the hearts of men, and his church shine with its ancient beauty. "O," said he, "that we might be as the church coming up out of the wilderness, leaning upon the arm of her beloved, and be placed upon the top of Mount Zion, and be established there forever, as a city that cannot be hid, that others seeing the beautiful order of our Zion might be led to glorify our Father in Heaven."

He was afflicted for nearly six years with bodily infirmity, and much weakness, insomuch that he was often confined to the house for months in succession, often saying he hoped that he would bear all that was permitted to come upon him, and wait with patience his appointed time; which he did, and was not heard to complain that his lot was hard.

At times he was very weak, and it seemed that his life was near its close, but he would say, "Do not be uneasy about me, I think my time has not come, my good Master gave me a time and I have not filled it yet." At other times he was able to travel about a little; and in the fall before his death, with the approbation of his Friends at home, he made a visit in

the love of the gospel to Ackworth Quarterly Meeting, and visited all, or nearly all of its meetings, and the meetings of Bangor Quarter. He returned home with peace of mind that none know but the faithful in the Lord; often saying, "All praise belongs to my good Master, who has enabled me through all opposing spirits, and much opposition, to perform the visit, and return home with peace of mind, and a heart full of joy."

Soon after his return, he said he thought his service away from home was nearly finished, which proved to be true, but he was a regular attendant of his Particular Meeting as long as he was able. The last time he was there he was fervently engaged, and toward the latter part of the meeting, he arose and stood near half an hour, during which time the gospel flowed from his lips as a stream from the fountain of life.

On returning home he expressed that he was nearly worn out, and that his going to meeting was nearly ended; that he might be better at times, but would never be well again, and said, "My good Master gave me a time, and I have lived it nearly out, and if I should lack a few months, I think it will make no difference, I feel nothing between me and my Divine Master but peace; sweet peace;" and his mind was clothed with heavenly sweetness to the last. He often exhorted others to seek to know that their peace was made with God, and to be in readiness that when the bridegroom came, they might enter into the bride-chamber, and partake of the marriage feast, the great supper. A great portion of his time was spent in reading the Scriptures, in exhortation, thanksgiving and praise; and when he could read no longer, he asked to have the book of Habakkuk read, and it was when read, he said, "How applicable, how applicable to the present time." At another time, when speaking of the goodness of God to poor man, he said, "He visited me when I was very young, even before I was old enough to know his voice, and made such deep impressions that I ever remembered them, and, when old enough, was made to understand that it was the Spirit of the Lord dealing with me, till I can say of a truth, 'goodness and mercy have followed me all the days of my life.' I am now an old, worn out man, but for those who are young and coming up in the path of life, my desires are as fresh as ever, that they may mind their own calling in the Lord, and thereby fill up their own measure and be prepared to receive the welcome of 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'"

In speaking of the things growing in the garden, he said, "They look nice, and I like to see them grow for others, but I shall never eat of them;" when I replied, "that would be very hard for me to bear," he said, "We will not be parted in spirit, we will worship the same God, and mingle around the same altar." One time on entering the room, he looked up in my face and said, "Peace, peace, oh, such sweet peace! It seems that all is peace, not one jot to dim its brightness!" and for some time after his mind was clothed with heavenly love, and the influence of that peace, which so filled his breast, shed forth its influence, till all around was brought into silence and bowed in reverence to the great Giver of all good. After this, he gave directions for his funeral,

saying, "I want to be buried in the plain, simple manner of my life. I want to be laid away in a white shirt, pants and vest, and then wrapped in a white sheet, and laid in a plain coffin. Get them all ready, and when I am gone, and ready to be laid out, lay me in the coffin, then it will not be to do over again. When I am ready to be laid in the grave, let solemn pause be observed before I am let down, after that is done, pause—pause in silence a few minutes, and then peacefully retire." After this he said, "I believe my work is done, nothing much remains for me to do but to suffer, which will be nothing in comparison with the suffering of my Saviour, when the sin of the whole world rested upon Him and his sweat was as it were great drops of blood falling down to the ground." It seems that he fully resigned all to his Lord and Master, often saying, "Thy will and not mine be done, O, Lord." In thus offering himself up into his Master's hands, he realized this saying fulfilled in himself, "Behold, angels ministered unto him," strengthening, and enabling him to bear his sufferings without murmur or complaint. About two weeks before his death, he became cold all over, and remained so for three or four days and nights. One night, after severe suffering, he said "I thought I was nearly gone, just then my Master came and stood close by me, and I tried to get right close to Him, and laid my hands on Him, and He warmed me all over," and from that time, He remained warm as long as he lived. It seems he had all things in readiness, just waiting his Lord's coming. Once he said, "I do so long to be gone, that it seems my good Master delayeth his coming, his loveliness surpasseth all, and I long to be at rest with him."

Near a week before his death, he became paralyzed and it seemed that the time of his departure had come, but he revived, and during the remainder of his time, he uttered many lively and weighty testimonies. At one time he spoke to a friend and said, "I seem to be just waiting my change, all is bright and clear." Again he clasped his hands and said, "Yea, come, Lord, thy servant is ready; yea, come, Lord, thy servant is ready!"

Thus he was found ready and watching unto the end, and when the Bridegroom came, he was ready to go with Him into the guest chamber, his lamp trimmed and brightly burning. He entered the portals of eternal peace, leaving behind him an evidence of acceptance with the Father, that all the gainsayers of the world could not refute. He departed this life Eighth Month 5th, 1877. And when the spirit left the body, his features wore a heavenly radiance, until laid away.

Under a solemn covering of that divine Being, who had sustained and protected him through all his life, we laid him away, mourning only for our loss, and the loss of the church; yet rejoicing in his eternal gain.

"It is better to do one thing well than many things indifferently. However, the entering of any specialty is to be deprecated until a firm, broad foundation of general culture has been laid. It would be as if in the erection of a temple the ground-work, the outer walls, the whole plan and scope of the edifice, were neglected in the thought of the altar. The most important part of the temple is indeed

the altar, but the foundations support it, the walls guard it, and the openings make it accessible."

Over a Billion Dollars for Drinks.

Just at the present, time when American visitors in England are calling attention to the alarming spread of intemperance in that country, it will do no harm to inquire whether we are doing any better at home.

The *American Grocer*, which is a journal qualified to speak with some authority on the subject, estimates the total expenditure of the people of the United States for beverages of all sorts during the year 1900 at \$1,228,674,925, of which sum over a billion was spent for alcoholic drinks. The estimated consumption of beverages is as follows:

Alcoholic drinks, \$1,059,563,787; Coffee, \$125,798,530; Tea, \$37,312,608; Cocoa, \$6,000,000. Total, \$1,228,674,925.

The volume of the coffee consumed led beer, tea, spirits or wines: Coffee, 1,257,985,296; Beer, 1,221,500,160 gallons; Tea, 416,515,885 gallons; Spirits and wines, 112,675,873 gallons.

The *American Grocer* holds that in prosperous times the consumption of alcoholic liquor increases, which is contrary to the general supposition that adversity leads to stimulation and intemperance. The *New York Sun* prints the subjoined figures of per capita consumption of alcoholic liquors in the United States as reported by the National Bureau of Statistics, to show that the *American Grocer's* theory is hardly a correct one:

	Spirits, gallons.	Wine, gallons.	Beer, gallons.	Total, gallons.
1891 . . . . .	1.43	.45	15.31	17.19
1892 . . . . .	1.51	.44	15.17	17.12
1893 . . . . .	1.52	.48	16.20	18.20
1894 . . . . .	1.34	.31	15.32	16.97
1895 . . . . .	1.13	.28	15.13	16.54
1896 . . . . .	1.01	.26	15.38	16.66
1897 . . . . .	1.02	.53	14.94	16.50
1898 . . . . .	1.12	.28	15.96	17.36
1899 . . . . .	1.17	.35	15.28	16.80
1900 . . . . .	1.27	.40	16.01	17.68

"It will be observed," says the *Sun*, commenting upon this exhibit, "that the high water mark of individual thirst for alcohol was reached, not in a season of national prosperity and buoyant hopefulness, but in 1893, the year of President Cleveland's second inauguration.

Strongly confirmatory of the old opinion that adversity rather than prosperity drives people to the use of intoxicants are the reports now coming from England. Many of the greatest industries of Great Britain are shut down at present. Many men are working on half time. Thousands of working men are without employment. There is depression in every line of trade, and the conditions over there are just as they were here when Cleveland's re-election precipitated a commercial and financial panic.

Although over a billion dollars' worth of liquor was consumed in the United States in 1900 the per capita consumption was not as great as in 1893. In the former year the average American citizen swallowed 18.20 gallons of stimulant, in the latter year only 17.68, which, considering the increase in population and the increasing ability of the people to buy drinks if they desired them, would tend

to show that temperance has made a little headway, though not much.—*Chicago Inter-Ocean.*

The Book of Mormon.

One of the most sensational chapters in American history is the account of the rise and fortunes of the Mormons, or Latter-day Saints. The state of their birth was New York, the state of their adoption was Utah. Already seventy-eight years have passed since Joseph Smith brought out the book of Mormon—claimed to have found it in a cement-sealed stone box on top of three low cement pillars.

The locality of this remarkable find was in Ontario County, New York. The book consisted of a series of plates having the appearance of gold, connected roll-like by three rings at one end. It purported to have lain in the earth 1400 years. The plates were about eight inches long and seven wide, and the book about six inches thick. It contained nearly as much matter as the Old Testament. The plates contained Egyptian characters on both sides. Smith was driven out of New York into northern Pennsylvania. He began to translate the book at the bidding of an angel, but since he could not write he had to employ a scribe. Some of the characters were submitted for deciphering to the famous Doctor Charles Anthon professor of Greek in Columbia College, New York City, but he could do nothing with them.

The most significant feature of the book was its professedly authoritative history of the American Indians. They were declared to be the remnant of the lost Ten Tribes of Israel. These chosen though rejected people, descended from Joseph, wandered to America about 60 B. C., divided into two tribes, the one of whom was favored by a vision of the risen Christ and heard and received the gospel. Afterward they fell into great wickedness, and were finally destroyed by the ancestors of the present Indians. One of their prophets by name of Mormon, wrote an inspired account of their history including the gospel, and his son deposited it in the above-mentioned box.

These are the facts clustered around the mysterious Book of Mormon as published by the Mormon sect and devoutly believed by them. Passing by the stormy history of these people, their persecution in many States, their doctrines and practice of polygamy (for which they have been cordially hated and despised to the present), let us notice their arguments in favor of the historicity of this singular document, the Book of Mormon.

Every school boy knows that within the past century various relics of an extinct civilization have been found in all parts of America, but most notably in the Southwest, in Mexico, Guatemala, Yucatan. Buried cities have been excavated, old records have been exhumed, at the museums of the land like the Pepper Fr. Museum of Science in Philadelphia, have been stocked with these antiquities. Historians have been enabled to re-construct from the a partial history of the aborigines of this Continent. The Mormon devotee now believes he sees in these ruins and remains a confirmation

\* This is Smith's description. If such plates ever existed he did not produce them to be seen. For persons who endorsed his book claimed that an angel showed them the original plates. Eight others claimed Smith had shown them the plates. Knowledge of them is purely traditional.—Ed.

the narrative in the Book of Mormon. It asserts that the judgment of God visited these ancient cities and the earth opened and swallowed them up! It represents Jesus Christ as revealing himself during the disaster and pronouncing an anathema upon the survivors unless they accepted his offer of mercy and repented! It is instructive to read the supposed speech of Christ, composed as it is of a jumble of quotations from the Gospels and the Revelation. I speak here of the so-called English translation. What the supposed original says, perhaps nobody knows.

It is needless to add any commentary on the creeping uncritical assumption manifested in the above argument. Any well-read man (he need not be a scholar) cannot but smile at the attempt to build historical air-castles on such a flimsy foundation. Yet this chapter in the Book of Mormon has won thousands of converts who have reasoned in precisely the same way, and have corroborated these testimonies to their own satisfaction by drawing out of individual Indians legends of the red race.

These people are compassing sea and land in quest of proselytes to their faith. To gain their point, they make use of an old device of Satan—a trick already practised on our first parents—mixing a particle of truth with a mass of error and passing off the amalgam as pure gold.—*The Mennonite*.

STARS EMIT HEAT WITH RAYS OF LIGHT.—Whether the stars, millions of miles away, send to the earth's surface any heat along with their rays of light, a question which has long puzzled astronomers, has been solved. The heat from these far off bodies has not only been detected, but measured, by one of the most sensitive astronomical instruments ever made—an instrument capable of measuring the heat of a candle a mile away.

The credit for solving the problem and for constructing this instrument belongs to Professor E. F. Nichols, of Dartmouth College.

Professor Nichols' experiments, which were performed at the Yerkes Observatory, Third North 5th, 1900, have for the first time proved that the planets and some of the fixed stars send an appreciable quantity of heat to the earth. The quantity, however is so minute that the wonder is that an instrument could be so sensitive enough to detect it. The instrument which can record such an infinitely small amount of heat is called a radiometer.

TOMMY'S LESSON.—I thought when a boy was big enough to have a slate and book and go to school he was big enough to take care of himself and go the way he wanted to. So I did not go straight down the road, as my mother told me, but I climbed the fence to get across the field.

My mother and by something said, "Bow-wow-wow" and there was a big dog running right at me. Didn't I run? That dog almost caught me before I got to the fence, and I tumbled over and scratched my arm and broke my slate and tore my clothes; so I had to go home to mamma. She said, "Ah, Tommy, boy, people never get too old to go in the right way instead of the wrong one. The straight path is the safe path. Remember that!" And that is all the lesson I learned in my first day at school, because I didn't go.—*The Gem*.

### Tobacco.

Whether this subject is fragrant or otherwise will depend on the state of mind of the reader and his personal habits. John Fiske said long ago that, "There is no physical pleasure in the long run, comparable to that which is afforded by tobacco." He used tobacco; not so his wife and daughters, for that would have been a moral and esthetic impropriety even in his own eyes. What is sauce for the gander is not for the goose, to revise the plain proverb of our ancestors and make it conformable to Fiske's philosophy. But, fragrant or not, the subject is having fresh attention in these days; partly because of the revenue to be derived from the manufacture and sale of tobacco, and partly from the mischievous physical effects now known by all to result from the use of it, at least in certain forms. The evils resulting from the cigarette habit have come to be so great and so nearly a matter of general concern, that many legislatures have passed prohibitory laws intended to suppress the manufacture and use of tobacco in the cigarette form. Business concerns and corporations also are discriminating against young men addicted to the cigarette habit.

But what we desire specially to consider is whether our Christianity is making any headway against the prevalence of the tobacco evil. Notwithstanding the astonishing figures that are given us to measure the dimensions of the tobacco industry, almost too large for the reaches of the imagination, we still believe that the gains are considerable towards the eradication of this narcotic mischief. A little reflection on the history of some of the reform movements should give us courage. Protestant Christians a century ago approved of the African slave trade; even the saintly John Newton did not at first condemn it. The question of holding human beings in slavery was not cleared up until vast debate and even war threw light on the problem. Clear views on the subject of polygamy are the heritage of comparatively recent generations. Bad as it is, the drink curse is not what it was even fifty years ago. The principle of total abstinence from intoxicating beverages is almost universally accepted among moral and intelligent people; the clergy are not only not tipplers, but their vast power is used for the eradication of the drink curse; the saloon, present and fountain of evil as it is, is ostracised from decent sentiment in nearly all communities, and is shunned by that class of young men who are to be the leaders in the future intellectual and moral movements in our Christianized society.

Lotteries used to be a common way of raising money for all sorts of good objects. Our own American Congress instituted a national lottery in 1776, and before 1820 as many as seventy acts were passed by Congress authorizing lotteries for building roads, establishing schools, and so forth. But now a sounder sentiment prevails, nearly all of our state legislatures have passed stringent laws forbidding the existence and work of the lottery under any guise.

All this is vast gain, and there are evidences that we are gaining against the tobacco evil. Our mothers do not snuff and smoke as did the mothers a century ago; the nasty habit of

chewing is confined chiefly to vulgar people; the number of self-respecting people who do not use the weed at all, abstaining from it from principle, is increasing; and the sentiment of Christian ministers, educated teachers, physicians, sensible women, and good people generally is certainly strengthening against the tobacco habit in any form. In the face of the "come-to-stay" nonsense, given so glibly as a final reason for not disturbing all and sundry forms of entrenched evil, we express the confident conviction that the tobacco nuisance will go long before the millennium gets here.

We may remember also, for our encouragement, that Christianity is not a failure because it does not do its work in a day. It is like prophecy, which, as lord Bacon has said, "has springing and germinant accomplishment throughout many ages." It is like leaven in its progressive and sure working, and that which is not in harmony with its truth and spirit will pass at length. Christian principle and science have already judged the tobacco habit, and that judgment is one of condemnation. All that is now needed is for the true Christian power to do its own work; and it will do its work rapidly or slowly according to the hold it has on individual souls, and the zeal with which its aims are espoused. That zeal in respect to the matter we are considering, will depend largely on the clearness with which the evils of the narcotic mischiefs are apprehended. We give our own estimate in the words of Dr. L. B. Sperry, the distinguished lecturer on physiological and hygienic subjects. He says.

"Tobacco, like all other narcotics as used by the masses, is a blight and a curse, the devil's pet agency, at once an enchantment and a scourge," and in the court of Christian equity he finds eight indictments registered against it, as follows:

"1. It impoverishes and exhausts the soil upon which it is raised more than any other crop that we cultivate.

"2. Its use is expensive to all who indulge in it; actually impoverishing many and often depriving their families of the comforts and even of the necessaries of life.

"3. Its use in any form or place is a filthy practice on the part of its devotees, and its use in public is an offense and many times even an insult to those who do not use it.

"4. It is physically unhealthy, not only to those who use it, but to those who by association are subject to its influences.

"5. It injures the mental power and balance of its victims, dulling and deteriorating the intellect, the motions and the will.

"6. It demoralizes and despiritualizes to some extent all who use it in any form.

"7. Its general public use blunts the public moral sense, degrading not only the individual habitue but also society at large.

"8. Its degenerating effects, physical, mental, moral and spiritual, through the forces of heredity, are increasingly felt by succeeding generations. Its use tends to destroy the race."—*The Advance*.

"UNLESS you put out your water jars when it rains, you will catch no water. If you do not watch for God's coming to help you, God's watching to be gracious will be of no good at all to you."

### New Bottles for New Wine.

This parable was first uttered when grape juice was stored in the skins of animals, and when almost every man knew that only new skins could resist the pressure of fermenting liquor; consequently the people could then more readily be instructed to understand by simile that for new energies of any kind there must be new conditions. This truth was implied in more direct language when Jesus Christ said to his disciples, "I have many things to say unto you, but ye cannot bear them now." Yet, if we desire to see the principle exemplified in the experience of mankind, we must carefully study the history of the uplifting of the human race; and then if we have eyes to see we shall recognize that, for every Divine revelation, there was the preparing of individuals before they were able, by a good manner of life, to manifest this revelation to their fellows—before they could shew it forth "by their works in meekness of wisdom."

When Abraham was to be given a revelation of the Divine mind and will, he was educated to receive it by means of a long series of eventful incidents which brought out such a trusting obedience as caused him to be recognized as the father of the multitudes who have obeyed Jehovah's voice, and of those who will yield to the influence of God's holy Spirit. When Jacob was to give commands which were to shape the course of a national life, he passed through long years of training, learning here a little and there a little that Jehovah dealt with him as a son; that goodness and mercy were continually vouchsafed to him; and that they who earnestly seek shall find. When the Children of Israel were to take possession of the Promised Land they had first to learn, by many stern lessons, that without a ready response to Divine direction they were incapable of receiving intended blessings. And when the Divine mind was to be fully set forth in the person of Jesus Christ there had to be centuries of prophet-ministry to turn the people away from typical and ceremonial observances in order that they might learn truly to understand Jehovah and to regulate their lives according to his Spirit; and, with this prophet-ministry were many kinds of national tribulation "to make ready a people prepared for the Lord."

Ever since the time of Christ and his apostles, the work of qualifying man, ever more and more, to become the dwelling-place of the Divine Spirit has continued just as certainly as in the earlier ages. And, all through the weary years which have followed, men have been gradually fashioned to become fitter receptacles for Divine truth—the many convulsions and national troubles have, where men recognized that God was training them, tended to their ennoblement, and

To make the house where God may dwell  
Beautiful, entire and clean.

The truth of the parable—new wine must be put into new bottles—is very noticeable in respect to the bringing about of constitutional reforms in national government. There must be a preparation of the people for the reception of increased responsibilities before they can rightly use them; or, indeed, adequately understand what the acceptance of increased responsibilities really involves. We need not go back over the history of Europe more than

a century to become convinced of the fact that people who receive power before they know how to use it are likely to commit many excesses, and sometimes to repeat, in another form, the tyranny which had caused suffering to themselves. This is why public opinion needs to be carefully educated before any social reform can be successfully carried out.

Turning our attention away from the history of civilized nations, to consider the religious experience of individual men, we find, almost invariably, that, where a reformer has accomplished successful work, he had to pass through a long period of spiritual training and discipline before he was able to receive the teaching which he subsequently imparted to others. George Fox and Isaac Pennington, men of very different temperaments, had each to endure long seasons of inward suffering before they were able fully to "give up to be instructed, exercised, and led" by the Spirit of Christ—they had to be "baptized into Christ, before they could put on Christ." The apostles taught this in many ways, and their work of evangelization began by preaching repentance (or the response of a good conscience, toward God) as antecedent to faith in (or trustful following of) our Lord Jesus Christ. And (using the language of Science) unless there is correspondence with environment, a helpful influence exists in vain. It is because many religious people do not recognize the preliminary necessity of an inward baptism—purification as by fire, but trust to the efficacy of a mere symbol, that there have been religious irregularities and religious inconsistencies which have given great occasion for the enemies of Christianity to blaspheme. And the failure to learn what our Lord meant by his teaching that, as well as God's gracious act of giving, there must be a preparation of the individual to receive the heavenly gift—through lacking this discernment other religious professors have taught that, to have a place in God's kingdom, there needs only belief in Christ's work and submission to the rite of baptism; and they have imposed rules of life for which their followers were not ready. The result of such a line of actions upon untrained individuals is a tendency to be self-centred, and to strive about words to no profit; instead of an endeavor to order the conversation as becometh a Christian who is to be a light to the world, and leaven to influence his neighbors. The teaching of our Lord by two similar parables points in both instances to gradual training and to the preaching of Truth to men as they are able to bear it; to the end that they may be transformed by the renewing of their minds till old things are passed away and all things become new.

If we could attain to a clear apprehension concerning this teaching that the human receptacle needs preparation for Christ's Spirit, we should recognize this as a law controlling all human progress. We should apply this law in the education of children, understanding that discipline must accompany instruction and that words taught will not profit unless received into good ground (see also Hebrew iv: 2) we should realize also that the inuring to habits of self-restraint and filial obedience is the great preparation to enable them to become loyal subjects of Christ and apt learners in his school.

Thus we are brought to recognize the law that a new energy of any kind must have fitting surroundings before it can rightly fulfil its functions, that before a human being can take on a new character and exemplify it in his life, there must be a new creation. And, in proportion as we become conscious of the operation of this principle, we shall exercise more patience whilst laboring for the welfare of our fellows, or whilst endeavoring to inculcate higher ideals of duty; just as the husbandman laboring for the precious fruit of the earth, hath "long patience until it hath received the early and the latter rain."

Even in respect to the growth of democratic institutions, which are so much before our minds at the present moment, progress has been very slow, only here a little and there a little. And we now clearly recognize that many of the attempts to hurry on these reforms have not only occasioned disaster, but have caused delay through bringing about reaction. During the present century the onward course has been more rapid than at any previous time, but even we ourselves know only too well that oftentimes the people have been led into many obligations before they were "able to bear them." The establishment of free institutions in North America, and the subsequent settlement of these southern lands has given freer scope for a government by the people and for the people; yet, notwithstanding the new surroundings and unfettered conditions, we feel that we must await the growth of a higher public tone before the goal of truly righteous government can be fully attained.

And we need to recognize the same necessity for patience in our endeavor to bring about a cessation of warfare between nation and nation. This has been a vision of many days and we reverently believe that "the better way" will be established in the end. But whilst men "lust and have not;" whilst they "covet and cannot obtain," it cannot be expected that wars will cease (James iv: 1). The triumph of law over brute force has been gradual in its operation; and progress in this direction cannot be forced beyond man's ability to receive a spirit which makes for peace.

If we accept the teaching of Jesus Christ that "new wine must be put into new bottles, and that "men do not gather grapes from thorns, nor figs from thistles," surely we shall come to understand that we must "make the tree good before his fruit can be good." Whilst holding ourselves aloof from any participation in warlike methods, and whilst advocating, as way opens, the settlement of national disputes by arbitration, our work must be mainly the exemplification in our own lives and the fostering in the lives of others, the spirit which takes away the occasion of war.

For, if in our trade, or other outward concerns there is an overlooking of the rights of others—if there is a keenness in our dealing which brings enrichment to us at the expense of our fellows, our testimony against all we count for very little.

"Oh, mark therefore" says Isaac Pennington, "the way is not by striving to bring into one and the same apprehension concerning things, nor by endeavoring to bring into one at the same practices; but by alluring and drawing into that wherein true unity consists, at which brings it forth in the vessels which a

asoned therewith and ordered thereby."—*Australian Friend.*

### Be a Thoroughbred.

Lack of thoroughness is a great fault in the present age. It is quite impossible to do some things rapidly and well, and the temptation in every department of human activity is towards superficiality. Hence comes superficiality in knowledge, inefficiency in business, poor teaching, and service and shams everywhere. Books which are full of errors, carelessly written and hardly revised at all, are hurried from the press, largely advertised in superlatives, and marketed like so many shares of stock or bushels of wheat. There has never been a time when the daily press was so carelessly edited, and while the worst journals have become intolerable on account of the sewage and filthiness with which they are filled, the best are by no means trustworthy in their news, and the statements upon which their opinions are founded. This change in literature, for it is indeed a change, is not due entirely to haste or prejudice, but in a considerable degree to intolerance. Thoroughness which produces good literature, reliable news, carefully verified statements, and deliberately matured opinions, can be had only at the price of industry, patient and hard work. One can never know a subject thoroughly and through by glancing at it, and he cannot write intelligently and satisfactorily about it unless he knows it in this thorough way. A man cannot build a house well unless he understands architecture, and on the other hand, an architect cannot plan or draw a house correctly and make it livable unless he is also a practical builder. It is not enough to have talent and judgment for his profession, he must have practical knowledge to aid them. I have seen a pilot through many attractive houses, where there were no spaces for furniture, few seats for stores or clothes, and an utter lack of provision for the ordinary needs of family life. They were pretty tasteful, well appointed houses, but "scamped" in places out of sight, created to supply artificial rather than real wants. The same lack of thoroughness obtains in professional life. It is seen in the hurry and mistaken diagnosis of the physician, in the errors of lawyers and judges, which crowd courts of appeal where a few thorough lawyers sit to rectify the mistakes and misjudgments of a thousand tyros or careless practitioners; in the students from theological schools who cannot pass examination, nor give a reason for their faith, and who are in danger of being led astray by every clever sophist or declamator whom they meet. This is seen also in the blundering mechanics who have not mastered their trades, plumbers who flood your rooms by their clumsiness, and electricians who burn them because of their ignorance. This defect is especially evident in domestic servants, most of whom have no sort of thoroughness in their training, whose laziness keeps them from learning anything and whose false pride forbids them to accept criticism; and in waiters and mistresses whose only idea of business or housekeeping is to order others to do things, and possibly to supervise the poor performance without really knowing whether the work will be well or ill done. The main reason for the fault which is here pointed out and deplored, may be found in the unwillingness of persons who live in the midst of so many varied interests as we do, to limit their knowledge or activity to a single subject or pursuit. The woman is not a thorough housekeeper, because she has too many social functions to attend, or literary tastes to gratify, or more pleasurable ambitions to attain. The servant has a dozen distractions for work, and prefers any of them to the monotony of perfect service. The mechanic is interested in his Union or his athletic club to such a degree that he would rather be a walking delegate or a champion player than a thorough workman. The professional man perhaps prefers brilliancy to solid acquirements, reputation to character, the fascinations of social or political life to the drudgery of a profession, which he considers a means to an end rather than an honorable and noble end in itself; and the literary man finding that what is superficial and ephemeral "pays better," in the low material sense, gives up high and noble ideas, and writes down to the level of the market and caters to the taste of an uncritical crowd of readers.

And yet thoroughness pays better, in self-respect; in the esteem and judgment of those whose good opinion is worth having; in the service which one who knows, and one who can do, is able to render to mankind; and in the assurance that only solid, true and good work will last in a world where tests are being constantly applied to every thing from the highest thought down to the humblest output of human labor. The man who can and will do one thing perfectly is the future ruler of his kind; the thinker who beats down intellectual laziness and masters his problem is the future leader of ideas; the student who obliges his mind to work as really and faithfully as he trains his muscles; and the writer who brings all the resources of knowledge and culture and unrelenting industry into his literature, will have their place in the world's work and the world's fame, as the years go by. "Beware of the man of one book," is an old saying which emphasizes this theme only so far as it endorses thoroughness; one book mastered prepares for the conquest of more, and leads to easier acquisitions of knowledge and consequent power. I have the pleasure of the friendship of some men who are by no means prodigies of learning, but their knowledge is accurate, stored where it is ready for use, and so well digested and arranged, that one has only to ask in order to receive, and only to receive in order to know all that is to be known upon the subject. There is no excuse for not being thorough in one's own department or pursuit, provided only that God has given average powers of body and mind. Concentration of mind, industry and perseverance united will do the rest, and there is no greater satisfaction in ordinary life than is to be found in such a mastery of duty and opportunity.—*Augustus in N. Y. Observer.*

tion. Some months afterwards I was asked for a poem for a popular magazine. I recalled my 'Psalm of Life.' I copied it and sent it to the periodical. It saw the light, took wings and flew over the world!"

One of its resting places seems peculiarly worthy of record. When the poet was in England he was honored by receiving an invitation from the Queen. As he was leaving the palace yard his carriage was hindered by a crowd of vehicles. There came to the door of the coach a noble looking English workingman.

"Are you Professor Longfellow?" he asked. Longfellow bowed.

"May I ask you, sir, if you wrote 'The Psalm of Life?'" Longfellow smiled assent.

"Would you be willing, sir, to take a workingman by the hand?"

"I extended my hand to him," said Longfellow, in relating this incident. "He clasped it, and never in my life have I received a compliment that gave me more satisfaction"—*Youth's Companion.*

BEAUTY OUT OF UGLINESS.—A woman who in her girlhood was discouraged by her lack of beauty, but lived to become a leader in society, with hosts of sincere and loving friends, told the following story of the incident which gave her hope and inspired her to usefulness: "If I have been able to accomplish anything in life it is due to the words spoken to me in the right season, when I was a child, by an old teacher. I was the only homely, awkward girl in a class of exceptionally pretty ones, and being also dull at my books, became the butt of the school. I fell into a morose, despairing state, gave up study, withdrew into myself, and grew daily more bitter and vindictive. One day the French teacher, a gray-haired old woman, with keen eyes and a kind smile, found me crying. 'What is the matter, my child?' she asked. 'Oh, madame, I am so ugly!' I sobbed out. She soothed me, but did not contradict me. Presently she took me into her room, and after amusing me for some time, said, 'I have a present for you,' handing me a scaly, coarse, lump covered with earth. 'It is round and brown as you—ugly did you say? Very well. We will call it by your name then. It is yours. Now you shall plant it, and water it, and give it sun for a week or two.' I planted it, and watched it carefully; the green leaves came first, and at last the golden Japanese lily, the first I had ever seen. Madame came to share my delight. 'Ah,' she said significantly, 'Who would believe so much beauty and fragrance were shut up in that little, rough, ugly thing? But it took heart when it came into the sun.' It was the first time that it ever occurred to me, that in spite of my ugly face, I, too, might be able to win friends, and to make myself beloved in the world."—*Selected.*

### Items Concerning the Society.

Harriet Green stated in the recent London Yearly Meeting on Ministry and Oversight that she hoped shortly to go to the Eastern States of America to resume the work interrupted two years ago by a physical breakdown.

Elizabeth Hanbury, near her one hundred and eighth birthday, dictated lines which were sent this year as a message to London Yearly Meeting, "desiring that those who have upheld the faith in

LONGFELLOW AND THE WORKINGMAN.—An English periodical recently disclosed, mainly in the poet's own words, the inspiration of several of Longfellow's poems, among them, "The Psalm of Life," which was written when he was a young man.

"It was a bright day," he said, "The trees were blooming and I felt an impulse to write out my aim and purpose in the world. I wrote it for myself; I did not intend it for publica-

times long past might be kept in mind, and this example followed."

To the Editor of the *Review*, Merchantville:

After having expressed in last week's *Review* my sense of an absence of the acknowledgment of Jesus Christ in the Yearly Meeting held during the previous week under the name of Friends, it is but due to the little meeting of Friends that is held in Merchantville to make it clear that this meeting does not belong to that system, but to the *Orthodox* Yearly Meeting, which was held a month earlier. This body, in its deliberations the present year, gave forth the following declaration:

"A desire has been strongly felt that belief in God as Father, Son and Holy Spirit may be possessed as a gift from above; that all which has been revealed to men in the Son of God for the life of the world may be ours through faith; and that our reliance for the forgiveness of sins may be in his sacrifice; whom God hath set forth to be a propitiation through faith in his blood, to declare. His righteousness for the remission of the sins that are passed, in the forbearance of God, that He might be just and the justifier of him who believeth in Jesus."

This was the fundamental ground of disunity between Orthodox and (prevalingly) Unitarian bodies, both retaining the name of "Friends" much to the public misunderstanding of each.

Our citizens should feel assured that the new meeting-house, now being built on Maple Avenue, is erected in the interest of the original and orthodox doctrines of the Society of Friends; and it is hoped that the Orthodox meeting already held in Merchantville for a few years past, under disadvantages of location, will during this summer be transferred to the new building, continuing to hold its meetings there on First-days at 3.30 P. M. This meeting is under care of a committee of Haddonfield Quarterly Meeting of Friends.

GEO. RUSSELL,  
Merchantville, Fifth Month 29th, 1901.

#### SUMMARY OF EVENTS.

UNITED STATES.—The President has determined that existing conditions do not require or warrant calling Congress together during the present summer or making any change in the policy hitherto pursued and announced in regard to the Philippine Islands. The Cabinet was unanimous in the opinion that the authority to govern the Philippines vested in the President by the Spooner amendment was ample.

The United States Government has issued an appeal to the Powers to submit the issues at Pekin over the indemnity propositions to the arbitration of The Hague tribunal. It is said that the Ministers at Pekin have become involved beyond extrication in the present issues, and this proposition may be the only way out.

Both branches of City Councils in this city have passed an ordinance prohibiting girls under 16 years of age from offering for sale on the streets newspapers, flowers, matches or other articles. Any person violating said ordinance is liable to a fine of \$5 for each offence.

A bulletin has been issued by the Chief of Weather Bureau, in Washington, in order to dispel the belief that firing cannon will protect orchards, etc., from hailstones. It says: "The great processes going on in the atmosphere are conducted on too large a scale to warrant any man or nation in attempting to control them. The energy expended by nature in the production of a hail storm, a tornado or a rain storm exceeds the combined energy of all the steam engines and explosives in the world. It is useless for mankind to combat nature on this scale.

"After the experience that this country has had during the past ten years with rain makers. I am loth to believe that the bombardment of hail storms will ever be practised or even attempted in the United States, much less encouraged by the intelligent portion of the community. Every effort should be made to counteract the spread of the Italian delusion which has been imported into this country by Consul Covert."

Suit has been brought against the Secretary of the Interior, Commissioner of Indian Affairs and Commissioner of the General Land Office, asking the Court to enjoin those officials from surveying, laying out and planting town sites and county seats on certain lands in Oklahoma, and to declare certain acts of Congress in relation to the

lands in question null and void. The suit is brought by members of the confederated tribes of Kiowa, Comanche and Apache Indians. The Court is also asked to restrain the defendants from further proceedings against the claimants until the questions involved in the suit are settled. Former Congressman Springer is counsel for the Indians.

At the Interior Department it is stated that the litigation really originates with cattle men, who object to the invasion of settlers, because they will necessarily be farmers, and will convert thousands of acres of rich grazing lands into plow land.

On the 6th inst., snow fell heavily throughout the central and northern portions of North Dakota. Ice formed in Oregon and Idaho, and fruit and growing vegetables were destroyed.

At a joint meeting of the Pennsylvania and New Jersey Fish Commissioners, it was decided to make immediate preparations for propagating sturgeon in the Delaware river.

The Superintendents of stations of the Fish Commission in Pennsylvania have hatched and distributed during the year 100,022,075 fish, as follows: Wall eyed pike, 25,650,000; white fish, 57,840,000; blue pike, 12,800,000; brook trout fry, 3,730,000; brown trout, 1, 2 and 3 years, 2050; California trout, 25. There are still in the hatching troughs 510,000 brook trout fry, all taken up either on applications or designed for the State Forest Reserves.

There were 50,000 acres of land cultivated in rice last year in Texas, and this year the acreage has increased to 125,000 acres. Louisiana, which is an older rice growing State, has 300,000 acres under culture.

The Curfew bell is now ringing every night at 9 o'clock in many towns and villages of the United States, not only in New England, but in several States of the West and South as well.

Legislation has been hurried through the Legislature of Pennsylvania, permitting the construction of underground and elevated railways in Philadelphia and Pittsburgh, and other cities in this State. Charters were issued immediately to thirteen companies for establishing railways in different parts of Philadelphia.

There were 410 deaths in this city last week, reported to the Board of Health. This is 38 more than the previous week and 1 more than the corresponding week of 1900. Of the foregoing, 216 were males and 194 females: 61 died of consumption of the lungs; 49 of inflammation of the lungs and surrounding membranes; 10 of cancer; 10 of apoplexy, and 12 of typhoid fever.

COTTON closed on a basis of 8½¢ per pound for middling uplands.

FLOUR.—Winter, super, \$2.10 to \$2.25; Penna. roller, straight, \$3.25 to \$3.40; Western winter, straight, \$3.40 to \$3.60; spring, straight, \$3.60 to \$3.85.

GRAIN—No. 2 red wheat, 76¼ to 77c.

No. 2 mixed corn, 46¾ to 47c.

No. 2 white oats, clipped, 34½c.

BEEF CATTLE.—Best, 6¼ to 6½c.; good, 5½ to 5¾c.; medium, 5¼ to 5½c.

SHEEP AND LAMBS.—Choice, 4 to 4¼c.; good, 3¾ to 4c.; common, 1½ to 2½c.; spring lambs, \$3.50 to \$5.00.

HOGS.—Best Western, 8 to 8½c.

FOREIGN.—"The Chinese Government," says the Shanghai correspondent of the *Daily Express*, "has ordered that bonds be prepared for the payment of the indemnity."

A St. Petersburg despatch says the Russian casualty list in China, including the storming of Pekin, shows 31 officers killed and 682 men killed or died of wounds.

Count von Walderssee, the German commander, has sailed from Taku and arrived in Japan.

The cost to all the Powers for the troops in China is roundly \$1,000,000 a day. This cannot be added to the indemnity without reopening negotiations, and the various European governments desire to withdraw their troops as soon as they can do so.

An imperial edict, issued at Shanghai, announces that, owing to the hot weather and the advanced age of the Dowager Empress, the return of the Court to Pekin has been postponed until Ninth Month 1st.

Among the reports recently published at Berlin of German Consuls in American cities is one from Cincinnati, which says: "The time is past when immigrants to the United States had a chance to acquire riches in this country, owing to the overcrowded condition of trades and occupations."

Work has been begun on the British Pacific cable which is to run from Victoria, B. C., to a point on the coast of Australia. It will be 5,834½ miles long, will cost \$10,000,000, and is to be in operation by First Month, 1903.

Andrew Carnegie has presented \$10,000,000 to trustees for the benefit of universities, &c., in Scotland. A constitution, as it is called, is attached to the deed, directing that half the income be devoted to increasing the

facilities for the study of science, medicine, modern languages, history and English literature. The other half is to pay fees and assist students in other ways, regardless of sex, and in aid of preparatory schools, evening classes and other means of education outside the universities.

The delegates of the New York Chamber of Commerce in London have lately had an interview with Edward VII. at Windsor, which is regarded as an unusual token of interest and friendship.

Count Goluchowski, the Austro-Hungarian Minister of Foreign Affairs, has informed an Austrian deputation at Vienna that the Government could not entertain a suggestion of mediation between Great Britain and the Boers, because "no serious Government would care to undertake mediation after the British Government declared that it would not accept it, and that an offer to mediate would be regarded by Great Britain as an unfriendly act."

It is said that the Emperor of China and the Viceroy of India, taken together, govern more than half the population of the world.

Reports tell of recent British victories in the Transvaal and the capture of large quantities of supplies.

The whole male population of the Transvaal, as reported in 1898, was 137,947; Orange Free State, 40,571. According to an official statement made in the British Parliament, the War Office estimate of the men liable for military service in the Transvaal was 29,279; Orange Free State, 22,314—total, 51,593.

Some recent successes of the Boers have taken place at Vlakfontein, 40 miles from Johannesburg, and a Jamestown, in Cape Colony.

The dimensions of the conflict in South Africa, its duration, its losses and its cost, have far exceeded the British expectations, and it is said has already cost twice as much as the war in the Crimea. An appropriation of about \$79,000,000 has lately been made in Parliament for war purposes.

The recent census shows that Naples is the largest city in Italy. It has, with its suburbs, about 700,000 inhabitants. Milan comes next, with 490,000. Rome has 462,000, Turin 335,000, Genoa 235,000. Venice ranks as the ninth city, with 151,000.

Eighteen of the nineteen South American Republics have thus far made every preparation to be represented in the Pan American Congress. Chile is the only one from present indications, that may not be represented. The latter country stands opposed to the principle of arbitration, and asks, if the subject be taken up at the Conference, that it shall be applied to controversies only arising in the future.

#### NOTICES.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to

WILLIAM F. WICKERSHAM, *Principal*.

Payments on account of board and tuition, and communications in regard to business should be forwarded to

EDWARD G. SMEDLEY, *Superintendent*.

Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.16 and 8.18 A. M., and 2.3 and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty-fifteen cents each way. To reach the school by telegraph, write West Chester, Phone 114-X.

EDWARD G. SMEDLEY, *Supt.*

DIED, at their home in Chesterfield, Morgan Co., Ohio on the 22nd of Second Month, 1901, REBECCA W. DEWEES, wife of Cornelius Dewees, in the eighty-sixth year of her age:—a member, and while favored with ability, a regular attendant of Chesterfield Monthly and Particular Meeting. Her affliction of several years duration, was of peculiarly trying nature, by which she was deprived most entirely of speech, and her mental faculties were much impaired, reducing her to child-like simplicity. We trust the end of her lengthened life was crowned with peace.

—, at the same place, on the 14th of Third Month, 1901, CORNELIUS DEWEES, in the eightieth year of his age. He had been a member of Chesterfield, (Ohio) Monthly and Particular Meeting more than sixty years and was diligent in the attendance thereof, even at times under great bodily weakness. He bore a lingering disease with that patience which evinced resignation to the Divine will, though so nearly deprived of speech for months before his release as not to be able to converse



# THE FRIEND.

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## Singing Without the Spirit.

Such language of Scripture as commends singing with the Spirit," contains no allowance of singing without the Spirit. Accordingly, Friends know of no place for singing in public worship except under the witness of the Holy Spirit as its authority and inspiration—the same as for an act of preaching or an act of prayer. What waiting for this authority—what waiting for Him in Zion,—can praise be loved under, when the only waiting is to hear the number of the hymn called out, or the notes of some one's voice as sufficient authority for joining in? The following selection is from a periodical of a church which practices stated singing:

"Be filled with the Spirit; speaking to yourselves in hymns and spiritual songs, singing and making melody in your hearts to the Lord" (Ph. viii: 19). We cannot sing the song of Zion in a way that will please God, without being filled with the Holy Spirit. Our singing will not be melody to the Lord, unless our hearts beat in harmony with Him. To sing without the help of the Spirit is as displeasing to God as to preach or pray without the help of the Spirit. The apostle Paul says, "I will pray with the Spirit, and I will pray with understanding also; I will sing with the Spirit, and I will sing with the understanding also" (1 Cor. xiv: 14, 15). This certainly teaches us that we are under as great obligation to sing [only] with the Spirit and to understand what we sing, as we are to pray with the Spirit and to understand what we pray.

We need to go into our closets and ask the Lord to enable us to sing aright just as much as to ask Him to enable us to pray aright. Ungodly singing is just as displeasing to God and just as truly hypocrisy in his sight as ungodly preaching or praying. Yet many churches that would not think of employing an ungodly man to occupy their pulpit, will invite the ungodly into the sanctuary to lead in singing the songs of Zion; and are so blinded that they see

nothing wrong or inconsistent in such a course. Indeed, many plead that it is right, claiming that if we can induce these persons into the church to sing it may result in their getting saved. This is doing evil that good may come.

If the argument is a good one why not carry it further, and invite unsaved men to preach, or to lead the prayer-meeting, in order to get them saved. Yet none would hope to have a church prosper spiritually by such a course.

In thousands of cases persons are employed to take charge of the singing in the public congregation without regard for their spirituality or even morality. The question is not, "Will he sing in the power of the Spirit, and souls be convicted in consequence?" but, "Has he a good voice, and will his singing attract the world and help make ours a popular church?" The Spirit of God is grieved and the church cursed by ungodly choir singing all over the land, and every faithful child of God should use all his influence against this great evil of the ungodly singing just as much as against any other evil found in connection with popular, formal and unscriptural worship. May the Lord deliver his people from inconsistency.—*Selected.*

THE APOSTOLIC SUCCESSION BY IMMEDIATE GRACE, AND THE "APOSTOLIC SUCCESSION," BY OUTWARD HISTORY.—When we look at the root of the matter, Christendom exhibits but two religions—the immediately spiritual and the sacerdotal. Pure Quakerism stands for the former, Romanism represents the latter. Between the two a long line of churches extends, more or less in the mixture. No purely non-priestly church or denomination has come to the writer's knowledge, except those portions of the professing Society of Friends that are in the original principle—those that have no use for any mediator but the "One Mediator between God and man, the man Christ Jesus." The others adhere to the sacerdotal principle for "sacraments" and for the ratification of covenants of marriage, and any religious offices allowed to be done by proxy. Quakerism means immediateness; sacerdotalism man-mediums somewhere. But our immediateness of grace makes all its subjects "kings and priests unto God." The tendency of manism is to develop systematic employment-organizations of hired men, to officiate spiritual things between heaven and their subjects. Beginning with the pastorate system, though under our name, the Rubicon is practically crossed on to Roman territory. The "Living Church" (Episcopal) says: "The issue is between two opposite and

mutually exclusive conceptions. The Apostolic Succession is either a fundamental necessity for the being of the Church of God, or it is an absurd fiction. It cannot be midway between these two. If true, it follows that only where the Apostolic Succession is found, can be realized the life of the family of Christ. If false, then the existence of the Episcopal Church is an anomaly in the Christian world, and its claims to intrinsic difference from other bodies are too illogical to be worthy of serious notice."

But our spirit revolts from the idea of apostolical authority being conferred through set outward machinery, how ecclesiastically soever fabricated; and turns with satisfaction to the true succession proclaimed by George Fox: "None do succeed the apostles in the same organization and succession, but such as do succeed them in the same power and Holy Ghost the apostles were in."

"There is one faith which Christ is the author and finisher of, which all must look unto Jesus for; this saving, holy, precious and divine faith, which purifieth the heart and is the victory; in which they have access to God, in which faith they do please God. And this is the catholic faith which we are of. . . ."

RECOLLECTIONS OF WILLIAM KITE.—Our religious Society knew William Kite best on his religious side,—if that can be called a side which was the savor and diadem of all sides of his personality. For as William Penn could speak of George Fox as "a divine and a naturalist," so William Kite was first a Christian, secondly a naturalist and a librarian. And that which was first was the secret of his acceptable worth in vocations secular, but to his heart religious. Many Friends have already had in their hands Edwin C. Jellett's "Personal Recollections of William Kite," for we see the booklet has passed into a second edition. Written for the Germantown Historical Society, these reminiscences view William Kite largely as a botanist and lover of horticulture, geology, and the manifestations of the Creator in nature; besides being a literary guide to nature-lovers in his capacity as librarian of Friends' Free Library in Germantown. Also credit is given him as being universal in his spirit, and especially acquainted with historical and local traditions in and about Philadelphia.

It is a charming pamphlet to read, for the

parts of a life which its writer recollects. Not improbably there might be as many printed memorials of William Kite, shorter or longer, as there were persons enjoying his acquaintance,—each disclosing different aspects of his mind and interests. The prevailing, or religious interest of his life, is not yet written out,—except in the Book of Life. Some of us will remember him best as an enlightening, solemnizing, and loving preacher of Christ and his gospel.

But different men carry in their hearts very different memorial-tablets of the same man, as a touch from his influence here or there has spoken to their condition. So we are all making of our fellow beings a library of that which we ourselves have printed concerning ourselves on the pages of their hearts and characters. And when a soul is inquired of, in any day of final scrutiny, "Whose image and superscription hath it?" one will count it all joy if his soul's answer first and foremost can be "Christ;" but also, when the books are opened, may there not be found, standing against us or for us, some portions of the journal of our own influence and characters as marked on the record of other's lives? In this respect we have looked upon our deceased Friend as a librarian worthy of double honor. And may we all feel the responsibility of the kind of library we are writing up in the books of others' characters besides our own.

ANTI-CHRIST THE SAME SPIRIT UNDER ALL RELIGIOUS OR NATIONAL NAMES.—A tabulated list of foreign missionary martyrs who lost their lives by the Boxer outbreak in China has been made by G. W. Stevenson, director of the China Inland Mission. Of those who thus laid down their lives for Christ and his cause, ninety-eight were from Great Britain, fifty-six were from Sweden, thirty-two were from the United States. In addition to these, fifty-two were children. The number of Roman Catholic missionaries who were killed has not been announced. Of the Chinese converts themselves who died rather than renounce their Saviour, it is believed there were many hundreds, whose martyrdom and sufferings matched those of the persecution of the early Christian church. In its attempts to offset these murders by many-fold more in retaliation, the renunciation or absence of Christianity in Europeans is responsible for the destruction of a million lives of Chinese, most of them not guilty of the outbreak, and very many of them women and children, deliberately outraged or butchered.

Christianity did none of these things. War did them! The Antichrist in confirmed "church" members did them! But before warriors could

\*About thirteen is the regular age for "confirming" boys and girls as members of "the church" in the countries alluded to.

do them, or command them, their membership in the church of Christ had vanished, even had it ever been possessed. "NONE OF HIS!" is the verdict on every man or deed out of Christ's spirit (Rom. viii: 9).

CARPING MAY CLOSE THE WAY FOR THE MAIN PRINCIPLE.—In order to protest against war in general we have sometimes been induced to admit to our columns some present-day illustrations and exposures. But our hesitation to advert to names and criticise individual movements is in part explained, to our relief, by the following words of the editor of the *Australian Friend*:

"When Friends undertake to discuss the lack of justification for any particular war, they are in danger of being led into partisanship, with the result that there comes a lessening in the weight of their testimony against war in general. There appears to be the possibility, also, of Friends' testimony against war degenerating into a contest for the retention of a religious tenet, instead of their keeping in unison with 'the mind of the Master,' whose chief concern was making right the springs of human conduct. Therefore it becomes us to be careful lest, being in any way 'cumbered about much serving,' we miss our chief duty of listening ourselves, and of directing others to give heed to Christ within us (Luke x: 41, 42) to which establishment of his Kingdom Friends have been specially called to bear witness."

COURTESY TO CHILDREN.—Kindness and consideration play a most important and salutary part in the upbringing of children. The little ones brought up in an atmosphere of kindness are much more easily governed than those living in other surroundings. Kindness begets content, cheerfulness, trustfulness and confidence; unkindness invites revolt, ill-will, fretfulness, hostility and deceit. Permanent impression of good or ill are left on the character of children by the treatment they receive at the hands of those having their training in charge.

A writer points out that great injury is often done children, not alone in the matter of their present happiness, but in regard of their future character and conduct, by want of politeness in their treatment by their elders. Children who refuse to yield to government by kindness are extremely rare, and those whose dispositions, character and happiness are not wrecked by senseless, continuous unkindness quite as much so. Parents and educators cannot be too careful in keeping this obvious truth constantly in view. No one, even in the most advanced years, forgets the kindness received in youth. The mother's gentle persuasion, the father's kindly counsel, the teacher's friendly interest are remembered till the very last hour of life, and form one of the brightest of memory's dearest treasures.—*Cincinnati Commercial Tribune*.

THIS much at least is abundantly proved to us, that in the work-a-day lives of the very humblest of men, spiritual phenomena manifest themselves—mysticisms, direct workings, that bring soul nearer to soul.—*Joubert*.

FOR "THE FRIEND."

Elizabeth Haddon.

I suppose few circumstances connected with the settlement of Friends in America are more generally known in a superficial way, than that of E. Haddon's migrations hither. Having years ago read a somewhat circumstantial account of incidents connected with this event, thought such reproductions as memory will furnish might be interesting to the young, at least.

John and Elizabeth Haddon were personally living in London and moving in rather gay and high life until they "received the Truth," when a great change was made in their manner of life. The musical instruments on which the wife had played with considerable skill, were put out of the way, laces and other superfluities were removed, and it became a plain, well ordered Quaker household. Three daughters were born to them. The eldest, Elizabeth, was a remarkable child, even in early life showing her kindly instincts. One day she asked to have a large cake baked for her, because she wanted to invite some little girls to supper. All her small funds were expended for orange and candies for this occasion. When the time came the mother was surprised to see her lean in six little, ragged beggars. These forlorn ones were treated with great kindness by the parents, and Elizabeth's request to be allowed to share her playthings with them was readily agreed to. "Why didst thou invite strangers and not thy school-fellows?" was asked. There was a heavenly look in her mild eyes as she answered, "Mother, I wanted to ask them, they looked so poor." In all ways she was ripe beyond her years, but the one subject which engrossed her attentions was America, concerning which, marvellous accounts were in circulation. Her doll was named Pocahontas, and she was ever wanting to play "go and live in America." Her less adventurous younger sisters would weary of this and propose something else, but Elizabeth would answer, "No, let us play we all go to America. Now suppose we were among the big trees with wolves running about." "I don't like wolves," broke in little Hannah, "they will bite thee. Father says they will bite." "I shouldn't be afraid," said E., "when they came near enough for me to see their eyes, I would run into the house and shut the door." When she was about ten years old, William Penn visited at the Haddon home having lately returned from his first residence in Pennsylvania. As he talked, Elizabeth kept hitching her stool up nearer and nearer, and at length laid her head upon his knee and gazed into his face. Pleased with her intense curiosity the good man took her upon his lap and told her many things of the Indians, how the squaws made moccasins, how they called a baby a papoose, and swung him in a bark cradle, etc. "And hast thou seen a real papoose thyself as hast thou an Indian moccasin?" "I have seen them myself, and I will send thee a moccasin" was the response. "But now thou mayest go for I have other things to talk of." After this a new element entered into her play. She swung her kitten in a bit of leather and called it a papoose; would tie feathers to its stick as representing Indians, and then unfolding a piece of paper, gravely read what she called Penn's treaty, etc.

A few years later John Estaugh attend

their meeting, and his communication made a remarkable impression on the still young girl, and from henceforth she became more markedly serious. John Haddon invited the preacher to his house, and as he had some ears of Indian corn, sent him by a relative in America, John, knowing his daughter's interest in anything American, asked one for her. There not being room at table, Elizabeth did not see John Estaugh at this time, but the memory of his communication remained as an abiding influence in her life. The ear of corn also was treasured among her most valued possessions, being a novelty. When told the magnificent ant grew taller than herself and had long green leaves and silken tassels, she exclaimed, "How I do wish I could go and live in America."

About this time, John Haddon, possibly through Elizabeth's predilections, bought a tract of land in New Jersey, and had suitable buildings erected thereon, intending to remove either, but was at length induced to believe his duty to remain in England.

When Elizabeth attained the age of about eighteen years, it was evident to those about her that something impressive weighed upon her mind. And one evening a relative being here, reference was made to the New Jersey purchase, and John remarked that as he could not go there himself and was unwilling to have property remaining idle, he believed he should give the tract to any one of his relatives who would go and live upon it. To this it was answered "All thy connections are too well settled in England to care to remove to the wilds of America."

As the family were about retiring for the night, Elizabeth begged them to remain while she relieved her mind of something which had long impressed it, and then stated that she had believed it her duty to go and live in America, that feeling it to be a very weighty matter she had asked that some sign might be given her as a confirmation. "And this evening," she went on, "when I heard thy offer, I felt that my request was granted." As was to be expected, a deep and impressive silence followed this announcement. At length her mother asked with some trembling in her voice, she had duly considered the privations and dangers to which she must unavoidably be exposed, and if she felt qualified to assume the responsibility, etc. To which Elizabeth responded that she had considered all this. Young women had governed kingdoms and surely it required less wisdom to manage a farm; besides she relied on Divine help in carrying out the duties clearly pointed out for her, which was to be as a nurse and helper both to the Indians and poor settlers. At length the father spoke, "Doubt not, my child, that we shall be willing to give thee up to follow the Divine will in this matter, but thou must remember that when a little child thy imagination was strongly exercised about living in America, and thou must be very careful that no false representation founded on the will of the creature lead thee from the true light in this matter. Let us all make it a subject of secret prayer for three months, and at the end of that time we will speak of it further." The subject was not again alluded to, though it was in the thought of all. That Elizabeth's views remained the same they judged from her increased tender thoughtfulness for those from whom she expected soon to be separated, and

from her eager desire to obtain knowledge which might be useful, and she scarcely went anywhere without her active mind gathering some hint for farm or dairy.

When the allotted time of probation had expired, Elizabeth declared that the light shone upon her path with undiminished clearness. And so it was that in the spring she embarked, accompanied by an elderly woman Friend as companion and assistant, also a trusty man of all work to manage the farm affairs, and well supplied with every convenience that the abundance of wealth or the ingenuity of affection could devise. When she finally found herself in the almost unbroken forest, surrounded by the giant trees, she felt a sense of the vastness and sublimity of nature, such as not even the ocean had afforded, and after retiring, the young enthusiastic spirit lay long awake listening to the lone voice of the whip-o-will complaining to the night.

One evening, during the winter succeeding the establishment of the Haddon home, the crunching of snow under the hoofs of horses announced the arrival of visitors. This in that hospitable mansion was too common an occurrence to create much stir, only logs were heaped upon the fire to give the cold strangers a warm reception. As the foremost entered, Elizabeth extended her hand, saying, "Thou art welcome, John Estaugh! Thoughts of thee have been strongly borne in upon my mind to-day." "I remember being at thy father's house when thou wast a child," he said. "I am but a child still," she answered. "In malice I trust thou art a child," he replied, "though in understanding a woman; I had heard since arriving in this country that the Lord had sent thee here before me, yet I had not found thy habitation at this time, but for the friend who is with me and directed me here. For as I rode I saw a man walking before me, and the circumstance of Philip and the Eunuch came to mind, and so I asked him to sit with me, and this visit is the result." "Dost thou remember," she said, "the ear of corn my father begged of thee for me? See!" she continued, pointing to many ears that hung in their braided husks from the rafters, "all this and more came from the ear thou left. May the good seed sown by thy ministry be as fruitful." And then there was a time of silent introversion of spirit. After which they talked much of England and the Friends there. It was found in the morning that deep snow had fallen in the night and that the guests were prisoners. Elizabeth, according to the custom of the country, sent out men and teams to break the roads, and into this work none entered more heartily than her two guests. By the next day the roads were so opened that small excursions could be made, and Elizabeth asked excuse of absence as she wished to go with provisions, etc., to some of her poor neighbors, and with her John asked and obtained leave to go, and there at the bedside of the sick and afflicted, she noted his kindly impulses, and heard his voice modulated into tones of tenderness as he took little children into his arms. Two or three days spent in such duties rendered them better known to each other than many weeks of mere social intercourse could have done. At their week-day meeting John was favored with an outpouring of gospel ministry which Elizabeth found marvellously adapted to her

spiritual needs, and then the guest passed away.

Sometime in the following summer, quite a cavalcade on horseback left her hospitable mansion to attend their Quarterly Meeting. John Estaugh was there, but he busied himself in assisting a lame old woman, leaving his hostess to mount her horse as she could. Some young women might have felt hurt at this, but in Elizabeth's generous heart the tide of joy flowed on unchecked. "He is always kindest to the helpless," thought she. And now they had joined company and were conversing on the marvelous manner in which the Almighty had prepared a home for his persecuted people in that wilderness country. When Elizabeth, with visible emotion, said, "I have something on my mind which nearly concerns thee, and as thou art to leave this part of the country in a day or two, I think it right to inform thee of it. I am strongly impressed that the Lord has sent thee to me as a partner for life. I say this to thee frankly, for matrimony is a holy relation and should be entered into with due circumspection." John's feelings were moved and the color went and came rapidly in his face for a few moments, but regaining composure, he said, "This thought is new to me, Elizabeth, and I have no light thereon. Thy company has always been right pleasant to me. Thy countenance ever reminds me of the title page of Wm. Penn's book, 'Innocency with her open face.' I have noticed thy kindness of heart, the wise management of thy outward affairs and that thy speech is always sincere. Assuredly such is the maiden whom I would ask of the Lord as a most precious gift, but I never thought of this in connection with thee. It might distract my mind from attention to my present duties to entertain the subject at this time. When I have fulfilled my mission we will speak further of it." And yet John acknowledged that he found it very difficult to banish from his mind the important subject she had suggested. Later, when about to return to England, he pressed her hand warmly as he said, "Farewell, Elizabeth, if it be the Lord's will, I shall see thee again."

It was not in the account, but I have heard my uncle Nathan say that he asked the sense of the Monthly Meeting in that important movement, which they did not discourage. They neither of them made any change in their ordinary dress for the wedding, nor was there any wedding company. Twice Elizabeth Estaugh went to England to visit her parents. As is well known John Estaugh died at Tortola while on a religious visit, and Elizabeth survived him near forty years, most of that time being clerk to the Monthly Meeting. J. K.

NAPOLEON AND CHRIST.—We presented in No. 40, Napoleon's "Characterization of Christ" as alleged by Geike. The following has since come into view, wherein *The Religious Telescope* institutes a brief comparison between "Napoleon and Christ:"

"Important lessons may be learned by studying and comparing these two characters. Napoleon's kingdom was earthly; Christ's was heavenly. Napoleon's reign was established and maintained by physical force; Christ's by love. Napoleon was a brilliant military genius; Christ was a plain, unassuming, gentle man of the people. Napoleon overthrew kingdoms

and empires, but they finally overthrew him; Christ revolutionized the social order and inaugurated civic justice, which endures and increases in its power and influence as the years come and go. Napoleon aimed to conquer and rule the world, but he failed; Christ aimed to overthrow oppression, injustice and wrong, and establish the kingdom of righteousness in the earth, and He is still going on, quietly but surely accomplishing his great task. Napoleon's career ended in banishment, and he sighed out his life on the surf-struck shores of St. Helena; Christ died for the sin of the world, rose from the dead, and to-day is drawing all men unto Him. In all this we see exemplified the superiority of truth, justice and love over ambition, material possessions and earthly fame."

**"A VOICE FROM HEAVEN."**

This was the title of a beautiful poem which appeared in THE FRIEND of Third Month 30th. So beautiful and touching were these lines as to lead to the effort of tracing their authorship, none being given by the sender, A. T. Bell, Waterford, Ireland. It appears they were written by Philip P. Bliss, an American composer, who perished in the Ashtabula disaster. As they were only a part of a longer poem of the same pure character, the whole is now submitted for publication.

I shine in the light of God,

His likeness stamps my brow,  
Through the shadows of death my feet have trod,  
And I reign in glory now.  
No breaking heart is here,  
No keen and thrilling pain,  
No wasted cheek, where the frequent tear  
Hath rolled and left its stain.

I have found the joy of heaven ;  
I am one of the angel band ;  
To my head a crown is given,  
And a harp is in my hand.  
I have learned the song they sing  
Whom Jesus hath made free,  
And the glorious halls of heaven still ring  
With my new-born melody.

No sin—no grief—no pain—  
Safe in my happy home,  
My fears all dead, my doubts all slain,  
My hour of triumph come.  
Oh, friends of my former years,  
The trusted and the true,  
You're walking still in the valley of tears,  
But I wait to welcome you.

Do I forget? Oh no!  
For memory's golden chain  
Shall bind my heart to the hearts below  
Till they meet and touch again.  
Each link is strong and bright,  
And love's electric flame  
Flows freely down, like a river of light,  
To the world from whence I came.

Do ye mourn when another star  
Shines out from the glittering sky ?  
Do ye weep when the voice of woe  
And the rage of conflict die ?  
Then why do your tears roll down,  
And your hearts be sorely riven,  
For another gem in the Saviour's crown,  
And another soul in Heaven ?

CERTAIN thoughts are prayers. There are moments when the soul is kneeling, no matter what the attitude of the body may be.—VICTOR HUGO.

**Doukhobor Notes.**

EXTRACTS FROM LETTERS OF R. M. OSBURN.

No. 146 Hargrave Street,  
WINNIPEG, June 4th, 1901.

MR. WM. EVANS, Philadelphia, Pa.

*Dear and Esteemed Friend:—*

After a ten days' stay among the four villages in the Saskatoon district, I returned to Mr. Isaac Neufeld's house, twenty-five miles up the North Saskatchewan river. Upon the west bank of this stream are situated three of the villages out of a chain of seven, that comprise the settlements termed the Rosthern district. The villages that skirt the river are named Petrovka, Terpenia and Oospenia.

From the windows of Mr. Neufeld's house one can easily distinguish Petrovka, which lies on a plateau that rises for a half mile up the bank of the river. This height lends an imposing appearance to the little village, which with its seeming compactness of dun-colored walls and low thatched roofs, could easily be mistaken for an ancient fortification.

The North Saskatchewan is a swift running stream, and at the point of crossing to Petrovka is about three hundred feet wide. Heretofore and at present writing the crossing is accomplished by the use of a small boat, an Indian dug-out, capable of holding six or eight persons. In winter the river is easily crossed on the ice, but in summer presents many difficulties, which happily will have an end with the completion of the new ferry under construction, five miles from Petrovka, and within two miles of Terpenia. This ferry must be completed by the thirtieth of this month, and the Doukhobors are highly elated over the prospect.

Heretofore Petrovka people were obliged to drive thirty miles down the river to reach the ferry at Carlton, with another twenty-five miles to Rosthern. From Horilovka, the farthest inland village, the distance was sixty-five miles, while now with the new ferry, Rosthern will be within thirty-five miles. Petrovka can also reach Rosthern with twenty-five miles driving, and Terpenia with twenty-two miles. I am sure we can all enter into the satisfaction of these dear people, that thus, one by one the many hardships are being gradually removed. I have recommended the employment of a Doukhobor to run and operate the ferry, and I am assured that the request will be complied with. At Carlton the ferry toll is twenty-five cents per horse and wagon, a large sum for the Doukhobor to pay, under present circumstances, hence I deem it best that the ferry be run by and for the benefit of the Doukhobors, who will settle the toll for themselves.

The Doukhobors of Petrovka knew of my coming, so our signal fire had hardly time for a good blaze, when the boat on the opposite shore was swiftly pushed out to meet me. "Our Sistrizta," was made comfortable in a dry part of the boat, which leaked badly, increasing her inward quaking, for she is a veritable coward on water, but soon two pairs of strong arms seized the rude oars, and we were swiftly borne to shore. Then came the climb up the bank through a dense jungle of wild cherry trees and raspberry vines, and the first house reached was the bath-house, with its smoking chimney, an object lesson of the village's cleanly habits.

Petrovka, like the Saskatoon villages is com-

posed of one long wide street with the dwellings on either side, and stablings etc. in the rear. The houses are about one hundred feet apart, and each home has its vegetable garden, that stretches into a wheat field in the distance for several miles. The country is quite level, the soil rich and dark, and covered with a thick carpet of nourishing grasses giving abundant food for cattle and sheep. Petrovka is blessed with a natural spring of pure, cold water, flowing from the side of a small ravine toward the bank of the river. It is, however, a quarter of a mile distant from the village. Ground has been broken and wells are being dug now by the women, in the hope of finding water nearer home. There, as in the other villages, the able-bodied men are conspicuous by their absence, all having joined the exodus of labor for railway construction.

I remained three days in Petrovka, long enough to visit every house in the village. I was glad to find less sickness prevailing here, excepting five cases of eye trouble, which ought to have especial hospital treatment. The nature of this eye disease is peculiar. I had seen it at Winnipeg in Doukhobor patients at the hospital, but did not know there was so much of it among them, nor its causes. Dr. Stewart tells me the disease is caused by insufficient food, or lack of nourishment. It commences with the growth of a little fleshy substance, in the form of a pea, in each corner of the eye, and grows covering the eye toward the pupil. It can be arrested before it reaches the pupil, but if neglected, the patient becomes blind. In its incipient stages, until it has crossed to within a small space of the pupil, it causes no inconvenience to the patient and he hardly knows of its existence. I counted twenty-one cases of this trouble as I paid particular attention, during my trip. I have lately written to the Countess of Minto, president of the Cottage Hospital Association in Canada. This Association is anxious to establish cottage hospitals in the Northwest, especially in out of the way sections. The Doukhobors are willing to put up the buildings themselves, and are ready to aid in every way possible. As there is a trained nurse sent out to every hospital, and the Association's object is also to train raw material, it will be an opportunity for Doukhobor women to learn scientific nursing.

The ignorance of the Doukhobors in caring for the sick and in the methods of treatment of wounds, etc., is conspicuous, and the training of some of their women would confer a real and lasting benefit. The hospital site could be so chosen as to bring it within reach of both Doukhobor and Mennonite settlements and in time would become self-sustaining. It is earnestly to be hoped that the project will be carried out.

The remaining two weeks I spent in the other six villages, Terpenia, Oospenia, Troizka, Horilovka, Postereioffka and Spasovka.

Here as elsewhere, the wheat and oat fields were looking fine, promising a good yield. The vegetables were also doing splendidly which the late two-days' rain helped to bring about. The climate of Saskatchewan is simply perfect at this time of year, and is said to be much milder in temperature than Yorkton. I believe I should like to live here, were it not for the

mosquitoes. But these little pests torment man and beast and settle down in black clouds, even killing, I was told, young cattle.

Everywhere I found a dearth of the masculine element, but the work of field and home was going briskly on, nevertheless. Women dragging timbers from the river to aid in the completion of the new barns; pulling wagons filled with sod or brush, for the roof covering of the new dwelling houses, and digging wells, and in Spasovka I saw three women and an old grandfather preparing the timber for their new grist mill. These brave women, how can I ever give just tribute to their untiring industry, and patient endurance. Everywhere this activity is going on; an especially noticeable feature being the improved construction of their new houses. Where formerly they built their homes partly down into the earth, now they raise them from the ground three to four feet, with plenty of windows for sunlight, and porch extending along one side of the house. Carved ornamentation of window and door cases—these represents many a pleasant pastime of the long winter months, in fact the ingenuity of the Doukhobors is surprising, their mechanical skill and artistic instinct show wonderful expression in useful and necessary contrivances. The old adage that "necessity is the mother of invention" finds proof here.

Horilovka, Oospenia and Spasovka are commencing to rebuild their villages, which are planned for better hygienic conditions and with an eye to proper drainage. This forethought on their part must convince us that the Doukhobor is observant, and ready to adopt progressive methods of civilization when opportunity favors his doing so.

When giving up the community system, he has already learned that he can become stronger in individualism, with larger responsibilities and wider influence upon the world around him. The village of Terpenia, the last to give up the community system, serves as a good object lesson of this idea. Since the community dissolved, a new village has been built, which serves as a model for all the other villages in the district. The only thing that is wanting now, they say "is a school house, and please God that will come in time."

I remained in Terpenia over Sunday at the house of sturdy Simeon Cheruoff to whose intelligence and wise leadership much of the success of the Saskatchewan colonies is due. He is very anxious now to go to Yorkton to straighten out the trouble that Alexis Bodjansky caused among the brethren there. Simeon's father to the seventeen year old Gregory, who walked six hundred miles to Winnipeg in the depth of winter some months ago in order to attend school. Gregory speaks English quite fluently now, and lately obtained a position with Massey-Harris the largest implement makers in Canada. I find Doukhobor children generally bright and quick to learn, with sharpened faculties and lively perceptive powers, awakened and developed possibly by and through the many difficult exigencies in which they have found themselves in their young lives.

On the particular Sunday of which I write the villages were up with the birds in order to attend their meeting. An especial dress is worn for this occasion. The women wear dark skirts and instead of the usual "tea cosy" on their heads, don white knitted tasselled caps,

something of the style of our grandfather's night caps, which is, however, entirely covered up by a wine-colored silk kerchief tied in "Aunt Chloe" fashion about the head. The men wear sashes about the waists. The meeting was held at the house of the oldest "starosts" (elders) in the village. The men arranging themselves standing one side of the room and the women on the other. Psalms and verses of the Old and New Testament were recited, by the men, commencing with the eldest, then by the women, winding up with the youngest of them. After this came chanting of psalms, then more prayer in form of recitation, at the conclusion of which, with much bowing, the men kissed each other, the women doing likewise, as a sign of brotherly love. The service lasted about two hours, but they showed no sign of fatigue from the long standing; on the contrary they wanted to continue it for my special edification, but I hurriedly motioned a protest and rose to go.

Much speculation has been rife as to the religion of the Doukhobor, and he has been accredited with all sorts of queer beliefs and superstitions. Some of the conclusions formed by superficial inquiries are highly amusing, for the Doukhobor's religious belief is very simple indeed. Perhaps therein lies the mystery. The searcher into the religion of the Spirit-wrestlers need not wade through creed and dogma to get at his convictions; they are quite on the surface and are exemplified in his daily life by his morality, uprightness and general Christian character. The record of his past martyrdom for the sake of truth and righteousness, must forever stand as a monument to his high spiritual aspiration and love for his fellow-man.

When I hear the people around me lament and fear that the Doukhobor will not assimilate with the rest of the world, I pray in my heart that he may not. Better a thousand times his simple nature with rough exterior, than the polish of dress with the vices of society.

Last, but not least, I wish to extend, as told to do, the gratitude of the Saskatchewan Doukhobors to the Friends in America. They say they would have perished without your help, and that your generous, brotherly manifestation for them will ever live in the hearts of their people. I also want to extend my heartfelt gratitude to the Friends who have assisted me so generously to carry on my mission among a people I have learned to love, and whose simple Christian conduct and patient resignation to the dispensation of Divine Providence have taught me many a valuable lesson, and made a lasting impression for good upon my life. It is with deep regret that I take leave of them, never more to see their kindly faces or hear their affectionate greeting of "Our Sistritza."

Yours very sincerely,

ROSE M. OSBURN.

No. 146 Hargrave Street,  
ROSTHERN, June 6th, 1901.

MR. WM. EVANS,

Dear and Esteemed Friend:—

I enclose herein the list of the villages which were omitted in my account of the trip. Since coming home I read Mr. Ashworth's account of his impressions of the Saskatchewan Doukhobors in the *Free Press*. He says among other things that the health of the Doukhobors

in the eleven villages was excellent, etc., "a point on which I have been at pains to get definite information to embody in my report to the Society." The italics are mine.

When Mr. Ashworth stated that the Doukhobor's health was excellent, he said what he saw, of course on the surface, the bed-ridden could not come to him, and as he did not go to them, he knew nothing of their existence. However, I believe Mr. Ashworth believed as he wrote. He did not stay long enough in any village to ascertain as to the number of people that ought to have medical attention. To do this he should have come in contact with the people themselves. There are two reasons why Mr. Ashworth could not possibly have gotten definite information as to the sick; first, he did not stay long enough in any one village, and secondly, the Doukhobor is peculiarly sensitive and reluctant in imposing his grievance on anybody, especially a stranger.

Inquiry of Dr. Stewart, Duck Lake, or Mr. Ens, at Rosthern, will confirm what I have said. The Lady Minto Cottage Hospital Association is anxious to establish hospitals in the Northwest Territories, and it is possible that I may succeed to awaken interest.

I leave for the Yorkton colonies Saturday, June 8th, in order to straighten out the linen work, pay up all the women and close up the matter, previous to my departure for my home in Oregon. I am very tired, and also anxious to see my son and husband, the latter I have not seen for eight months.

I remain yours very sincerely,

ROSE M. OSBURN.

No. 146 Hargrave Street,  
WINNIPEG, June 9th, 1901.

MR. JOS. S. ELKINTON,

Dear and Esteemed Friend:—

I presume you will read my letter to Mr. Evans about my impressions of the trip. I regret I could not give more detail, but I am very tired yet, besides I was quite ill for several days while in the villages. I do not see how even you stood the trip at your age. I often thought of your "grit" to do it. However, it was riding in the bed of the Doukhobor wagons that did the mischief with me. But here I am, ready for some more experience of the same kind.

I expect to find better conditions prevailing at Yorkton colonies, at least I hear the people there are better off. The greatest pity is that men must leave for railway work instead of cultivating the soil. In the case of the Saskatchewan Doukhobors, I found that just enough ground has been broken to get in a crop enough to do for the stock, and vegetables for consumption. In several villages more potatoes would have been planted if they had the means to buy more. Some of them are in debt for seed potatoes.

However, I found also a few individuals who had put in a big crop. For instance the Papoff brothers, Nicolas and Gregory, of Petrovka, have altogether one hundred and eighty acres in wheat and oats, also at Horilovka several men have put in from fifty to seventy-five acres apiece. These men, had some means to start with, and have never left their homes for railway work, devoting themselves to their farms.

It is wonderful what self-denial these people can practice in order to get a cow or any other

necessary thing, and to get in this year's crop. Bread and tea is as yet their staple food, with potatoes once or twice a week. Every family with few exceptions, have two or three hens; with the eggs they bake pancakes, that swim in butter. Those who have cows are generous to help their neighbors who have none. As they feed their cows on hay mostly, the yield of milk is not very abundant. It was my intention to teach them how to cook, but bless me there was nothing to cook with, no pots or pans save the big iron kettles, no knives or forks, nor dishes, and I couldn't manage the big ovens at all. I gave it up as a very hard job. However, I managed to teach them how to prepare porridge with the wheat granules given me by the Ogilvie Milling Company. They liked it very much, and I hope in the fall, when their money comes in that they will be able to buy it for food. I wonder that they are not all dyspeptics from the amount of soggy flour-and-water-prepared cakes they eat, swimming in butter. They also make a soup out of thistles.

They are endeavoring as far as possible to improve their condition in every way. Those who are able to stay at home are rebuilding their houses, but many, especially at Oospenia, are still living in houses half buried in the earth. I found several bed-ridden people in this village living in such holes. I hope Lady Minto will listen to my appeal to send a doctor. He can for the present live in a tent, until the Doukhobors are able to put up a house for him. If the people could have free medical attendance for about a year, after that, if they have good crops, many will be able to pay a doctor. I brought seven patients with me to Rosthern when I returned, which Dr. Stewart treated. Those whom he treated for their eyes slept in his office at night. A hospital is much needed.

Hoping you are well, I remain with kind regards,  
ROSE M. OSBURN.

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win his smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God.—this makes a great life.—*F. B. Meyer.*

We shall have life, and have it abundantly, by doing the will of God in our plain, ordinary situations.

For "THE FRIEND."

### The Seventh Mohonk Conference on International Arbitration.

The Seventh Mohonk Conference on International Arbitration was held at Lake Mohonk on Fifth Month 29th, 30th and 31st, as heretofore under the hospitable roof of Albert K. Smiley. The attendance was larger than at any of its six predecessors, and notwithstanding the warlike conditions existing in some parts of the world during the past year, the feeling of encouragement prevailed.

The keynote of the Conference seemed to be "what next." The "Permanent Tribunal," or international Court, which had been so persistently advocated at the previous gathering, now being an established fact, the next matter of importance seemed to be to urge the nations to bring their differences before the Court at the Hague for settlement. Great Britain and the United States being most influential in the formation of this Court, it is hoped they will take an early opportunity to submit any controversies between themselves to it, and thus set an example for other nations to follow; and it is further hoped that individuals and collective bodies will use their influence with our legislators and those in authority to induce our Government to take such a course when diplomacy fails in settling any case.

It is interesting and significant that the twenty-six nations joining in the formation of the Hague Court represent five-sixths of the population of the globe.

The following platform was adopted:

#### PLATFORM OF THE SEVENTH LAKE MOHONK ARBITRATION CONFERENCE.

The Seventh Annual Conference on International Arbitration in session at Lake Mohonk extends its congratulations to all who are working for the cause in behalf of which the Conference has been called. There is encouragement to be derived from recent events and from the present state of the world. No war between great and highly civilized powers has occurred within thirty years. During that period more than a hundred disputes between nations have been submitted to arbitration, and in no case has any appeal to force for the execution of decision been necessary. On the part of many philanthropic bodies there has been an increased activity which has accomplished much in creating a public sentiment favorable to arbitration, and seems destined to accomplish still more.

In the establishment of the International Court at The Hague, there is reason for immense rejoicing and the profoundest gratitude.

There is now a tribunal before which nations, great and small, may bring their controversies with confidence that the truth will be ascertained and fair decisions rendered. It remains to call this tribunal into action to the end that particular disputes may be terminated, and that contributions may be made to international law. Certain minor wars, which were begun before the Court of Arbitration was established, have continued since that time; troubles have occurred in China which were incidental to the contact of the people of that country with Western life; but they promise to have, as a later effect, the bringing of an Asiatic empire within the area

in which the tribunal at The Hague will operate.

The Conference has to mourn the death of an honored ex-President of the United States, Benjamin Harrison, who had been appointed a member of the High Court at The Hague, was the senior counsel for Venezuela in the arbitration between that country and Great Britain, and had expressed the intention of honoring this assembly by his presence.

The Conference expresses its sense of the great importance of making the tribunal of arbitration effective, not for the repressing of diplomatic action, but for precluding warfare where diplomacy fails. It is essential that the cases which threaten to lead to war should be promptly brought before this court, and it is highly important that minor disputes, which nations may be less reluctant to submit to adjudication, should also be brought before it, in order that precedents may be created, and that the custom of appealing to the court may be speedily and firmly established. We wish that the United States might be foremost in submitting cases to the tribunal which it has had such an honorable share in creating.

We would call the attention of all who mould public opinion to a special opportunity, that, namely, of strengthening the feeling in favor of arbitration during the critical period before the court shall have come into full activity. Particularly should laborers, who bear the brunt of wars, be induced to use their collective power to prevent them. In like manner should chambers of commerce, boards of trade, bankers' associations and organizations of manufacturers and merchants in specific lines of business, as well as individual financiers, be induced to use their power for the same object. Such action is called for in behalf of their own interests, and in behalf of those greater interests of humanity which are, in a sense, under their guardianship.

It is not too much to hope that ulterior results not immediately secured by the establishment of the tribunal at The Hague may, in the end, be gained through its action. Such a result would be the reduction of armaments and the lessening of the burdens and the temptations which they entail. Particularly is this to be hoped for in the case of the weaker nations crushed as they are by the cost of their armies and navies. These would be unnecessary if the decisions of the High Court, in any case which they might submit to it, were supported in advance by guarantees such as a few powerful nations might give. A final consummation, to which it is legitimate to look forward, would be the extension of these guarantees to the greater nations themselves and the reduction of the great armaments.

The court represents a great gain already secured, and a possible one, the value of which transcends all power of expression. It remains to make the greater gain a reality.

A MAN bought a tract of land in a mountain region. On it was a wild stream which rushed down in a fierce torrent, through deep chasm and gorges, carrying destruction to the valley below. The owner built a flume in the torrent and now it flowed quietly down the slopes and turned great mills in the valley. Thus the wild stream became a source of useful energy and its power, no longer destructive, became

seful. That is what we should do with a bad emperor—tame it, bring it under discipline, and compel it to use its energy for good, and not for evil. The secret of such a change is in getting the mastery of one's self. We have high authority for saying that "he that ruleth is spirit is better than he that taketh a city."—*Zion's Watchman*.

THE SLAVERY OF OUR ARTIFICIAL LIVING.—A line with our recent thought on "Labor and its Waste," in No. 36, appears the following extract:

"Our lives are what we make of them ourselves," writes Edward Bok in *The Ladies' Home Journal*. "If we are weak and accept the artificial, our lives will be so, and just in proportion as we make our lives artificial we make them profitless and unhappy. A happy life cannot be lived in an atmosphere surcharged with artificiality. That is impossible. No hope is defeated unless we defeat that hope ourselves; no life is thwarted unless we thwart its highest fulfillment and development by our own actions. It is with us, and with us only, whether we allow the 'swift currents of prevailing customs' to make our lives complex. They do unquestionably, and they are dwarfing the inner lives of thousands of women and killing thousands of others. But it is cowardly and unjust to lay the blame and the responsibility upon those 'customs.' It is optional with us to accept or reject them. There are certain social laws which seem to make these 'customs' right, but every phase of a higher law—the Divine law—proves them wrong. There must be certain laws and customs for the protection of the social body. These are wiser for our own individual protection and are right, and ordinary common sense teaches us what these are."

"FREEDOM is merely an opportunity. It confers neither sainthood nor wisdom upon its possessors."

#### Notes from Others.

There are over 25,000 children left orphans by the famines of India, now cared for by the foreign missionaries.

There are about a score of religious denominations which allow women to preach, and hundreds of churches have women pastors; these are mainly in America. A century ago women preachers were unknown except in the Society of Friends.—*Australian Friend*.

A rare first edition of "Pilgrim's Progress" was sold in London recently at the record price of £75 guineas (\$7,375). The book measures six by three and three-quarter inches, and was printed in Cornhill during the year 1678. Only five copies are known to be in existence.

The amount paid over the bars of the United States for liquor during the late fiscal year, 1900, exceeds the liquor bill of any previous year in the history of the nation. It amounts to the stupendous sum of \$1,172,493,445, which is almost one hundred millions above the previous high-water mark in 1893.

Nine years have passed since Charles H. Spurgeon's death, but the publication of his sermons is still continued. The publishers have now issued over 2700, and they still have enough to last seven or eight years longer. Spurgeon usually preached

at the Tabernacle three times a week. The First-day morning sermon was the important one, and it was that which was published weekly during his life. But the others were always taken down by a shorthand reporter, and it is these that are now being published. They are circulated and widely read wherever the English language is spoken, and are translated into almost every language that has a literature. C. H. Spurgeon usually wrote his notes on half a sheet of note paper. At the end of the sermon he would fold this up and put it in his waistcoat pocket. Visitors often begged for this sheet of paper, and frequently with success.

"To the Editor of *City and State* :

"Is it not time, even at this late date, to ask the good people, especially the ministers, some of whom almost seem to have forgotten that they are the envoys of a 'Prince of Peace,' how much personal responsibility each one has in the present warlike state of the world? And if some religious newspapers, instead of advocating 'a course of patience and calm in the face of wars and strife, which are seldom wholly evil and frequently a net gain to humanity' (see *Boston Congregationalist*), should put forth their strength against them, what might not have been the result? What nobler example could Christian nations have set than by refusing the methods of barbarians? How much might they have accomplished had they used all their influence against, rather than for, the settlement by the sword! Had such a course been pursued by all professed followers of Jesus, the last century might not have been writ in blood.

"E. S. PHELPS."

"NEW BRUNSWICK, N. J."

The State Department at Washington gives out appalling information confirming what has long been suspected: "If the whole horror of the murder and pillage done between Tien-tsin and Peking comes to be understood in the United States and Europe, the sum of it is so great, as compared to the number of Christians who have suffered at the hands of the Chinese, that, rightly or wrongly, the Chinese are to be held the injured party. Lancers wantonly impaling little children by the wayside in the streets of Peking are some of the least of the well-authenticated horrors, and to some foreign soldiers a dead Chinese Christian is just as satisfactory an evidence of no quarter as a dead Boxer—they neither know nor care for such trifling distinctions." Another statement emanating from the State Department is that the Chinese estimate that one million of their people have lost their lives by violent deaths and starvation about Peking and Tien-Tsin since the allies came, and that well-informed foreigners long resident here do not regard the estimate as exaggerated. The *Tribune's* special correspondent says that the United States generally utterly unappreciate the situation.—*Christian Advocate*.

A pastor's wife in Williamsport, Pa., recently took her husband's place in the pulpit and delivered two sermons. In the evening she arraigned the churches for the modern day methods employed. In the course of her remarks she said: "What the Church of Jesus Christ needs to-day is another Pentecost. The whole world lieth in the lap of the wicked one. Souls are perishing, men and women are rushing onward into perdition, and the Church is not able to stem the awful tide of iniquity, for the Church, which should be a mighty life saving station, has lost its power, to a large extent, and is drifting into worldliness and formality. Ministers are building institutional churches, elaborating on their music in order to draw the people; yet the results are not satisfactory, and the tide of iniquity surges on and people stumble over the church into hell.

"Many church members run to theatres, play cards, dance, drink wine, follow the fashions of the

world, cheat and lie. The church holds fairs, festivals, bazaars, private theatricals, anything to get money. Imagine Paul saying to Peter, 'Peter, we had better get up an ice cream festival to pay the expense of the church in Corinth.'"

THE WORLD'S RELIGIONS.—The *Allgemeine Zeitung* supplement, of Munich, gives of religious statistics, for Europe, 381,500,000 Christians, 6,000,000 Mohammedans, 6,500,000 Jews; all America, 126,400,000 Christians; Asia, 12,600,000 Christians, 109,500,000 Mohammedans, 200,000 Jews, and 667,800,000 pagans; Africa, 4,400,000 Christians, 36,000,000 Mohammedans, 400,000 Jews, and 91,000,000 heathen; Oceania, 9,700,000 Christians, 24,700,000 Mohammedans, and 4,400,000 heathen. Of the Christians of the whole world, 240,000,000 are set down as Catholics, 163,300,000 as Protestants, and 98,300,000 as Greeks, giving a total of 501,600,000 Christians in an estimated population of 1,544,509,000. There are Christians of other rites than the ones named, which are not ostensibly accounted for, although they may perhaps be divided, according to their affiliations, between the Greeks and the Catholics. It is represented that the Protestants are increasing in numbers much faster than the Catholics; that Ireland is the only English-speaking land that has a majority of Catholics; and that in England the Established Church has declined, as compared with the "Dissenters." The wealthiest Catholic Church is that of France.

"The bride of to-day comes to the altar burdened under a donkey-load of tulle; she is simply an incident to the marriage ceremony; but it is the gown that is the thing. How different the simplicity of the Greek maiden, who put the four pieces of her white garment over her shoulders and a rose in her breast and went to her nuptials in grace and beauty. The woman was the feature then; to-day it is the dress." When Dr. Newell Dwight Hillis made this reference to the extravagance of some of the modern weddings, in Plymouth Church, Brooklyn, recently, there was an audible titter and the sounds of much subdued laughter among the congregation. Dr. Hillis preached on the "Simplicity and Breadth of Christ as a Religious Teacher."

"Our ideals of beauty to-day are lost in a mass of complexities," said Dr. Hillis. "The Greek women understood that simplicity was beauty. Outdoor life and perfect health lent each maiden an arm and brow of marble and a cheek of purest rose. The simple gown was an incident for setting forth the beauty of the maid.

"In the church we have no end of rubbish and theological ragpickers, whereas Christ's teachings are so simple that a child can comprehend them. Then, too, the churches are divided between little water and much water for baptism, white gowns versus black gowns, and complex creeds versus the simple creed of Christ.

"The time will come when the great churches of New York will not be on Broadway, but in the suburbs of the city. There will be simplicity everywhere."—*Evening Telegraph*.

#### Items Concerning the Society.

In one Yearly Meeting, numbering over ten thousand members—Kansas—more than a third are under twenty-one years of age.

The most valuable collection of books relating to Friends is said to be the Friends' Historical Library of Swarthmore College, Pennsylvania. It contains 2,441 volumes.

Under a religious concern of Jonathan E. Rhoads a meeting was held in the Presbyterian meeting house in Blackwoodtown, New Jersey, on Fourth-day evening, the 12th instant.

"THE GOVERNMENT SHALL BE ON HIS SHOULDERS."  
—The following statement refers to a Monthly Meeting, Indiana, 420 in number: "The government of the church is now vested in the hands of four ministers, five elders, six overseers, three trustees, one clerk and two treasurers."

Census figures show that the Orthodox Friends in the United States have made a gain of 11,213 in membership, about 14 per cent. in the last ten years. The total number now is 91,868. This includes those belonging to the divisions variously known as Progressives, Conservatives and other smaller communities, *i. e.*, Primitive Friends, etc.; but does not include the Liberal or "Hicksite" body.—*Gilbert Rowntree.*

There is an influence Friends may have by taking their right place on public bodies, and carrying out the duties of citizenship on Friends' lines. For instance, by declining to conform to custom in allowing themselves to be called upon in public to engage in prayer, besides using the power acquired in our meetings for discipline of taking the sense of the meeting, and seeing that the feeling of the minority is not entirely overlooked. And there are other ways in which our Quaker training fits us for taking part in public life.—*Henrietta Brown, in Hobart Annual Meeting.*

The following have sometimes been called "The Ten Talents of Quakerism:"

1. God's spiritual Light that lighteth every man.
2. The indwelling of the Spirit with the disciple.
3. The Headship of Christ in His Church.
4. The Priesthood of all believers.
5. The freedom of the Gospel Ministry.
6. The spiritual equality of the sexes.
7. Spiritual Baptism, and Spiritual Communion.
8. The unlawfulness of war to the Christian.
9. The unlawfulness of oaths.
10. The duty of brotherly love, and of simplicity of life.

#### SUMMARY OF EVENTS.

**UNITED STATES.**—The United States Government has formally communicated to the foreign Powers the impossibility of joining in a joint guarantee for the payment of the Chinese indemnity.

The State Department has received from Consul General Goodnow, at Shanghai, reports on Chinese trade, which show that the United States buys more goods from China than any other nation, and her total trade with China, including both imports and exports, equals that of Great Britain, exclusive of the British colonies, and is far more than that of any other country.

The last report on the wheat crop indicates a winter wheat crop of 409,871,000 bushels, a spring wheat crop of 274,000,000, and a total wheat crop of 683,871,000, against 522,229,000 harvested last year.

President McKinley has issued a statement, in which he said that he regretted that the suggestion of a third term for him had been made, "and that I not only am not and will not be a candidate for a third term, but would not accept a nomination for it if it were tendered me."

The sale of the Kiowa and Comanche reservations in Oklahoma will be stopped by an injunction of the Supreme Court of the District of Columbia. Lands worth millions of dollars were to be distributed by lot. Time will thus be allowed in which to take evidence as to the charges of fraud and misrepresentation in getting the treaty adopted by the Indians by means of which their lands were secured to be sold to settlers.

Judges Martin and Ralston have organized the "Juvenile Court" in Philadelphia, having for its objects the rescue and care of neglected children, and trial and punishment of youthful lawbreakers. Similar tribunals have been established in other States.

According to returns made by the assessors and compiled by the election clerk of the City Commissioners' office, there are 330,051 qualified voters in Philadelphia.

A bill has passed the Legislature of Pennsylvania to prohibit the manufacture and sale of fire-crackers containing dynamite.

The shipment has been made of a carload of Valencia oranges from Southern California to Portland, Ore., destined for Vladivostok, Siberia. This is the first fruit shipment of the kind, and illustrates the tendency in this branch of production to relieve itself from the necessity

of depending solely on the domestic and European markets.

In an address lately delivered in Washington, Professor Roberts, of the Agricultural Department of Cornell University, said that agriculture, more rapidly than ever before in the history of the world, was becoming one of the exact sciences. Young men educated for it were in great demand, and the schools could not keep up with the requests that were coming to them for their best students. Since the beginning of the last school year of Cornell Professor Roberts has placed fifty-six young men in lucrative positions, where they are doing well and making their employers' business succeed. Of the three hundred and ninety-four graduates of the agricultural course at Cornell 87 per cent. are now actively engaged in farming or some allied pursuit, such as butter and cheese making. He said that every year the chances were growing better and better for the educated farmer, and it was now easily recognized that the business-like man could make as much money in tilling the soil, if not more, than he could in any other business pursuit.

Bills providing for seven systems of surface trolley railroads, five systems of elevated roads and one underground road, all in Philadelphia, have been hastily passed by the City Councils and signed by the Mayor, regardless of the fact that no money compensation was provided for in exchange for the granting of these valuable franchises; and notwithstanding that an offer was made by John Wanamaker of \$2,500,000 for them. Extensive litigation is expected to follow an attempt to build these roads.

The Commissioner of Immigration at New York has received instructions to admit hereafter no immigrants who are suffering from tuberculosis. The ground for the ruling is the statement of the Surgeon-General of the Marine Hospital Service, to the effect that "tuberculosis of the lungs is now considered a dangerous contagious disease." It is the expectation of the authorities that the enforcement of this order will do much to lessen the ravages of the insidious disease in this country.

There were 380 deaths in this city last week, reported to the Board of Health. This is 30 less than the previous week and 75 less than the corresponding week of 1900. Of the foregoing, 204 were males and 176 females: 51 died of consumption of the lungs; 27 of inflammation of the lungs and surrounding membranes; 8 of diphtheria; 18 of cancer; 12 of apoplexy, and 7 of typhoid fever and 5 of scarlet fever.

COTTON closed on a basis of 8½c. per pound for mid-ling uplands.

FLOUR.—Winter, super, \$2.10 to \$2.25; Penna. roller, straight, \$3.25 to \$3.40; Western winter, straight, \$3.35 to \$3.55; spring, straight, \$3.50 to \$3.75.

GRAIN.—No. 2 red wheat, 75 to 75½c.  
No. 2 mixed corn, 45 to 45½c.  
No. 2 white oats, clipped, 34c.

BEEF CATTLE.—Best, 5½ to 6c.; good, 5¼ to 5½c.; medium, 5½ to 5¾c.

SHEEP AND LAMBS.—Choice, 4 to 4¼c.; good, 3¾ to 4c.; common, 1½ to 2¼c.; spring lambs, 6½ to 6¾c.

HOGS.—Best Western, 8 to 8½c.

FOREIGN.—During the past century 195 cases of international disputes have been submitted to arbitration.

The Cuban Constitutional Convention has accepted the Platt amendment by a vote of 16 to 11.

A despatch from Washington of the 13th says: "The chief concern of this Government is now to withdraw its military forces so that the new Government may take up the burden where we lay it down, and the transition from the temporary to the permanent government of the island take place without friction or disorder."

"Under this amendment the Cubans agree never to enter into a compact with any foreign Power which impairs, or tends to impair, their independence, nor to permit any such Power, for any purpose, to obtain lodgment in, or control over, any portion of the island. The Cuban Government shall not contract any public debt which cannot be discharged by the ordinary revenues. Cuba consents to the intervention of the United States to preserve Cuban independence, to maintain a government sufficient for the protection of life and property and for the discharge of the obligations imposed on the United States under the Paris Treaty, which obligations are to be assumed by the Cuban Government. Cuba agrees to provide for the sanitation of her cities under plans now devised, or to be hereafter agreed upon by the two countries. The title of the Isle of Pines shall be left to future adjustment, and Cuba is to sell or lease to the United States coal and naval stations at points to be agreed upon with the President of the United States."

A despatch from Manila of the 11th instant says—The act organizing the courts has been passed by the United States Philippine Commission. The Judges' oath does not include support of the Constitution of the United States.

A despatch from London says: "The British Government has decided to levy \$2,250,000 yearly on the Transvaal gold mines to pay the cost of the war. As these gold mines were the underlying cause of the war, many have maintained that their British owners should be made to bear a large share of its heavy burden."

A German syndicate has been formed, with a capital of nearly \$6,000,000, with the object of colonizing the Southern part of Brazil.

The Congo Free State, which is regarded as belonging to Belgium, has an area of about 900,000 square miles and a population of nearly 30,000,000, most of whom are negroes. Situated nearly in the centre of one of the richest parts of Central Africa, it has a small, tongue-like frontage on the South Atlantic Ocean, and so possesses a seaport for the shipment of products. There is a steadily increasing export trade.

The fearful ravages of plague in British East India are increasing. In the Presidency of Bombay during the week ended Fourth Month 12th there were 1947 new cases and 1632 deaths. This is an increase over the previous week. There are many thousands of plague deaths reported from other provinces of India, the largest number being in the Patna division of Bengal, where up to Fourth Month 27th, a total of 437,681 cases were reported.

The plague is prevalent in various parts of China, in one district of which, Lam Ko, 10,000 deaths were reported between Second Month 14th and Third Month 26.

#### NOTICES.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to

WILLIAM F. WICKERSHAM, *Principal.*

Payments on account of board and tuition, and communications in regard to business should be forwarded to

EDWARD G. SMEDLEY, *Superintendent.*

Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.16 and 8.18 A. M., and 2.50 and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty-five cents each way. To reach the school by telegraph, wire West Chester, Phone 114-X.

EDWARD G. SMEDLEY, *Supt.*

Friends' Library, 142 N. 16th St., Phila.—

The following books have been placed in the Library:

BAILEY, L. H.—(ed.)—Principles of Agriculture.

BIRD, Robert—Paul of Tarsus.

FARRAR, F. W.—Life of Lives.

HODGES, George—William Penn.

HUMPHREY, A. R.—Summer Journey to Brazil.

GARRETT, E. H.—Pilgrim Shore.

MERWIN, H. C.—Thomas Jefferson.

THOMPSON, E. Seton.—Bird Portraits.

TORREY, Bradford.—Every-day Birds.

During the Seventh and Eighth Months the Library will be open only on Second and Fifth-days from 3 P. M. to 6 P. M.

DIED, on the fourth of First Month, 1901, at her home in Northampton County, North Carolina, SARAH C. COPELAND, wife of Edmund P. Copeland, aged seventy-three years; a beloved member of Rich Square Monthly Meeting of Friends, N. C. During her last illness of two weeks, her sufferings were beyond human expression, which she bore with Christian patience and confidence in an all-wise Creator. Sometime before her death, she requested those near and dear to her to let her go, saying, "I will soon be at rest." This dear mother possessed a quiet, peaceful disposition, a noble character, and above all a true Christian faith.

—Sixth Mo. 3rd, 1901, at the residence of William A. Coltrane, his son-in-law, in West Grove, Pa., EDMUND P. COPELAND, in his seventy-fifth year. He was a lifelong member of Rich Square Monthly Meeting of Friends, N. C. He arrived in West Grove Fifth Month 24th, on the 31st was stricken with paralysis, much of the time being unconscious. Sixth Month 3rd he passed peacefully away. The sweet, quiet spirit of this dear Friend won many Friends in his short tarrying here, and it will be a sad return to his beloved relatives and friends in his native land, as well as those who are left here. Although the summons came suddenly, there is a full assurance that he could receive the call with joy and not grief. A solemn and impressive meeting was held before removing the remains to his home for interment. Seven children all of whom are married, are left to mourn, but not without the belief that their loss is their dead parent's eternal gain.



# THE FRIEND.

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FOR "THE FRIEND."

## THE AUTHOR OF PRAISE.

All praise to God, the Father, Son,  
In whom all fulness dwells,  
Who condescends to live within  
The heart, himself hath purged from sin.

No other praises can praise be,  
Except it first come forth of thee.  
No glory, e'er hath reached thy throne,  
Except it first from thee, hath shone.

Then teach us all in thee to find  
A pure and meek submissive mind,  
To know what offerings to bring  
To Christ our God, the Almighty King.

J. JENNINGS.

YARKER, Ontario, Sixth Month, 1901.

FOR "THE FRIEND."

## Jesus Christ—The Christian's Foundation.

"For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. ii).

The Apostle Paul tells the Corinthians that he had, according to the grace of God, as a wise master builder laid this foundation among them. And he assumes that in order to be built thereon, they must needs be spiritual and not carnal. He puts to them this solemn query, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" (verse 16.) To be spiritually minded, and to be built on Jesus Christ, the true foundation, are interchangeable terms, for truly none are built thereon who have not been baptized by the spirit into Christ. Paul thus exhorts the Corinthians "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. xiii: 5.) Whilst in the flesh, the world saw Jesus, but knew Him not as the Son of God. Now (as He comes in Spirit) He reveals himself by his spirit to those who believe in and obey Him. But the world sees Him not. But to them who see and receive Him, He becomes their life and light. To these Christ says, "At that day ye shall know, that I am in my Father, and ye in me, and I in you" (John xiv: 20). Yea, more he says, "If a man love me, he will keep my word, and my Father will love him, and we will come unto him and make our

abode with him" (v. 23.) It was this indwelling of Christ by his spirit, in those who loving and obeying him, were called to be saints, which the apostle so earnestly pressed on their attention. It was a mystery hid during the earlier ages of the church, now more openly revealed by God's Spirit and the preaching of Jesus, this mystery, "Christ in you, the hope of glory, whom we preach" (Col. i: 27, 28). Still a mystery to those who would know Christ in their own way, who deny, or know not, the teachings of the light of Christ which leads into truth and unfolds the mysteries of his will. Yet does it forever remain the true foundation of all true knowledge of God, all saving faith, all power of redemption, and of the hope that maketh not ashamed. For he that walketh in the light, walketh in Christ, and God was not only in Christ as He came in the flesh, but God is now in the light, in Christ, reconciling the world unto himself. And it is to him who walketh in this light that God granteth sweet fellowship and communion with Him, and to whom He seals the efficacy of all Christ did whilst in the flesh, when He came to do his Father's will.

It is then all important to us, to make sure that the foundation of our faith and of our hope whose aspirations reach beyond earth and time, into heaven and eternity, is such as it ought to be. For Christ Jesus alone is that Rock of Ages, against which the tempests of evil shall not prevail.

If the foundation of our building be faulty, and such it surely is if it be anything lower than He, the higher the building we place thereon, the greater the fall.

Christ was in every age of the world the foundation of the saint's faith. Patriarchs, prophets and apostles were all men of like passions as we are, and in whom God's spirit dwelt. Many are they now, who as lively stones are being built thereon, growing up unto an holy temple in which the Lord may forever dwell. These are they, who are being redeemed from the earth and who if faithful unto death, with the elders and angels, shall surround God's throne in heaven, and sing the praises of redeeming grace forever and ever.

But some, who are yet far off, are asking, "How may I be built thereon?" Whilst others enquire, "How may I know that I am built on this the saint's foundation?"

Now hearken, I pray thee, my brother or my sister, who art anxiously seeking peace and assurance to thy soul, for I sincerely desire thy eternal welfare; let us then commune together in the spirit of love, of candor and of truth. Whilst the day of mercy lasts, God's wrath is not against the sinner, but against the sin, from which He will that we should be separated, for if any one die impenitent, the wrath of God abideth on him. Whilst sin holds sway in any, God is the Adversary, for nothing that is polluted by sin can come into his

presence. In his love and pity towards us, He has provided a way by which we may come before Him, and He counsels us "Acquaint now thyself with God, and be at peace." "Agree with thine adversary quickly." What then does He require at our hands. To deny self and the sin which reigns there, and to come to God, and He who makes known to us the sin, will also point out the way as we obey Him. God in his love to his creature man, pities him, and has compassion on him, in his lost state, and has given his only begotten Son as a mediator between himself and man; and he of God is made to man all that he needs in order to restore man to his presence. Man being dead in sin, he hath made Christ to be a quickening spirit that he may be made alive to God. Lying under the sentence of death, he died for sinners tasting death for every man. God in his love draws man to the Son, and strengthens the hand of his faith to believe in Him. All who come to Him He will in no wise cast out, for God willeth not the death of a sinner, but that all should come to repentance, and to a knowledge of the Truth. Believing in God and in Jesus Christ whom He hath sent and coming to Him, in the way of true repentance, (and God's promise to such is "Seek and ye shall find") the sinner receives pardon an absolution from his sins, and his sin which estranged him from God, is taken away, and God gives peace.

To keep this peace of God, is to continue in the path that leads to heaven. And this is done by an humble, watchful, prayerful walk in the fear of God, refraining from those things which mar this peace, and doing those things which thy light and guide show thee to be thy duty. A steady advance is thus made in clearness of vision in knowledge and obedience. As faith grows greater trials may be given, but greater grace will be bestowed. And thy knowledge of thy divine Master and of his teachings becomes as evident to thee as the teachings of man could possibly be concerning earthly things. And in the words of Jesus "At that day ye shall know that I am in my Father, and ye in me, and I in you," and again, "Because I live, ye shall live also" (John xiv: 10). This is the assurance of "faith, the substance of things hoped for, the evidence of things not seen."

God gives the Holy Ghost as a witness to his Saviour to all them that obey him (see Acts: v: 32) and "the foundation of God standeth sure, having this seal, the Lord knoweth them that are his," (2 Tim. ii: 19). For they are sealed by his Holy Spirit which is an earnest, and gives a foretaste of their inheritance eternal in heaven.

So let us obey the apostle's command, "Grieve not the Holy Spirit, whereby ye are sealed, unto the day of redemption" (Eph. iv: 30).

W. W. B.

FOR "THE FRIEND."

## Providential Interposition.

As a lad I was much interested in "Voyages Around the World," by Captain E. Fanning. Two circumstances he records stand out clearly on memory's page. Being in the South Pacific—engaged in the sealing trade with China—he found himself one night standing on deck by the companion hatch. This greatly surprised him as he had never walked in his sleep before. After exchanging a few words with the officer of the deck, he retired to the cabin, only to find himself again in the same place. So unusual a circumstance caused him to inquire if due vigilance was being observed, and to ask the officer how far he could see around; who replied that though a little hazy, he thought he could discern objects at a mile or so. Bidding him be watchful, he again retired. He says, "What was my astonishment to find myself a third time in the same position, having now without being aware of it, put on my coat and under garments. I now conceived some danger must be near, and resolved to stop the vessel's course, giving the needful directions to shorten sail and tack frequently so as to make no progress. The mate, doubtful of obeying, as supposing I might be out of my mind, inquired "if Captain Fanning was well." I replied that I was perfectly well and in my right senses, but that something, I could not tell what, required that these directions should be implicitly obeyed, and I requested him to pass these instructions to the officer who relieved him, and to call me at daylight, as he himself would then be in command; after which I again sought my berth, and slept soundly until called. Giving direction that all sail should be made on the vessel, I soon followed to the deck where I found all actively engaged, even the man on the lookout was for the moment called from his especial charge. This caused me to walk forward, not expecting to make any discovery, when I caught sight of breakers most high not two miles distant, and directly in our course. I immediately ordered the helm put alee, as the man aloft in a stentorian voice called out "breakers ahead." This was a sufficient response to the inquiring look of the mate, who, perceiving the manœuvre, without being aware of the cause, had gazed upon me to see if I was crazed, and as he too caught sight of the danger, his face from a flush of red assumed an ashen paleness. The sailors with thoughtful faces looked upon the scene. Not a word was spoken, except the needful orders, which were given and executed with the precision which necessarily attends the conduct of a correct and orderly crew. We were enabled to weather the breakers on our stretch to the north, but so near that one might almost have thrown a stone to the rock, and in passing we did not see a foot of shore upon which anyone might have clambered, and in consequence, had we struck upon it, all must have been lost. The officer to whom the events of the night were familiar, came to me deeply moved. "Sir," said he, "we must be under the especial protection of Providence. It seems to me, after what I have just seen, as if I had awakened in another world. Why, sir, half an hour's run from where we lay to last night would have cast us upon that fatal spot." I cannot recall in terms the tributes of thankfulness borne by this religious man for the Divine

interposition to which they owed their deliverance."

The other occurrence was to this effect. Being greatly in need of a supply of water, they were endeavoring to make the entrance to a harbor in one of the South Sea Islands—name not remembered. It being difficult of access and the wind contrary, much of the day was spent in vain efforts to round a headland, but whenever they were on the point of succeeding, the wind which came in sudden squalls drove them back again, and yet as the water supply was so necessary, they continued to struggle on. The captain ingeniously confesses that he allowed his mind to become "chafed" with these disappointments. At length near night they had succeeded and were "standing in" in good shape. Many natives appearing as interested spectators, when a violent rain storm having driven these away for a time, they saw a canoe in which were two men put off from the shore, evidently desiring to board them but to stop their hard-gained way to accommodate them was not to be thought of. However, as they came within hail, one of the men cried out, "I call upon you to save my life." There was no resisting this appeal and they were taken on board. The stranger instantly fell upon his knees and uttered aloud a fervent thanksgiving to that Being who had provided a way for his escape. He then informed the captain that he was a missionary, that the natives had given good attentions to his instructions, and all had gone well until a Portuguese sailor, deserting from a ship which had stopped for water, had succeeded in ingratiating himself with the head chief, through whose influence all except one of the people had concluded to go back to their former pagan practices; the sailor telling them how rich they might become if they would act under his directions; which were to appear friendly with any incoming vessel, but at night to send out divers to cut their mooring cable, attach a rope, and then all assemble and haul her into shoal water, when he represented she would turn on her side and thus her great guns become unserviceable. Thus they could easily destroy all the people on board and the great treasure would be theirs; after securing which they would burn the ship, that future comers might not be aware of her fate, and so they too could be captured. The missionary of course must be put out of the way. This would have been done only that this inferior chief had proved faithful to him, and at the risk of his own life, had shielded him from their attempts, and yet he had lived some weeks in daily expectation of death, until the providential rain storm had enabled his friend to bring him off unobserved. The parting between the missionary and his friend was pathetic on both sides; the chief could scarcely bear the thought of losing the one who had given him such faithful instruction, but considering the danger to which he would be exposed could not ask him to get into his canoe again. Nor could the other part from his preserver without deep emotion. A liberal supply of hatchets, knives, etc., were brought out, and when informed that all these were to be given him he was greatly elated, saying "he would now be the richest man on the island, richer even than the head chief, whom he could boldly tell that the sailor was the cause of all their troubles

and he hoped to be able to have him sent away, and he promised to warn any anchoring vessel of their danger, which he faithfully performed.

The pious captain here makes pertinent allusion to those apparently cross occurrences, to which he felt that they under Providence owed their lives, for anchoring unsuspectingly he apprehended some way would have been found to cut them off. J. K.

THE BATTLES OF PEACE.—The battles of peace differ also in another respect from the battles of war. They go on without end. The devil fights that most disastrous of all campaigns, a campaign of waiting. The battles of war are for the most part sharp and short. The opposing forces hurl themselves the one upon the other, and in an hour or two the day is lost and won. But these long moral battles last forever.

There is no truce in this war. Temptation never rests. They who have a quiet time and are altogether out of the fight have won that shameful peace by their surrender. They have put their hands between the hands of the adversary. Everybody else has to fight, and keep on fighting, over and over again, like the battle with the giant who when thrown to the earth got up stouter than ever; the same strife with an unruly temper, the same contest with an ungoverned appetite, the same hand struggle to beat down under our feet and keep there, the indolence, the selfishness, the meannesses, which seem to be inseparable from our life; day by day we must be at it in a fight where to be weary means to be in danger of defeat, and the flag of truce is the signal of surrender. —Dean Hodges.

WHERE TO SAIL.—A steam-boat was at New Orleans, and a man applied for the vacant post of pilot, saying that he thought he could give satisfaction, provided they were "lookin' for a man about his size and build."

"Your size and build will do well enough," said the owner, surveying the lank form and rugged face of the applicant with some amusement, "but do you know about the river, where the snags are, and so on?"

"Well, I'm pretty well acquainted with the river," drawled the Yankee, with his eyes fixed on a stick he was whittling, "but when you come to talkin' about snags, I don't know exactly where they are, I must say."

"Don't know where the snags are?" said the boat owner, in a tone of disgust; "then how do you expect to get a position as pilot on this river?"

"Well, sir," said the Yankee, raising a pair of keen eyes from whittling and meeting his questioner's stern gaze with a whimsical smile, "I may not know just where the snags are, but you can depend upon me for knowin' where they ain't, and that's where I calculate to do my sailin'."

There are snags everywhere on which many young people make shipwreck. Bad companions lead many astray. Bad places attract and ruin many. Let the pilot's plan be ours.

Keep clear of snags. Sail where they "ain't." Where there is anything that would make life a poorer, smaller, less useful and noble and honorable thing than it might otherwise be, keep from it. It is a snag. It is dangerous. Sail where it "ain't."

## To a Friends' School.

Our Friend John Bellows, a visitor from England, having felt a silent exercise concerning the students of a Friends' school in Philadelphia, who had been before him, did not feel clear afterwards without expressing it for them in writing. Believing it may concern a wider circle, we extend it to our readers, as follows:

Dear Friends.—The contact into which you have been brought with the Society will naturally leave some memories behind it as you pass on into the varied careers in life which are to be your lot. In bidding it farewell, then, what is the one dominant thought in connection with Friends which will be of most value to you in the formation of the character on which your whole future must depend?

It is this:

From its foundation the Society of Friends has held to the Universality of the Love of God to all men without distinction of time or place or circumstance; a truth infinitely older than the Society, which has been one of many witnesses to it, and which is very simply expressed in the words of the Hebrew writer, "The tender mercies of the Lord are over all his works;" for "tender mercies" over all must of necessity include the opening of a way of salvation and everlasting happiness for every soul whom He has created.

I have said that there have been many witnesses to this truth. Among these are passages in the Scriptures, in great variety, according to the variety of minds that have been impressed with it. Thus the writer of the XIX Psalm, expresses it as a poet, in words of uncommon beauty, while a thousand years later, the Apostle Paul cites the same words to prove the same truth in the 10th of Romans.

The Psalmist says:

"Day unto day uttereth speech, and night unto night showeth knowledge.

"There is no speech nor language where their voice is not heard; their line is gone out through all the earth, and their words to the end of the world."

He goes on to describe the splendor of the Palestine sun, and its all-pervading power.

"His going forth is from the end of the heaven; and his circuit unto the ends of it, and there is nothing hid from the heat thereof." And then having filled the mind of the hearer with this sense of the universal and perfect accomplishment of its purpose, he passes by a sudden transition to the like perfection of the inward and spiritual power of the Sun of righteousness on the soul of man.

"The law of the Lord is perfect, converting the soul."

That is, as the one is perfect, so is the other; as the sunlight and sunheat are universal, so are the operations of the Spirit of God which he touches on under so many names in the verses following.

A careful examination of the Psalm will clearly bring out this as the thought of the writer; for there would else be no meaning in its placing the last portion of it in such a setting as the first part.

But a way of salvation which is to be as universal as the sunlight—one that is open to all men everywhere, must of a necessity be a very simple way, or it could not reach all. It must be so plain that "the wayfaring man,

though a fool, shall not err therein;" nor the youngest child miss one step in it.

What then is it?

It is summed up by Jesus Christ, himself the author and finisher of it; the Alpha and Omega, the beginning and the end of it, in this one word:

"What I say unto you, I say unto all, Watch!"

There is no distinction or exception; the command is to all—to saint and to sinner alike; and to those who are in the transition from sinners to being made saints; to every human heart, at every given moment.

To watch is to begin at the beginning of the way of salvation; to make the first step in it; to become conscious that "Thou God seest me;" and every step onward in it is taken by watching unto prayer; watching against evil thoughts from whence spring evil words and acts—watching for the influences of the Holy Spirit in the heart; longing for and receiving and obeying the Light which is the spiritual manifestation of Jesus Christ to each of us now individually, as his outward appearance was God manifest in the flesh to men formerly.

And this watching inwardly, bringing to purity of heart and redemption from sin, was the practical outcome of the thought of the Psalmist in the contemplation, first of the external glories of creation, and then of their spiritual parallel—for he closed it with the words:

"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

Creeds may witness to this truth, and amplify it; books may describe it; but it is simpler than any creed or any book. The telescope and spectroscopy may give us the philosophy of the sunlight, but the action of the sun is before and beyond all science. It fructifies the seed a little child may place in the ground, who knows no reason for the growth that follows; and it perfects the harvest for the simple laborer who reaps it, precisely as it does for the professor who can explain why it does so.

There are doctrines and truths which it is important to know, each in its due order and time; but the one thing needful is to become acquainted with the Spirit of Truth who, when He comes to the soul that seeks Him, guides it into all truth. Confucius reminds us that "a journey of a thousand li is begun by a single step;" and it is enough, in beginning anything, to know the first step we must take.

The first step in the way of salvation, is to watch; to begin walking in the light; and in that light every after-step is, in its turn, made clear, for the Saviour who declares himself to be the Light of the world, also declares that "He that followeth me shall not walk in darkness."

I am your friend,

JOHN BELLOWES.

PHILADELPHIA, Fifth Mo. 29, 1901.

WAR IRRECONCILABLE WITH CHRISTIANITY BUT NOT WITH "THE CHURCH"—A war correspondent in South Africa, who tells us incidentally that he has passed his entire life among soldiers, writes these words:

"War raises to the surface the worst passions and vices of man, and whoever expects soldiers, whether they be English, French,

Germans or Boers, to act in the heat of battle as gentlemen would act in a London drawing-room, has very little knowledge of the ferocity latent in human nature. When life and death are the stakes for which men pay, chivalry and mercy are easily forgotten, and the original savage reappears, not much changed from the primeval time."

"It is the 'original savage' then that we are asked to resuscitate within us in the name of Christ! And this savage spirit, of which I have given such abundant proof, is not a mere separable incident of war—an abuse of war that could be eliminated—but the essential spirit of war. There could be no war without it.

"Yes war is hell, as General Sherman long ago told us, but he did not go on to tell us why. There is only one possible reason. Hell is not a geographical term; it is merely the expression of the spiritual condition of its inhabitants. War is hell because it transforms men into devils.

"War is hate. Christianity is love. On which side should the church be ranged?"

"War is hell. The church is, or ought to be the Kingdom of Heaven. What possible truce can there be between them?"

"And yet it is a fact that 'the Church' favors war. Can you recall a single sermon condemning war, or even severely critical of it? A great movement against war has been going on in England during the past two years. I find among its leaders Frederick Harrison, the positivist, Herbert Spencer, the agnostic, and John Morley, the atheist, but the whole bench of bishops has been on the side of bloodshed. In France "the Church" has given its unanimous support to the military conspiracy against Dreyfus and left it to the free-thinking Zola to show 'what Jesus would do.' In Germany and Russia 'the Church' is the mainstay of military despotism. Is it true that things are so very different in this country? We have seen a great campaign conducted against war here since 1898. Has not the vastly preponderating influence in 'the Church' been exerted against peace, with only here and there a lonely voice in its favor?" ERNEST H. CROSBY.

For "THE FRIEND."

PATERNAL COMPANIONSHIP.—As a supplement to the article with the above heading in number 47 of THE FRIEND, there may be added the interesting circumstance of noticing four prominent citizens passing the residence of the writer not infrequently in times past, having their respective sons as their only companions.

Two of them occupied the responsible positions as judges of the court the two others were members of the bar.

One of those sons is now fulfilling justly and honorably the responsible position of judge in the courts of the intelligent and thickly populated county of Chester. The three others are members of the bar of said county, in good standing.

"If you would fittingly teach the great lessons of history, teach lessons of fraternity, co-operation and service; glorify the men who have won bloodless battles against unrighteousness, disease and sin—see that these civic heroes have their renown."—Edward Cummings.

## THE PRAYER OF SELF.

One knelt within a world of care  
And sin, and lifted up his prayer :  
" I ask thee, Lord, for health and power  
To meet the duties of each hour ;  
For peace from care, for daily food,  
For life prolonged and filled with good ;  
I praise thee for thy gifts received,  
For sins forgiven, for pains relieved,  
For near and dear ones spared and blessed,  
For prospered toil and promised rest.  
This prayer I make in his great name  
Who for my soul's salvation came."

But as he prayed, lo ! at his side  
Stood the thorn-crowned Christ, and sighed,  
" O blind disciple—came I then  
To bless the selfishness of men ?  
Thou askest health amidst the cry  
Of human strain and agony ;  
Thou askest peace, while all around  
Trouble bows thousands to the ground ;  
Thou askest life for thine and thee,  
While others die ; thou thankest me  
For gifts, for pardon, for success,  
For thy own narrow happiness."

" Not in my name thy prayer was made,  
Not for my sake thy praises paid.  
My gift is sacrifice ; my blood  
Was shed for human brotherhood,  
And till thy brothers' woe is thine  
Thy heart-beat knows no throb of mine.  
Come, leave thy selfish hopes and see  
Thy birthright of humanity !  
Shun sorrow not ; be brave to bear  
The world's dark weight of sin and care ;  
Spend and be spent, yearn, suffer, give,  
And in thy brethren learn to live."

—Priscilla Leonard.

THE STORY OF TWO SEA CAPTAINS.—Captain Rankin, of the *Galatea*, hated Captain Frazier of the *Norwalk*, a rival boat, and Captain Frazier hated him. They were once out in a violent storm, in which the *Galatea* had her shaft broken.

The ships came within hailing distance.

" Shall we speak the *Norwalk*, sir ?" asked the second officer. " Not if we can help it, sir," responded the skipper.

But the indecision on the *Galatea* was dismissed by a wigwag signal coming from the *Norwalk's* mainmast.

" What's the trouble ?" it read.

Then the *Galatea* signaled the reply, " Shaft broken—unmanageable."

" Shall I take off your passengers and crew ?" asked the *Norwalk*.

" Can't tell yet," was the reply.

The next sentence that glimmered from the *Norwalk's* signal lights furnished the inspiration for a hymn, that has been sung all over Christendom.

It was, " I'll stand by until the morning—subject to your command."

The next night the two rivals rode into port together, the disabled *Galatea* being towed by the belated *Norwalk*.

After their passengers and cargoes had been discharged, Captain Rankin walked over to the *Norwalk's* pier, where Captain Frazier was giving orders.

" Goin' uptown, Fraz ?" he asked.

" Believe I am, Rankin," answered Frazier.

And the two grizzled sea-dogs who had not spoken in years strolled uptown, arm in arm.  
—Parish Visitor.

## Signaling to Mars.

BY SIR ROBERT S. BALL.

Professor of Astronomy at Cambridge University, England.

It was the remark of the great Sir William Herschel that the resemblance of Mars to this earth is one of the most striking features in the solar system. The observations of the planet which have been made since the time of this incomparable observer have tended to illustrate the truth which he then laid down. Mars is not so large as our earth, of course, but like our earth, Mars is surrounded by an atmosphere. At the poles of Mars are vast white tracts which become greatly extended during winter on the planet, but which shrink again during the ensuing summer. To deny that these white tracks on Mars consist of ice or snow now seems to me a supposition so fantastic that I think we need not seriously discuss it.

There was a time when it might be pleaded that the materials of which Mars was constituted were in all likelihood different from the materials of which our earth is made. At that time it might certainly be conjectured that this white material which accumulates so mysteriously during the winter in either hemisphere on Mars and which disappears again during the summer was formed of some material unknown to terrestrial chemists. But this view can no longer be entertained. The most interesting astronomical discovery of the last century assures us that the elements of which our earth is constituted are the same elements as those of which other bodies in the universe are constructed.

It has been proved by recent observations that the large dark objects on Mars long believed to be open oceans can no longer be so described. By the excellent telescopes now available, these dark tracts have been shown to be traversed by marks of a nature so permanent as to be wholly incompatible with the supposition that in looking at the dark regions we are looking at sheets of liquid. For the demonstration of this point we are indebted to the labors of many astronomers, but we must specially mention Percival Lowell, who has devoted consummate skill and assiduity to the study of this planet. With the help of a powerful telescope at his observatory in Flagstaff, Arizona, Lowell has also largely extended our knowledge of the canals discovered many years ago by Schiaparelli. Lowell has given us some excellent reasons for his belief that these so-called canals do indeed mark the courses along which water is conducted from the melting snows at the poles of Mars to the more arid parts of the planet.

Discoveries such as these raise once again the perennial question as to the existence of intelligent inhabitants on Mars. And here we are sure to be asked what telescopes have to tell with regard to this matter of interest so unending. It is sometimes heedlessly supposed that our instruments, erected with the expenditure of so much skill and trouble, and often at such vast expense, ought to be capable of accomplishing that which a little consideration would show to be impossible. Let us briefly consider the conditions under which alone signaling to Mars could be effected.

When under certain occasions, which do not occur very frequently, Mars comes nearest to

the earth, the distance of the planet from our globe is still about thirty-five million miles. Now what can a telescope show at the distance of thirty-five million miles? It requires a very good telescope to reduce the apparent distance of an object to a thousandth part. That is to say, it is a very good telescope which will show an object as clearly as we could see it with the unaided eye if it were at a thousandth part of its distance and if we dispensed with the assistance of a telescope. It is, therefore, impossible to hope for any signaling to Mars, unless the signals were on a scale sufficiently great to be visible to the unaided eye, even at a distance as great as thirty-five thousand miles. This consideration suffices to prove the utter futility of human endeavor to make any demonstrations on a sufficiently large scale to be perceptible to the inhabitants of Mars.

The very largest city that this earth has ever known would be altogether too small to be visible to a being dwelling on the planet Mars, even if that being were endeavoring to see it with a telescope as powerful as the greatest and most perfect instrument in any observatory on this globe.

If the whole extent of Lake Superior was covered with petroleum, and if that petroleum was set on fire, then, I think, we may admit that an inhabitant of Mars who was furnished with a telescope as good as that which Percival Lowell uses at Flagstaff, might be able to see that something had happened. But we must not suppose that the mighty conflagration would appear to the Martian as a very conspicuous object. It would rather be a very small feature, but still I think it would not be beyond the reach of a practised observer in that planet. On the other hand, if an area the size of Lake Superior on Mars was to be flooded with petroleum and that petroleum was to be kindled, we should expect to witness the event from here not as a great and striking conflagration, but as a tiny little point of just discernible light. The disc of Mars is not a large object, and the conflagration would not extend over the three-hundredth part of that disc.

It is sufficient to state these facts to show that the possibility of signaling to Mars is entirely beyond the power of human resources.  
—*The Independent*.

MANTAL LABOR-SAVING.—That is a capital definition of partisanship, and of prejudice in general, which the *Commercial Advertiser* gives us. It is " a short cut to intellectual peace." " You can pick up a prejudice in five minutes," and having fully adopted it your mind is at rest on that subject, and you are ready at any time to lay down the law to others with regard to it.

This is a very satisfying state of mind, for we all like to feel that we have definite and certain knowledge of any question which interests us. But all narrow-mindedness, all harshness in judging others, and all negative and hidebound theology spring from this source.

Every man who wants to be an intelligent man must make a business of fighting his own prejudices, by looking always for the measure of truth and justice which can be found in the ideas and actions which he is naturally disposed to condemn offhand.

For "THE FRIEND."

## AN EVENING SCENE.

happy, home-like picture haunts my spirit's  
dreaming—  
Would that my hand had artist's skill to paint,  
then might you see, as I do, in that vine-clad  
cottage  
A fireside with its fixtures, fine and old and  
 quaint.  
And there beside it in the chimney corner  
With locks as white as is the drifting snow,  
worn old man whose day is at its evening,  
Sits reading in the radiance of the firelight's  
golden glow.

st such a picture as an old-time master  
Might use to illumine some such thought as this,  
Would that I might die as die the righteous,  
And that my last end might be like his!  
How that vision seems to me transfigured  
Now in the twilight of those ripened years;  
Soon that father's chair will be forever vacant,  
And unavailing then will be our words and tears.

own the long vistas of the vast forever  
My fancy ranges, and I think I see  
his face again, and may God grant that blessing,  
When all our being is from sin set free;  
Not in the hosts of God's angelic chorus,  
For music such as that is all too grand for us—  
was too humble even to claim the many man-  
sions—  
But in some love-lit corner of our Father's house.  
G. G. M.

## Common Lives.

To very few is it given to be suns in the  
moment of life; most of us must be content  
with being only stars among myriads of others  
equally bright and luminous.

But because only one in many thousands  
shines with world-wide effulgence, it does not  
follow that all the rest are useless or ignoble.  
Most of us live common-place, uneventful  
lives, travelling the same pathway day after  
day, ever and anon seeking rest and refreshment  
only to rise and again pursue the beaten path.  
But there is something grand and heroic  
about the way in which some souls perform  
their daily task. Unflinchingly, uncomplainingly,  
with illuminated faces, they press forward  
until, worn with the toil and hardships  
of the way, they reach their journey's end, and  
receive the Master's "Well done."

All through their lives the light of these  
noble but noble soul shines. Though they be  
only rush lights they shed their little gleam.

And so, though one's life may be necessarily  
restricted to a small sphere, it is not true that  
it need be a small or narrow life, and though  
one's circle of acquaintance may be very limited,  
still that one's influence may be very great,  
very powerful, very widespread.

Let not the invalid, who sees no farther than  
the four walls of her room, think that she has  
no chances for usefulness; and let not that  
other, who through stress of family cares,  
knows only the circle of her own household,  
undervalue the wideness of her opportunities;  
and let no soul imagine that through isolation  
or other cause the doors of influence are closed.  
As Longfellow says:

"All common things, each day's events,  
That with the hour begin and end,  
Our pleasure and our discontents,  
Are rounds by which we may ascend."

—Parish Visitor.

## The Art of Writing in the Days of Moses.

The discovery of the Tell-el-Amarna tablets, and the great number of tablets in the British Museum and the Royal Museums at Berlin and at Gizeh, obtained from Tyre, Sidon, Gebal, Askelon, Gaza, Lachish, and Jerusalem, shows us the universal use of Babylonian writing throughout the East in the time of Moses. In Egypt we have specimens of hieroglyphic and hieratic writing of the *Book of the Dead*, from at least 2000 B. C., and written monuments from at least 4000 B. C. Schools and libraries must have existed all over the land. The system of Babylonian writing was one of the most complicated possible, demanding a good memory and years of study. We know that at the time of Moses' sojourn in Egypt it was an age of the highest literary activity.

Canon Girdlestone, in his recent book on *Deuteronomy* gives the following interesting account of the act of writing in the days of Moses.

The view that the Addresses of Moses were taken down by scribes, so that they might be preserved for future use, involves two things: first, that some at least of the hearers had retentive memories; and secondly, that they had no difficulty in writing down what they heard. The Israelite nation is proverbial for its power of remembering, and consequently of recording. But as late as half a century ago it was thought by many that writing was a comparatively modern art, and that in the days of Moses (about 1450 B. C.) it would hardly be sufficiently developed for practical purposes.

All such ideas about the age of writing have been rudely overturned by later discoveries in Egypt and the East. Let us take the matter step by step. The publication of the new volume of papyri by the authorities of the British Museum [Twelfth Mo. 1898] teaches us that "as far back as the third century B. C. there was a widespread use of writing among all conditions of men for many purposes of life, and writing, too, which is of no recent development. This suggests the possibility that Greek writing may have begun much earlier than is sometimes supposed, and that perhaps the Greek mercenaries who cut their names and other inscriptions on the colossal statue of Abu Simbel were as familiar with the pen as with the chisel;" at any rate, "educated and professional men in very early times wrote as fluently as we do now."

If this is true of Greek, and Professor Flinders Petrie's discoveries amply show us that it is so, what shall we say of Egyptian? There were possibly Greek scribes as far back as the days of Moses. Certainly there were Egyptian scribes centuries earlier. Moses had been brought up in all the learning of the Egyptians. He must have known much of the religion, the history, the arts, the appliances, and other signs of civilized life which stare us in the face when we stand in an Egyptian temple and gaze upon its pictured walls. We can take it as a matter of course that he could write as easily as we can. Moreover, the Hebrews are a gifted race, and they were so from the beginning. Those who were in Egypt were doubtless bi-lingual, and many of them must have been writers—some, probably, professional scribes. Moses thus might have had at

his command after the Exodus a little army of ready writers.

The style of writing in those days may be illustrated from the papyrus of *Bek en Amen*, which is preserved in the municipal Museum of Bologne. It is a letter well written in twenty-seven lines of running hieratic characters, rolled up twenty-five times, bent in two, addressed and sealed. It first asks for information about a runaway slave, and then discusses the state of the crops and other matters; it is just such a letter, in fact, as men write now-a-days. These papyrus rolls are of varying length. Ordinary ones are from twenty to forty feet long, but some run on to one hundred feet or even one hundred and forty-four. — Kenyon, of the British Museum, says: "Brittle as the papyrus becomes with age, the dry climate of Egypt has preserved hundreds and thousands of such MSS., the earliest now extant having been written about 2500 B. C." (i. e., a thousand years before the time of Moses), "these were the books with which the Israelites became familiar during their residence in Egypt, and it was from these that the form of their own books in later times was derived. The roll form, and to a great extent the papyrus material, were also adopted from by the Greeks, and all the great works of classical literature were written in this manner. It was not until after the beginning of the Christian era that the page form, as in a modern book, came into existence."

It may be well to note that the word *sepher* translated "book" as far back as Gen. v: 1, is applicable to a list, letter, or any other document, and subsequently it was used in collections of such documents. Thus we find the word used of the *book of generations*, the *book of the covenant*, the *bill of divorcement*, the *book of Jasher*, the *letter of David*, the *book of Moses*, the *register of the genealogies*, that which is rolled together as a *scroll*, the *evidence of the purchase*, the *book of remembrances*. The Hebrew name for a *scribe* (Judges v: 14, etc.) is derived from the same root.

In accordance with the facts this brought to light, it is safe to conclude that the original records which are contained in Exodus, Leviticus, Numbers and also Deuteronomy, were written on papyrus by Hebrew scribes who had been trained after Egyptian fashion. They may have already formed a guild or caste of their own, and if it were necessary to fix the tribe or family which would be specially represented in such a caste, one could easily hazard a guess; many indications would point to the Tribe of Levi, and to the family of Korah—the line represented so honorably in later days by Samuel, Heman and others.

But there is another side to the question of writing which must not be overlooked, especially as it also has a bearing on language as well. I refer to the discovery of the celebrated Tell-el-Amarna tablets a few years ago. These clay tablets are written not in hieroglyph, nor in the characters thence derived (the hieratic and demotic) but in cuneiform, which had already been in use for ages in Babylonia. Each tablet is a little less than six inches by four inches, and is divided into sections by transverse lines. These obviate the confusion which would otherwise arise from the close packing of the characters. The language in which they are written may be called Canaanite or

Aramean (i. e., Syrian), and is practically the same as Assyrian. But the tablets are official letters from Palestine chieftains to the kings of Egypt, who were reigning either a little before or a little after the time of Moses. We thus have a new stream of contemporaneous literature issuing from an unsuspected source, exhibiting the close relationship which existed between Egypt, Canaan and the East, at the time of Moses, and illustrating in a hundred ways the state of things to be expected by Israel on their entrance into Canaan. Here we meet with Sidonians, Hittites, Arvadites, Gegalites, Canaanites, Amorites and Edonites. Here we meet with the Kings of Jerusalem and many other towns with which the Book of Joshua familiarizes us; and here we see that even Canaan was not an illiterate land, and that Egyptian lore included a facility in reading cuneiform tablets. Amongst other things which this discovery throws light on, one is that the language of Canaan was not very far removed from that of the Hebrew. They were cognate languages. Another is that Moses must in all probability have learnt in his young days the use and interpretation of the cuneiform character. Consequently if the early documents contained in Genesis were written in this character (which is possible if not probable), they could be transliterated into Hebrew under his direction.

We have yet to learn much about the archives in which ancient books were kept, but for religious books two store places naturally suggest themselves. The receptacles for the dead would be treasure-houses for sacred literature; and so the case containing Joseph's mummy, which was the connecting-link between the patriarchal age and the time of Joshua, would have connected with it a receptacle for clay or papyrus documents. The other place was the Ark the central object of religious interests containing specially the tablets on which the Ten Commandments were written. Accordingly, we read that in the sides of the Ark the copy of the Law was deposited by order of Moses (Deut. 21, 26).

It is probable that certain cities became literary centres, as Sippara in the East, and Kirgath Sephir or Debir in Palestine, in very early times. Among the Israelites copies of the sacred documents would gravitate to prophetic centres, and ultimately to Jerusalem, where the official archives are kept, though the two sets of documents would probably be kept distinct.—*Biblia*.

SELF CONTROL.—*The Sunday School Times* thus comments on "Self Control as a Force in the World."

"Strength is inoffensive. It takes offense slowly, and gives offense seldom. Weakness it is which is irritable. Because a man is peaceably inclined and inoffensive, let it not be thought that he is a weakling. You press a pound of feathers tightly enough together, and it will fall on you as heavy as a lump of lead. Power to hold in where others give way usually means that there is a deal of power to let out. There is this kinship between good temper in character and good temper in steel that there is tremendous strength in both of them. Bad temper is never strong temper. If we once get a Quaker to say, 'Friend, thee is not wanted here,' we can be pretty sure that the friend will not get there. A steam boiler is

more effective than a tea-kettle just because it holds in more and does not sputter half so much. The peaceable things of self-control are the powerful things of world action."

### The Bottom of the Sea.

Until within the last fifty years practically nothing was known of the depths of the sea. Since then, however, quite a good deal of interesting matter has been brought to light.

But this, unfortunately, has hardly spread beyond a small circle of interested scientists. In the current issue of *Science*, Professor Nutting, of the University of Iowa, tells what is now known about the bottom of the sea, its physical conditions and its fauna. We cannot do better than give a brief outline of his statements.

The deep sea may be defined as that portion of the ocean which the sunlight does not penetrate, and in which vegetable life cannot exist. This is below the depth of one hundred and fifty fathoms. The average depth of the sea, however, is of course, much greater than this; indeed more than one-half the actual surface of the globe is over two miles beneath the surface of the water, and there is a spot near the Island of Guam, nearly six miles in depth, which is so far as is known the deepest abyss in the ocean. The temperature of deep water is uniformly low, about forty degrees, and in many places it is actually below the freezing point of fresh water. The presence of oxygen, without which animal life cannot exist, is found everywhere. But what is most impressive, a very careful study of oceanic currents reveals the fact that the cold water of the polar regions, charged with oxygen derived from the superincumbent atmosphere, creeps along the bottom toward the equator from both poles, thus carrying oxygenated water over the vast area of sea bottom throughout the oceanic floor of the world. It also appears that simultaneously there is a general trend of the surface water toward the poles. This whole circulatory scheme involves the general rise of the cold, deep water in the equatorial regions toward the surface, where it receives a fresh supply of heat and oxygen and then returns to the frozen regions. Were it not for this circulation it is quite probable that the ocean would in time become too foul to sustain animal life.

The physical conditions of the bottom of the ocean strike a human being as most forbidding, if not terrible. There is a practical absence of all sunlight; the water is freezing cold, subject to tremendous pressure, and moved by slow currents creeping from pole to equator. There are few abrupt changes of level, the great sea bottom being ordinarily as smooth as a Western prairie. The soil is organic in its origin, being composed of the remains of a few species of one-celled forms, individually minute but collectively of stupendous bulk. The skeletons of these forms cover at the present time many millions of square miles of sea bottom. For the first few miles from shore the bottom of the sea is covered with all sorts of *debris* from the adjacent lands. The surface is broken into rocky pinnacles and caverns, and the slopes support a more luxuriant fauna than any other part of the sea bottom. Beyond this land rim, to the depth of one thousand and five hundred fathoms, the bottom takes on

a distinctively different character, being composed of a wet and slimy grayish mud, which is composed of countless millions of the test of one-celled animals. Below the depth of about two thousand fathoms the bottom changes to a fine-grained reddish-brown mud, oily to the feel. It is so finely divided that it takes many hours to settle when mixed in a glass of water. It is known as "red clay," and is supposed to be derived from the residue of innumerable hosts of pelagic animals remaining after their skeletons have been dissolved in sea water. This sort of deposit covers an area greater than the total land surface of the globe. Resting immediately upon the bottom already described is a layer of unknown depth of a "floculent" material, which is called "bottom broth." When first discovered it was named *Bathybius* by Huxley, who considered it a sort of primordial organism from which the entire life of the globe may have originated. It has since been proved that *Bathybius* is not alive, though organic, since it consists of the partially decomposed remains of sea animals that have died near the surface but have gradually sunk to the bottom, where they remain partially suspended in a layer of "soup-like" consistency and character. This "bottom broth" is supposed to be the inexhaustible supply of nourishment for the innumerable creatures that exist at or near the bottom of the sea.

Living creatures, both moving and immoveable, inhabit in countless numbers the ocean floor. They are built to withstand the pressure of two or more tons to the square inch with as much apparent ease as terrestrial animals do their sixteen pounds to a square inch. Indeed when they are brought to the surface and are released from the accustomed pressure, they fall to pieces, as it were. Their eyes bulge out, the swim-bladder protrudes from the mouth, the scales fall off and the flesh comes off in patches. The most remarkable thing about them, however, is their brilliant coloring, for it seems an unquestionable fact that they live in total darkness, as far as the light from the sun is concerned. Darwin explains the origin of colors in land animals on utilitarian grounds, and if we can prove that these fishes have the power of apprehending light their colors can easily be explained. As these fishes have functional eyes and the most brilliant coloring, whereas the fish in the inland caves have only rudimentary eyes and practically no coloring, it would seem to be reasonable to suppose that there is light of some kind at the bottom of the sea. This light is almost certainly phosphorescent, and emitted by the fish themselves. Animals at the sea, furthermore, are not evenly distributed over the sea bottom. Certain species live in vast sections. This has not yet been explained, as the general conditions for life would seem to be the same over millions of miles of space.—*The Independent*.

I AM MY OWN MASTER.—"I am my own master" cried a young man, proudly, when his friend tried to persuade him from an enterprise which he had on hand. "I am my own master" "Did you ever consider what a responsible post that is?" asked his friend.

"Responsible—is it?" "A master must lay out the work which I

unts done, and see that it is done right. He could try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, or else he must fail."

"Well."

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so" said the young man.

"Now, I could undertake no such thing," said his friend. "I should fail, sure, if I did. I wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. He is my Master, even Christ." I work under his direction. He is regular, and where He is Master, all goes right."—*Parish Visitor.*

### Clear Spiritual Vision Needed.

The following extract from an address of the Moderator-elect to the recent Presbyterian General Assembly shows some points of relief observations editorially made in our last number.

"This complete spiritual sight-giving is more gradual and progressive than we think. It opens men's eyes now in one way and now another. This man He sends to the pool of Bethesda, and to the eyes of that man He applies clay and spittle; to still another He speaks a single word, and a new world bursts upon his quickened vision. But multitudes who have received the first touch still need the second. They see, but see wrongly. They are near-sighted or far-sighted or double-sighted or even blind. They see, but they perceive not. They see much as the horse sees the scenery through the beautiful valley of vision.

"Some who have received the sight-giving do not see for the most part intellectually only, but they see men as trees walking. A mere intellectual vision is spiritual half-sightedness. The intellectual faculty of the highest order may be paired with the lowest grade of spiritual impairment. Ary Scheffer's famous picture of the man in the temptation, presents the tempter in the very personification of mental acumen, although Emerson insists that the devil is a dunce, still, we believe that the artist's conception is correct. This is a day when the Church of God needs to be put on her guard against a cold intellectualization of her faith, and yet the peril and the proneness always exist. A merely theological Christianity is a Christianity ossified, a Christianity extinct. We believe in creeds. Of course we do, if we believe anything at all, but we are sometimes in danger of forgetting that creeds, needful and valuable as they are, are by no means all of Christianity. We boast sometimes of the intellectual supremacy of our Zion, but we must be aware that our glory does not become our shame, for if we see only by way of the intellect, we are still in need of the second touch.

"Some see the things of God, but they see them the greater part emotionally. The mystical element is needed to give depth and mellowness and tenderness to Christian character, but the piety of the feelings only is a miserable substitute for the true thing. Converted emotions alone are not worth converting. Have you ever seen the howling dervishes of Cairo.

They dance and yell and scream and bow and whirl and tear their beards and hair until at last they fall in a swoon of sheer exhaustion. Men become as trees, and trees as men. Christianity, like Mohammedanism, has its howling dervishes. They are a burlesque upon truth and duty and sober Christian character. Any man whose faith is not built upon an abiding principle of truth and an intelligent conception of the will of God, only half sees. Nothing is wilder than the visions of a merely emotional Christianity. They are the dreams of a dreamer who dreams that he has been dreaming. A 'Thus saith the Lord,' a 'Verily, verily, I say unto you,' is needed to guide the conscience to steady the energies, and to still the storm.

"Others see, but they see only along the line of a sincere purpose, an ethical activity. Here again is an arrested development of the healing process. It is not enough for a man to be sincere; he must also be right. A totally blind man may be sincere; the trouble is he cannot see. Grossest ungodliness often plumes itself on its absolute sincerity. Saul of Tarsus, scattering firebrands of persecution and breathing out lightnings against the early Christians thought he was doing God's service. He was sincere, but he was wrong. Sincerity is not salvation; sincerity is not Christian character. Some of the most dangerous men in history have been the most sincere. The man who simply means well is often the most blundering and most exasperating man of all. The blind man in the text was honest while he was blind.

"The Church of Christ must not count her work as done when men's eyes are only first opened. Crude, morbid and abnormal lives are the products of this half-finished work of giving sight to the blind. Men must not be saved only; they must be salted and seasoned for service. They are not to be redeemed from a future destiny of misery and woe only; they must be redeemed to a present career of usefulness and honor. It is a destiny of well grounded, well rounded Christian character to which they are called. The Church must teach and train and develop her own. How much of our Lord's work, when He was on earth, was given to the training of the Twelve? He was the great teacher, rather than the great preacher."

"I WILL NOT BE AFRAID."—Some years ago I stood at the mouth of one of the Chicago tunnels, showing my little son the dark passage-ways under the river. As he peered into the darkness he seemed frightened and held my hand with a firmer grasp. I said to him, "You would not dare go through that dark, gloomy place, would you?" Looking into my face confidently, he replied, "Papa, if you would go with me, and I could hold your hand, I would not be afraid." His childish faith and confidence that he was safe while clinging to his father's hand was a lesson to me that I have never forgotten.

It has taught me that no matter how dark and rayless a pathway I may be called to pass through or what doubts, trials, and difficulties confront me, there is One who says, "Fear thou not, for I am with thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. xli: 19). The Saviour will dispel all fear, and lighten every

burden and enable me to say with the psalmist "Yea though I walk through the valley of the shadow of death I will fear no evil; for Thou art with me; thy rod and thy staff they comfort me" (Psalms xxiii: 4). There are many dark places in life through which you must pass. Is Jesus your guide and pilot?—*O. F. Presbrey.*

### An Era of Extravagance.

One of the natural results of successful speculation is extravagance in expenditure. "Easy come, easy go," is a proverb which experience everywhere justifies. The stories from New York concerning the effects of the present Wall street boom are not in the least surprising. It would be odd indeed if the buoyancy of the stock market were not felt in the increased purchase of luxuries. With a very large number of persons money is regarded chiefly as a means for procuring "good things." There is nothing essentially wrong in the theory, although it is so often missapplied in practice. Money is made to be spent rather than hoarded. But much depends upon the individual definition of "good things." If the view of the materialist be accepted our enjoyments will be little better than those of the animals. To eat luxurious dinners and to buy costly jewels and flowers does not imply a high conception of life. All these are well enough in their way for those who can afford them. Yet it can hardly be denied that a society that makes such things the first consideration does not move on a very elevated level and cannot be expected to maintain a high intellectual and moral tone. The harmless pleasures of the senses, it is true, need not be despised by the most rigid philosopher; but there is a vast difference between using these as a means and making them an end; and it is undeniable that the attitude of too many persons in these days is that of the rich man of Scripture—"Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry."

Lavish expenditure is often defended on economic grounds. But the moral question cannot be altogether ignored. Luxury has an enervating effect; and all history shows that a society entirely given to luxury bears within itself the seeds of its own decay. Spending money just for the sake of spending it is an abuse of the privileges of wealth. The successful speculators, we are told, are no longer satisfied with anything less than "the best." Dinners must cost fifteen dollars a plate, with flowers and other decorations in proportion. There is something barbaric in such display as this. It indicates that those guilty of it have really no higher tastes than those of the senses. Furthermore, the extravagance of the few sets the pace for the many. It is no exaggeration to say that of late years money has been the root of all evil so far as society is concerned. Simple and dignified living has gone out of fashion. Those who fall short of the fictitious standard thus set up are not "in it." No small moral courage is required to resist the tendency towards mere extravagance. Some persons whose position is beyond dispute may simply decline to join in the amusements of the "smart set," and others who envy them these amusements may be deprived of joining for lack of means. But more and more, even

in the smaller cities, society and wealth are becoming synonymous terms. The evil is most conspicuous in New York, but it exists pretty much everywhere. The gayeties set afloat by the Wall street "boom" only differ in degree from those with which Americans have been familiar for years.

Of course it is easy to take too serious a view of some of the diversions of wealth. Social critics sometimes lose their sense of proportion and forget that the same measure is not to be applied to the man with half a million a year and the man with a few thousands. It is possible to spend much money without being extravagant. Yet the general contention that society is much too lavish is perfectly true. Human life does not consist wholly in the abundance of its possessions. The gross materialism of the age is full of dangers. The chief trouble is not that society means dinners and dances, but that too often it means nothing else. None of the lucky speculators who are determined to enjoy "good things" seems to have any idea of the possible scope of the phrase. To add to the sum of human happiness is a good thing. To help those who need help is a good thing. To cultivate the mind and soul is a good thing. The ambition that stops short at dinners and flowers and gowns and jewels cannot be very profitable to either soul or body.—*Providence Journal*.

**CANE-SEATING.**—The cane or rattan is a reed. It is slender, often jointed and extremely long-stemmed. Rattan is found in the East Indies and India; it abounds along the southern foot of the Himalayas the eastern part of Asia and in many islands of that region. It is sometimes over a thousand feet in length and grows erect, ascends and descends among trees. The cane holds to the trees by means of hooked prickles on the extremities of midribs of its leaves and stalk. When it reaches the height of the tree it has been ascending for weeks it appears to rest, then suddenly it descends in graceful festoons to climb again a neighboring tree. In Ceylon, there can be seen specimens not less than two hundred feet long and an inch or more in diameter, without a single irregularity and no appearance of foliage, other than a bunch of feathery leaves at the extremity. The leaves are very beautiful. The fruit is a very dry berry covered with scales and has one seed only. The rattan, when imported to Great Britain and the United States, is called cane. The canes of commerce are usually imported in bundles of one hundred canes, each from fifteen to twenty feet long. Cane is used for many purposes. In its native country, it is used for making ropes and plaited work. The ropes are used for binding elephants. Bridges are made from them and they are used for other purposes requiring great strength. From the stem of the cane, the elegant Malacca walking canes are made. They are also used for wicker work; canes are extensively used for caning chairs; when used for this purpose they are split lengthwise.—*Schofield School Bulletin*.

#### SUMMARY OF EVENTS.

**UNITED STATES.**—The United States Government, says a Washington despatch, has taken no part in the fresh demands made on China, and is disposed to do everything possible to discourage them. The Government will not countenance the claim that the maintenance of the Lega-

tion Guards in Pekin is properly chargeable to the Chinese Government, and will present no bill on that score.

A flood swept through the Elkhorn Valley in West Virginia on the 22nd inst., and did great damage to life and property. The town of Keystone was destroyed and 60 lives are believed to have been lost there. Some estimates place the loss of life by the flood higher. Miles of railroad track and bridges were washed away. The property damage is estimated at over two millions of dollars.

The Russian Ambassador has notified the State Department that in consequence of the action of the American Government in applying tariff restrictions against Russian petroleum, the Russian Minister of Finance has imposed the high tariff rate of the Russian schedule on American white rosin, white turpentine, brewers' pitch and bicycles.

The Treasury Department has imposed a countervailing duty upon Italian beet sugar, in consequence of indirect export bounties alleged to be paid by Italy.

Railroads in Southern California it is said "have agreed that three and a half barrels of oil is the economic equivalent of a ton of bituminous coal, costing on an average at the point of consumption about \$5. Petroleum fuel has been considered fully fifty per cent. cheaper at the average market price."

In Buffalo, there is a large Polish colony, numbering over 10,000. Rochester has a Russian population large enough to support a Russian newspaper. In Jamestown is the largest Swedish population of any city in the State apart from New York. Utica is well known for its colony of Welshmen.

The output of gold during the past year is stated to have been 118 millions of dollars in the United States, and about 256 millions in the world at large. The amount from the mines in the Transvaal is put down at about 7 millions. In the preceding year it was about 110 millions.

Justice Bradley, in the Equity Court in Washington, has denied the application of Lone Wolf and other Indians for an injunction against the Secretary of War, to restrain him from opening the Kiowa, Comanche and Apache lands, in Oklahoma, to settlement. He held that the question was purely a political one, with which the Court had no power to deal. It is said that twenty thousand men, women and children are massed on the border of the Indians' land, and half of them are utterly destitute. At least five thousand of them have been there a year and a half. They went with small sums of money, and have made nothing since they arrived.

An order of the President has been issued to establish civil government in the Philippines on the fourth of Seventh Month. Judge Taft is appointed civil governor.

A company has been incorporated to construct a tunnel under the East River and a part of the borough of Manhattan in order to connect the latter with Long Island city. It is to be about four miles long.

The recent granting by the Councils and Mayor of Philadelphia of valuable franchises without any compensation to the city treasury is regarded as an action taken "in the interest of a favored few, rather than of the people at large, and thus a vicious abuse of power for selfish purposes, a travesty on popular government and a blighting blot upon the fair name and fame of the State and city." Another offer has been made by John Wanamaker, addressed to Robert H. Foerster, one of the parties who have secured these franchises, renewing his offer of \$2,500,000 to be paid to the city for these franchises, and \$500,000 as a bonus to the incorporators, and agreeing that the roads if built by him should charge three cent fares during certain parts of the day. An offer of \$5,000,000 for these franchises is said to have been made by another party.

Official reports show that the year 1900 closed the century with the largest coal production ever recorded in the United States. Practically completed returns show the total output of coal in 1900 to have been 267,542,444 short tons, an increase of a little more than five per cent. Prior to 1899 Great Britain was the leading coal producing country in the world, but in that year the United States took first place. The production of Great Britain in 1900 amounted to 252,190,573 short tons.

It is said that there are 15,000 machinists out of work on account of the strike; and that 1000 men employed by the Philadelphia & Reading Railway Co, have quit work.

A despatch of the 21st from New York says: "A new disease, similar to the grippé, has appeared among the horses here and is rapidly killing them. From the reports submitted by the leading veterinarians, fully 10,000 horses are to-day suffering from it."

There were 410 deaths in this city last week, reported to the Board of Health. This is 30 more than the previous week and 30 more than the corresponding week of 1900. Of the foregoing, 204 were males and 206 females: 54 died of consumption of the lungs; 34 of inflammation of

the lungs and surrounding membranes; 11 of diphtheria; 11 of cancer; 15 of apoplexy, and 7 of typhoid fever.

**COTTON** closed on a basis of 8½c. per pound for middling uplands.

**FLOUR.**—Winter, super, \$2.10 to \$2.25; Penna. roller straight, \$3.20 to \$3.30; Western winter, straight, \$3.20 to \$3.45; spring, straight, \$3.40 to \$3.60.

**GRAIN.**—No. 2 red wheat, 71½ to 72c.

No. 2 mixed corn, 46½ to 46¾c.

No. 2 white oats, clipped, 33¾c.

**BEEF CATTLE.**—Best, 5½ to 6c.; good, 5¼ to 5½c.; medium, 5½ to 5¾c.

**SHEEP AND LAMBS.**—Choice, 4 to 4¼c.; good, 3¾ to 4c.; common, 1½ to 2¼c.; spring lambs, 5 to 7c.

**HOGS.**—Western, 8¼ to 8½c.

**FOREIGN.**—A report of General Chaffee to the War Department in reference to the war in China has been published. It says, "For about three weeks following the arrival of the relief column at Pekin the condition in a part of the city and along the line of communication was bad. Looting of the city, uncontrolled foraging in the surrounding country and seizure by soldiers of everything a Chinaman might have, as vegetables, eggs, chicken, sheep, cattle, etc., whether being brought to the city found on the farm; indiscriminate and generally unprovoked shooting of Chinese in the city, country and along the line of march and the river, all this did not tend, was natural, to gain for the troops the confidence of the masses, with whom, it is certain, we have no quarrel, but were in need of their labor. It is safe to say that where one real Boxer has been killed since the capture of Pekin fifty harmless coolies or laborers on farms, including a few women and children, have been slain."

Germany has increased her claim of indemnity against China from \$60,000,000 to \$70,000,000, so as to include expenses borne by Germany in China from Fifth Month to Seventh Month.

Holland is said to be perfecting a plan to drain the Zuider Zee by which 500,000 acres of very fertile land would be added to her domain. The cost is estimated at \$38,000,000.

A very serious crop famine is now regarded as certain in Prussia.

A despatch from Berlin of the 18th says: "There has been heavy snowfalls in the Bavarian and Tyrolean Alps and railroad communications between Munich and Italy are interrupted."

The announcement has been made by War Secretary Brodrick that 40,229 Boers—men, women and children are herded in "concentration camps" in the Transvaal and Orange River Colonies by the British troops, and that 318 children died in these camps last month. This policy is deprecated by humane Englishmen and Secretary Brodrick has declared in Parliament that the authorities were arranging for the release of the women and children.

Two travellers have lately made by way of the Trans-Siberian Railway, the journey from Paris to the Pacific in thirty days.

There has recently been announced the appropriation by the German Government of \$25,413 for German schools in Constantinople, Buenos Ayres, Galatz, Antwerp, Brussels, Bucharest, Pretoria and Johannesburg. Buenos Ayres has three German schools, Antwerp two and Bucharest four. There are also twenty-nine German schools in Brazil, a dozen each in China, the British Colonies, Rumania, and eleven in Egypt.

The Russian Plague Commission has declared Egypt, with the exception of Port Said and the Suez Canal district, to be infected territory.

The aggregate length of railroads in the world in 1900 is shown by statistics to have been 479,900 miles, distributed among the several continents as follows: Europe, 172,622; Asia, 35,938; Africa, 12,501; North America, 216,290; South America, 27,874; Australasia, 14,675.

#### NOTICES.

**WESTTOWN BOARDING SCHOOL.**—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to

WILLIAM F. WICKERSHAM, *Principal*

Payments on account of board and tuition, and communications in regard to business should be forwarded to

EDWARD G. SMEDLEY, *Superintendent*

Address, Westtown P. O., Chester Co., Pa.

**WESTTOWN BOARDING SCHOOL.**—For convenience of sons coming to Westtown School, the stage will run trains leaving Philadelphia 7.16 and 8.18 A. M., and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, West Chester, Phone 114-X.

EDWARD G. SMEDLEY, *Sup*



# THE FRIEND.

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## One's Larger Family.

The danger of a life becoming centred on self for lack of a family of children or others, to live for, was faithfully pointed out by A. H. Bell in number 47 of THE FRIEND, in his article entitled, "Old Bachelors and Old Maids,"—a title which could have been made honorable for that class—as, indeed, it had been transfigured into loveliness by very many under that name,—had the remainder of them generally, instead of being drawn into themselves by their desolateness, been drawn out unto others as the larger family which the Father has given them for their field of sympathy and of service. For the cultivation of unselfishness hath He set some in families, and others, without families, in the general community, as "members one of another."

If all grown people were hampered from general usefulness by care of children of their own, who would be left for that enlarged motherhood, fatherhood, or brotherhood concerning all families within their reach?—that large-hearted interest which helps so beautifully to hold human society together? In such a relation, "More are the children of the desolate than the children of the married, saith the Lord" (Isa. liv: 1).

We notice so many lives in Philadelphia which take into the embrace of Christ's spirit other families and lonely ones in lieu of the childless or diminished households of their own, that we could scarcely have made that as a sweeping observation—though it be so sadly just for some—which our Friend in Ireland has been enabled to make, namely, "How often we find those who have not known this development of the faculty of care and love for others, gradually growing very careful,

and fond of themselves, and so particular about their own wants. So that the world has called such 'old bachelors' and 'old maids,' a term it would appear, not usually used because they are not parents, but because a strange particularity is so apparent in many."

The many unmarried who do not deserve such a reflection need not feel hurt by it. It is, however, a salutary remark for such as may deserve it,—such as shrink back into their own self-life, from the providential opening which has been set before them to live for others though not of their own kindred. Those of the one class have placed before them as divine an opportunity as the other, of the one equally with the other. Of the one equally with the other will it be asked, "What hast thou done with thy Lord's money?" And may many of each class have a holy right to say, "Behold I and the children whom thou hast given me!"

If any have underservedly felt that the remark quoted reflected on them, may their hearts be disabused of any sense of such an application. It was intended for the abuse of the bachelor or maiden state in those who do not fulfil its enlarged mission. There are those who are unmarried for the "kingdom of Heaven's sake," and their spiritual children rise up to call them blessed. They do a truly pastoral service amongst the membership of their meetings and have the strength of the everlasting Arm assuring them "thy Maker is thy husband!"

## Doukhobor Notes.

The following letter is from Michael Scherbinen, a Russian, who, though not a Doukhobor, has undergone, in his native country, some hardships, on account of his religious convictions not coinciding with the requirements of the Greek Church. One or more members of the Doukhobor Committee of the London Meeting for Sufferings have had acquaintance with him for several years, and he has now gone to Canada, under their auspices, as a teacher of the South Colony Doukhobors. Will likely have a house and school built for him in the village of Rodionofka. The letter itself shows his attainment in the acquirement of the English language. He has also had a business training in an office in Helsingfors. It seems to promise for us a congenial and intelligent correspondence on matters pertaining to the welfare of the exiles, and it is the expectation of our committee to give him all such aid as is in our power, in forwarding the good work he has entered upon.

109 Euclid Street,  
WINNIPEG, Man., Canada,  
June 19, 1901.

WM. EVANS, Esq., Phila.

*Respected Friend:—*

I have duly received thy favor of Fifth Month 28th, and I thank thee for thy telegram, which did not reach me in Montreal, because I after all did not go to Hotel Albion, although I had inquired there for telegrams the night before leaving. I am writing to them to have the telegram forwarded here by mail.

I wrote thee on June 6th a short letter, stating that I was about to leave the same evening for Rosthern and the Doukhobor colonies in that district.

I have read with much interest thy letter, and have several times read over and weighed thy suggestions about the course of action to take in the future work among the Doukhobors.

I do thank thee for thy good words expressed, and I would also thank thee and the Friends connected with thee, for your confidence that Divine Providence has called me to this work. When a Christian moves in accordance with God's plans, he has the guarantee of a success and blessing of which the world knows nothing. I would ask earnestly for your united prayers, without which I could not hope to get on. I am glad to have the sympathies of those people who have shown the work of love to my fellowmen, and who have been God's instruments in bringing them to a free land, and also, as I hope, within the sphere of healthy Christian surroundings. I have not received from John Bellows the sum of five hundred dollars to aid the Doukhobors as thou art mentioning. Probably he has forwarded it through other channels.

I have just come back from my visit to the Saskatchewan colonies, near Rosthern and Duck Lake, and have enjoyed the hospitality of the Doukhobors. I have found them very gifted and naturally intelligent, although utterly illiterate. One can see they have been utterly neglected by their fellow men in Russia, in respect to schools and education, and the average knowledge of a peasant of Central or South Russia is undoubtedly above them. But they must have very naturally felt, that, with the spirit which rules the Russian schools their ignorance has been their safeguard, to maintain their own principles, which would have been quenched and extirpated if they had allowed the Russian Government to start its schools among them. Now they need not fear to have schools and learning introduced among them, especially if God gives them the sympathies of those who have proved by two centuries of obedience to God's word that they hate wars and bloodshed; and on whom also God's promise is being fulfilled, "Blessed are the peacemakers, for they shall be called God's

sons, and the meek, for they shall inherit the earth."

It is strange for an unbeliever, but it will not appear strange for a Christian, if I tell that I have been praying since God gave me my children that God's Providence would bring them up in surroundings where they would meet with those Christians who have made it part of their religion not to take up the sword; and I see now how God is graciously answering this, my request. I am very much obliged to thee for the interesting "Diary of John Woolman" that thou hast had the thought of sending me. One cannot help loving that man after having read his biography. Edmund W. Brooks made me a present some four years ago of the "Life of George Fox," and I have been reading it with much interest.

Another point in which I am thinking alike with Friends, is my objecting to swearing any oath, under any occasion whatever. I am glad to say many of the Russian brethren in St. Petersburg also walk according to this rule. It will be a great relief, therefore for me to find among these Russian Doukhobors much affinity of thought in these respects, and I hope they will in time see that the sound requirements of the Canadian Government are not antagonistic to Christianity, and they will at last undergo the registration of their marriages, and will also find it possible to take the homestead entry, if this will be the only means to secure their land in their hands. I am glad to say the Duck Lake or Rosthern Doukhobors have no objection whatever in all these claims of the Government, and I was among them just when they were taking the homestead entry, in the presence of the Government agent.

I found the villagers of Terpenie and of Petrofka, especially those of the former village, willing to have a school started. Although they have had bad crops last summer, they would build a room and a kitchen for a teacher, but this would be scarcely sufficient for one with a large family, especially when a school-house would be necessary as well.

My wife would be glad to have a spare room in the house where we would dwell, to nurse some sick or invalid people.

The Doukhobors in Terpenie of Duck Lake are more intelligent than the rest of that district, and I had some interesting talks with some of them. However, I hope to be able to talk more with the people of the Yorkton district on my next visit, to which I intend going to-morrow; because the point of gravitation in the interest of the day at Duck Lake was the farms which would be allotted to the villagers during the visit of the Government agent, which coincided with my visit to them.

After I have visited the Southern colony, and probably also the Good Spirit Lake colony, I will know something definite about the decision of the Doukhobors, and will at once report thee. Although I have not had the privilege to belong to the Society of Friends, I respond with mutuality to thy form of allocation in the second person singular, "thou" and "thee," as I find it more in accordance with Christ's command than the usual English speech, which was shaped in conformance to this world.

My address would still be 109 Euclid Street, Winnipeg.

With my grateful Christian regards, I remain,

Thy sincere friend,

M. SCHERBINEN.

P. S.—I have some practical knowledge of the diagnosis of sicknesses, and a slight practice in dressing burned wounds, etc. I have been also attending many cases with homeopathy among the peasants of South Russia, but I am not a medical man. My wife has undergone a course of massage and nursing the sick in the Home for Bible Women at Stockholm, Sweden. She is equally Swedish as Russian by her language.

FAITHFUL TO PRINCIPLE.—To the Editor of the (Boston) Post:—

The announcement made in the *Post* that one Carter had been released from the New Haven Jail where he had been confined for twenty-one months for refusing to pay a military tax of one dollar to the State of Connecticut shows what power there is in passive resistance to defeat a tyrannical measure.

Carter is a man who does not believe in war—at least wars of invasion—so when the good old town of Ansonia Conn. assessed a military tax of one dollar on him he simply said that it was against his principle to pay it and that he would go to jail before he would pay it. Result twenty-one months in New Haven jail at an expense of two dollars and fifty cents per week to the town that sent him there or say a total cost of two hundred and twenty-seven dollars and fifty cents added to the tax levy of Ansonia as the cost of trying to force a man to pay one dollar for a purpose that he did not believe in. And like Mark Twain in his controversy with the missionaries the fact that the tax was such a "little one" had no weight with Carter who evidently believes that "all just governments rest on the consent of the governed" and that numbers have nothing to do with principles. Suppose a million men in the United States had said with Carter that "we will go to jail before we will pay a military tax" is it conceivable that militarism could have secured \$200,000,000 to wage an aggressive war.

Speed the day when millions of men will prefer going to jail rather than spend their time in producing wealth to be used in murdering their fellow-men on the field of battle.

Some day the people may become sane enough to remember with feelings of gratitude, the man who was willing to lie in prison for twenty-one months rather than give a single dollar to aid in the business of barbarians.

T. SMALL.

PROVINCETOWN, MASS., Fifth Mo. 13.

WHICH IS THE OWNER?—"She owns a beautiful house," said a woman speaking to an acquaintance. "Oh, no, she doesn't" answered the one addressed; "the beautiful house owns her, and owns her so completely that there is very little of her left for anybody else. I knew her years ago, when she lived in a pretty little cottage, and she was a charming and intelligent woman. She kept up with the literature of the day. She wrote bright papers occasionally for our various societies; she was ready to help in the church work, and was interested in whatever was going on in the community. Then the elegant house mania seized her, and they built a mansion, putting into it

everything they could spare, and a good deal that they couldn't. It is dreadfully hard work to be a millionaire on a limited income, and she is wearing herself out trying to do it. The beautiful house must be beautifully kept; and as there are really not hands enough to accomplish it, the mistress must be everywhere. When night comes she is too tired to read, and confesses that she goes to sleep if her husband attempts to read to her. She no longer has any interest in religious or philanthropic work; she can talk nothing but 'house'—new ways of laundering curtains or serving lunch. No, my dear, she does not own that house; it owns her and she is a veritable slave."—*Forward*.

### Modern Shams in Society.

Nothing is so clearly apparent to the intelligent observer of modern society as the many deceptions and the false glitter which it contains. There are social circles into which one may enter, where the false and deceptive find no place, but these are in the minority. Glance at the average society of to-day, and there is but little in it that is really what one supposes it to be.

How often is it that we find men and women carrying impressions of wealth and station far beyond their real income! Dignity is found to be only pretensions, refinement an artificial gloss, and intelligence but a verbal display. White satin dresses are worn where the plainest muslin is scarcely within the wearer's income; broadcloth, where the simplest business suit, if honestly paid for, would almost be a draft upon the revenue received. Flowers are worn in profusion, jewelry loaned, and carriages hired by those to whom the acquirement of the necessities of daily life is a struggle.

Society, instead of being made a great compact designed to promote the good of man and woman, is used only as a cunning contrivance to palm off unreal virtues, and give to the unsophisticated wrong and injurious impressions. Host and hostess share in the general deception with their guests, although neither is conscious of the other's deceit. The china on the table of the hostess is admired and its possession envied by her guest, while the former in return is driven to a maddening inward jealousy at the gorgeous garments of her guest. The guest knows not that the china is loaned, the hostess is ignorant of the unpaid bill of the dress-maker. The furniture, heavy portieres, and expensive draperies are examined with admiration and so fixed becomes the attention of the guest upon the embellishments of the home of her hostess that no room is left in the mind for a suspicion of a plan of purchase commonly known as the "instalment."

The young man, with only a cursory knowledge of the cost of feminine apparel, regards what is only inexpensive silk or satin as the richest goods the market affords. The young lady, in turn, silently calculates her chaperon's income by the flowers he sends, the liveried carriage in which he escorts her to the reception, and the full-dress suit in which he is arrayed. Her untrained mind knows not the existence of places where a lunch may be had by a modest indulgence of drink, and establishments where clothing is sold for a night.—*Brooklyn Magazine*.

## The Charity of Early Christians.

One of the most striking results of the new spirit of philanthropy which Christianity introduced is seen in the copious charity of the primitive church. Amid the ruins of ancient palaces and temples, theatres and baths, there are none of any house of mercy. Charity among the pagans was, at best, a fitful and capricious fancy. Among the Christians it was a vast and vigorous organization, and was cultivated with noble enthusiasm. And the great and wicked city of Rome, with its fierce oppressions and inhuman wrongs, afforded amplest opportunity for the Christ-like ministrations of love and pity. There were Christian slaves to succor, exposed to unutterable indignities and cruel punishment, even unto crucifixion for conscience' sake. There were often martyrs' pangs to assuage, the aching wounds inflicted by the rack or by the nameless tortures of the heathen to bind up, and their bruised and broken hearts to cheer with heavenly consolation. There were outcast babes to pluck from death. There were a thousand forms of suffering and sorrow to relieve, and the ever-present thought of Him who came, not to be ministered unto but to minister, and to give his life a ransom for many, was an inspiration to heroic sacrifice and self-denial. And doubtless the religion of love won its way to many a stony pagan heart by the winsome spell of the saintly charities and heavenly benedictions of the persecuted Christians. This sublime principle has since covered the earth with its institutions of mercy and with a passionate zeal has sought out the woes of man in every land, in order to their relief. In the primitive church voluntary collections were regularly made for the poor, the aged, the sick, the brethren in bonds, and for the burial of the dead. All fraud and deceit was abhorred, and all usury forbidden. Many gave all their goods to feed the poor. "Our charity dispenses more in the streets," says Tertullian to the heathen, "than your religion in all the temples." He upbraids them for offering to the gods only the worn-out and useless, such as is given to dogs. "How monstrous is it," exclaims the Alexandrian Clement, "to live in luxury while so many are in want." "As you would receive, show mercy," says Chrysostom, "make God your debtor, that you may receive gain with usury." The church at Antioch, he tells us, maintained three thousand widows and virgins, besides the sick and poor. Under the persecuting Decius the widows and infirm under the care of the church at Rome were fifteen hundred. "Behold the treasures of the church," said St. Lawrence, pointing to the aged and poor, when the heathen prefect came to confiscate its wealth. The church in Carthage sent a sum equal to four thousand dollars to ransom Christian captives in Numidia. "Better clothe the living temples of Christ," says Jerome, "than adorn the temples of stone." "God has no need of plates and dishes," said Acacius, bishop of Amida, and he ransomed therewith a number of poor captives. For a similar purpose Paulinus of Nola sold the treasures of his beautiful church, and it is said even sold himself into African slavery. The Christian traveler was hospitably entertained by the faithful; and before the close of the fourth century asylums were provided for the sick, aged and infirm. During the Decian persecution, when

the streets of Carthage were strewn with the dying and the dead, the Christians, with the scars of recent torture and imprisonment upon them, exhibited the nobility of a gospel revenge in their care for their fever-smitten persecutors, and seemed to seek the martyrdom of Christian charity, even more glorious than that they had escaped. In the plague of Alexandria six hundred Christian *parabolani* periled their lives to succor the dying and bury the dead. Julian, the heathen emperor, urged the pagan priests to imitate the virtues of the lowly Christians.

Christianity also gave a new sanctity to human life, and even denounced as murder the heathen custom of destroying the unborn child. The exposure of infants was a fearfully prevalent pagan practice, which even Plato and Aristotle permitted. We have had evidences of the tender charity of the Christians in rescuing these foundlings from death, or from a fate more dreadful still—a life of infamy. Christianity also emphatically affirmed the Almighty's "canon 'gainst self-slaughter," which crime the pagans had even exalted into a virtue. It taught that a patient endurance of suffering, like Job's, exhibited a loftier courage than Cato's renunciation of life.—*W. H. Withrow—Catacombs of Rome.*

## Convicted by the Spirit.

The Saviour declared concerning the promised Comforter who should come into the world when he departed from it, "When He is come He will reprove the world of sin, of righteousness, and of judgment." This reproofing, convincing, or convicting, as the word properly signifies, is the especial work of the Holy Spirit.

There are many men who in the hardness of their heart utterly deny their guilt and sinfulness; there are others who are convinced in their judgment that they are wrong, but whose consciences are untouched. The power of human argument, entreaty or persuasion is exhausted in the vain effort to produce heartfelt conviction, which shall be followed by appropriate action. But when the Holy Ghost flashes the light of eternity upon the guilty soul, the refuges of lies are demolished, the devices of the enemy are unmasked, and the guilty sinner feels his need, and danger, and confesses his sin. This conviction is wrought by the power of the Holy Ghost, by the voice of God speaking to the hearts of men, by something mightier than intellect, logic or eloquence something which does what man cannot do, and what God alone can accomplish.

Hence the Gospel, when preached effectively, must be preached with the Holy Ghost sent down from heaven. Without this mighty energy it will be like a sounding brass and tinkling cymbal. But if God speaks by his Spirit, then the voice of feeble infancy is clothed with Divine power, and produces impressions upon the minds of men such as no other power can cause.

If we are to work effectually in the service of the Lord, we need this power, the power of the Holy Ghost. If the Spirit of God speaks by us, it must be because we are filled with the Spirit, because God can find in us a voice to declare the things which it belongs to the Holy Spirit to proclaim. And if we keep close to the lines of Divine expression, saying none other things than those Moses and the prophets

said should come to pass; if we reiterate the warnings, the entreaties, the threatenings with which the Scriptures abound; God will make our testimony effective, will break hard hearts, and bow stubborn wills, and will fulfill his words: "Lo I am with you always, even unto the end of the world."—*The Armory.*

## Oliver Paxon's Dream.

Oliver Paxon was a valuable elder living in Bucks County, Pa., who obtained instruction from the following dream. He thought he was from home and designing to return, found a large serpent barring his passage of a stream, it was necessary to cross. The serpent told him that he had always been his enemy and now was determined to prevent his passing.

Oliver said that was the way to his home and he must go over. But the serpent bestirring himself to hinder, Oliver finally turned away in discouragement. But the thought of the distress his family must suffer should he not return, induced him to go back and make an effort. He now found the serpent had received a reinforcement of his kind and the obstacles to his passage were greater than before, but thoughts of home prompting him to say, "Go through I will," he made a cut at the reptiles with his whip, upon which they slunk away. The inference from the dream was "turn away from duty and difficulties increase; resist the devil and he will flee." Oliver Paxon was one who stood as a pillar in the church, a watchman on the walls of Zion; zealous against any appearance of evil. Being in the hands of a military officer in Revolutionary times—he was asked, Do you not really wish us to be defeated? The answer was, "Thou hast asked me a close question, my reply may involve my liberty, but I shall give a true answer. When I reflect on the manner in which you have treated us—by banishment, etc—I am sometimes desirous that the British should get the better of you; these feelings I am liable to as a man; but when I shall have attained to that state I am striving for, and to which I think it my duty to attain, if the turning of my hand would give the victory to either side, I would not do it." This, opening to view a state far beyond anything the officer had ever conceived of, produced a powerful impression. J. K.

NOT ADAPTED TO THIS AGE.—Those men of small learning who are so ready to pronounce the Bible an obsolete book and Christianity an outgrown superstition, will do well to ponder these words, from one so deeply versed in science as the late Dr. Tayler Lewis, concerning the adaptation of the gospel to the present generation.

"No, the gospel is not adapted to the nineteenth century. It was not adapted to any century. It was not intended to be. It was intended that the nineteenth century should be adapted to the gospel. Your work is not to make the truths of the Bible fit into all the crooks and crevices of the lives and beliefs of men. You are to stamp, not overlay, to coin, not gild. You are to apply the teachings of Christ with such force to the hearts and lives of men that their hearts will ever after bear the impress of the image of Jesus Christ, and their lives be conformed to his will. There are peculiarities of the times that will require

special methods of delivering the truth, not special truth. You may have to leave the pulpit and stand at the door or on the street corner, in order to preach to men. But when you preach, preach the truth."—*Armory.*

### Justified by Faith.

In his epistle to the Romans the Apostle Paul affirms, That the justification of the ungodly is by believing in Him that justifieth. The gift of faith goes forth from Him, and is received into the heart. Now both by the gift itself, and by the exercise of it, is the justification; by receiving of the gift is the person justified, by the exercise of the gift are all his actions justified; Christ being let into the heart, justifies the heart into which he is received, and Christ being in the heart, justifies every motion and action that comes from his life, and any other motion or action is not justified, for it is out of that which is justified, and is in and from that which is condemned.

Where the faith which is imputed unto righteousness is found, there "sin is not imputed, but covered," which is a blessed state. Sin cuts off from God, who is life and blessedness. Sin lays open to the wrath of the Creator, which is too great for the creature to bear.

Woe and misery will be his portion to whom God imputes sin; but happy is he who has his sin covered! This is a happy condition; life and immortality will soon be opened to him. Now this blessedness cometh not by the works of the law for they cannot remove the sin; but by the righteousness of faith, which is able to cover the sin even from the pure eye of God.

O, Christians, Christians! do not imagine yourselves covered from sin; but know it, feel it; never rest till ye are so made partakers of the true righteousness, that, by its virtue in you, ye may be past all doubt that it is it. Believing from the letter without you that ye are justified, may easily deceive you; but if once you come truly to feel in yourselves the thing which justifies, and so find the power and life of it in you, above the power of all that which condemns, casting out the condemned thing and the condemner with all his works, out of your hearts; this cannot deceive. —*Isaac Pennington.*

**GIVING AND GETTING.**—One of life's paradoxes is that he who gives gets. The way to success is by surrender. They who are most lavish of their own life are the ones into whose lap the world pours the richest treasures. Thousands of hearts are starving to-day simply because they are stingy. They have withheld themselves, and in the withholding have grown lean and poor. The fat and prosperous soul is the one which is liberal with itself, which offers itself as food and strength to every needy man and cause. There is no secret of greatness like the secret of giving—constant and unsparing giving of self's best.

Not they who seek to get—to gather to themselves the world's best things, and thus find satisfaction—but they who bountifully offer themselves in sympathy and service to the world, learn life's deepest joy.

How shall young men and young women secure greatest success. Simply by offering themselves on the altar of the world's every day needs. Largeness of life, fineness of char-

acter, honor of the honorable, love of all, will crowd toward the young person who unselfishly labors to serve men through commonplace days and weary nights. In ways humble and high, by means insignificant and great, give up your best talents to all whom you can by any means help, and reward in time and eternity is certain.—*Et.*

### GOD'S SUMMER.

The summer' sunlight falls upon the floor,  
The roses' breath is pulsing in the air;  
I hear a bird's sweet carol o'er and o'er,  
And life and joy and peace are everywhere.

Oh, holy earth! Oh, blessed life! To feel  
The heart in unison with birds and flowers;  
To know that never care nor sorrow's seal  
Can mar the summer's shining golden hours.

Oh, happy thought, that life is not a dream,  
That love is not an idle, wavering breath;  
That though the summer day will pass away,  
There is a love that will endure through death.

Oh, kindly love! Oh, gracious God! To send  
These golden days with all their power to bless;  
And teach the burdened heart to see through shade  
The sunlight of the truest happiness.

Oh, joyful light! Could all our days but be  
Like these, so full of peace and rapture sweet,  
With bird-songs thrilled through the perfumed air,  
And rose leaves ever dropping at our feet.

Not until life, through death, has come again,  
The endless life of God's eternity,  
Shall dawn the perfect summer of the soul,  
With light and life and peace and love and thee.  
—*Emile G. W. Rowe, in Christian Instructor.*

### Nantucket Traditions.

It is among the traditions of Nantucket, that on several occasions during the Revolutionary War the inhabitants were relieved from apprehensions of danger by adverse winds keeping hostile vessels at a distance until the patience of their commanders was exhausted. On one occasion, however, Providence seemed not thus to favor them. A vessel flying the English colors, anchored where she could command the town with her guns. A boat was observed to approach the shore and much uneasiness was felt by the citizens.

Many had assembled at the landing and with anxious expectations awaited their fate. Among these was William Rotch, a noted whale merchant. When the officer stepped ashore, William advanced and taking him by the hand, said, "I would like to have thee come to my house." Now this was quite a different reception from what was to be expected, but as some of the richer Quakers were known to be royalists in their sympathies, the officer probably thought William Rotch to be one of these. Leaving his men at the boat he went with William; the latter seeing his guest rather uneasy, said to him, "I wish thou would stay and take dinner with me."

When the meal was over the officer said, "I came here for plunder, I ask you, as a friend, how and where I had better begin." William said, "I know of no better place for thee to begin than right here at my house, for I am better able to bear the loss than any other one of our citizens." The officer looked up at him curiously and said, "Are there many more men like you in this island?" "Why, yes, we have a great many better men here than I am." "Well, I would like to see some of them."

"Come with me and I will introduce thee to some of our citizens."

As they were entering a store William Rotch remarked, "This man distributed four hundred barrels of flour among the poor of the island last winter. There had been much suffering owing to inability to carry on the whale fishery." Entering another place of business, William gave a similar account of its proprietor. As they came out of the second store the officer held out his hand, saying, "Farewell."

He went back to the ship. Soon she weighed anchor and sailed away and that was the last that was seen of her. What kind of report he made to his commander we know not, but it was such that there was no disposition to repeat the experiment. The English officers evidently felt that they had undertaken a work too heavy for them to accomplish.

Years ago, on very severe winters, Nantucket harbor used to be closed by ice for weeks at a time. Coal was the main dependence for fuel, and an occurrence of the kind was necessarily attended by much suffering. It happened at such a time that one Captain Gifford, in command of a sloop loaded with coal, with difficulty made the harbor. As he walked the deck, he said to himself, "I've got to act conscience to-day." He knew that he could get any price he chose to ask for his cargo.

Before he had dropped anchor he was approached by a coal merchant who accosted him with, "Well, captain, I guess you've hit it this cruise. I suppose you'll want more than your usual seven dollars for it. I'll take your hull cargo, and as I like to do a square thing by a friend, I'll give you twelve dollars a ton for it." "No," said Captain Gifford, "thee can have one ton for eight dollars, but thee can't have any more."

By this time one of the richest ship owners had come out in a boat to speak in time. Said he, "I want ten tons of coal at your own price; I've suffered enough for once." "No," said Captain Gifford, "Thee can have one ton of my coal and no more. All must have a chance."

This was what he called "acting conscience;" one ton for a family at a uniform price of eight dollars. Very honorable it was, thus to refuse to take advantage of their necessity. As seven dollars was a common wholesale price, no one could blame him for retailing at eight, especially as he had probably been standing "off and on" for some time waiting for a chance to run in.—*J. K., in the Westonian.*

**THE SECRET OF SERENITY.**—If we would be happy, says a writer in the *Church Electric*, we must unlearn foolish grief. We must value much what God values much, and set at a small price what He values little. If we could but do that, reserving our affections for those things that are above, how many adversities might befall us without disturbing our serenity!

Most of the worries of life are connected with that side of it which is of little value in the sight of God. The vexations of business, the perplexities and entanglements of housekeeping, the disappointments and bad service of employes, the cook, the clerk, the dress, the bargain, the dinner—these suggest a great many of the lesser griefs of life. They are fertile in hindrances to happiness. But it is almost always our own fault. It is be-

ause we attach an exaggerated importance to them. After all, are they worth the worry that they make? Would it not be better to take them as they come, deal with them as wisely and as patiently as we can, and then put them out of our minds? Some people actually die from the sting of gnats. They are worried to their graves by the petty cares of common life, whereas it is the counsel of Christ that we should not worry. He said that more than once. The Christian will make it a matter of principle not to worry.

### The Chinese Opium War.

The causes which led to the "Opium War" are now known to all the world. They are recorded in "British State Papers" and in the records of historians whose accuracy and fairness are beyond all question. The importation of opium into China had been prohibited by the Ekin government since 1796. The drug, originally introduced by Portuguese traders, was smuggled overland from British India, where it was produced in large quantities from the poppy, extensively grown for the purpose. The trade, grown to be a branch of commerce by sea and at one time a monopoly of the English East India Company, afterward fell almost entirely into the hands of British merchants. When the attention of the House of Commons was called to the growing evils of the trade and the efforts made by China for its suppression, a select committee of the House declared that it was inadvisable to abandon an important source of revenue to the East India Company. In 1837 the Chinese government adopted a much more stringent policy. It decided on rigorously stopping the trade, and the celebrated Chinese official, Lin, was sent to Canton, with orders to require the surrender and destruction of all opium, whether in the hands of what were called "Hong" merchants or Chinese merchants. As a further measure of prevention Lin established a blockade of Canton by Chinese forces and batteries. Dispute arose with Charles Elliot, representing the British merchants. Collision occurred between the natives and British seamen, and although the Chinese government showed considerable desire to avert hostilities, no satisfactory arrangement could be reached for the suppression of the opium trade. Finally, in 1840, the British began active hostilities; Canton was captured, and admitted to ransom by Elliot, whose clemency led to his recall on the appointment of Sir Henry Poltinger to conduct the war in his stead. The great Yang-tse River was ascended, the city of Chin-Kiang-Fu, the fort of Nankin, was taken by storm after desperate resistance and appalling destruction of life, thousands of the Manchu and Tartar soldiers committing suicide after killing their wives and children rather than surrender. Everything was in readiness for a similar assault upon Nankin, when the Chinese made overtures for peace, which was concluded upon the payment by China of an indemnity for all the opium confiscated and destroyed, all the losses of British merchants and expenses of the British crown, the opening of the five ports, thereafter known as the "treaty ports," to British trade and the cession to Great Britain of the island of Hong Kong.

"Reduced to plain words," says Justin McCarthy, "the principle for which we fought

in the China war was the right of Great Britain to force a peculiar trade upon a foreign people in spite of the protestations of the government and all such public opinion as there was of the nation. . . . We asserted, or at least acted on the assertion of a claim so unreasonable and even monstrous that it never could have been made upon any nation strong enough to render its assertion a matter of serious responsibility." After explaining the machinery by which the opium trade was carried on and referring to Lord Palmerston's defense in Parliament of England's participation in the infamous traffic, the same writer proceeds:

Let us find an illustration intelligible to readers of the present day to show how unjustifiable was this practice. The State of Maine, as everyone knows prohibits the common sale of spirituous liquors. Let us suppose that several companies of English merchants were formed in Portland and Augusta and other towns of Maine for the purpose of brewing beer and distilling whiskey and selling both to the people of Maine in defiance of state laws. Let us further suppose that when the authorities of Maine proceeded to put the state laws in force against these intruders our government here took up the cause of the whiskey sellers and sent an ironclad fleet to Portland to compel the people of Maine to put up with them. In the case of such a nation as the United States nothing of the kind would be possible. But in dealing with China the ministry never seems to have thought the right or wrong of the question a matter worthy of any consideration.

This, be it remembered, was the entering wedge. The door of China was violently forced open by England in order that the profitable but infamous opium traffic find free entrance. —*Baltimore Sun.*

That English Friends, in common with many thoughtful Christians, continue to be faithful to their sense of the iniquity of the opium traffic and of the forcing it upon China by their government, is evident by the following minute passed by London Yearly Meeting this year:

"This Meeting feels deeply for the unhappy people of China. It is not our place to apportion the responsibility for the massacres, the outrages, the plundering which have so recently darkened their land. We believe it is our place to humble ourselves in the knowledge—confirmed by many independent and trustworthy witnesses,—that one of the main contributing causes of the decay of the official class in China, the demoralization of large numbers of its people, and their active aversion to foreigners is to be found in the Opium Trade, once enforced and still fostered by the might of the British Empire.

"It is only too true that the opium vice has impoverished the Chinese in mind, in character, in estate and in development. It is surely futile and even criminal to persist in the attempt to build up international commerce on such a basis. The permanent prosperity of kingdoms can only stand on the foundation of national righteousness.

"From the evidence now open to the civilized world, it appears to be a grave question whether the Anglo-Indian Opium Traffic to China has not resulted in as much misery to,

and wreckage of human lives, as the African slave trade against which our fathers labored so faithfully.

"At a time when some re-adjustment of the relations between Great Britain and China is probable, we feel it our duty to protest anew against the continuation of such a demoralizing trade.

"Two years ago the Prime Minister of this country declared it to be its true policy, 'to maintain the Chinese Empire, to prevent its falling into ruins, and to invite it into paths of reform.' We greatly long for our country that it may yet seize the occasion, to set a noble example of reform by cleansing its hands of all complicity in the Opium trade, and so encouraging the Chinese people to do everything in their power to free themselves from the opium vice.

"(Signed) JOHN MORLAND,  
"Clerk to the Meeting."

FOR "THE FRIEND."

### The New Birth, the Spiritual Birth.

Nicodemus, a ruler of the Jews, and one that we would suppose was learned in the things pertaining to his station, did not, it appears, know of the spiritual birth, but seemed rather to marvel at it; one could almost be surprised and wonder at his ignorance, if he were truly "a master in Israel."

I cannot suppose there are any readers of THE FRIEND, but know something of this spiritual birth,—about being transformed from a state of nature to a state of grace. "If ye know these things, happy are ye if ye do them." But the point is to be willing to be transformed, or to allow oneself to come under the guiding Hand, and to let Him be our leader and our guide, to be moulded and fashioned as He would; and this condition can be brought about by no other way, than by the way of the cross to the natural inclination. For Jesus said, "He that taketh not his cross, and followeth after me, is not worthy of me." But by heeding the still small voice within and being faithful to its commands, the new birth will be experienced, and without this we cannot enter the Kingdom.

How important then it is to be in earnest about these things. Yea, is it not the one thing needful. The Great Shepherd of the sheep is very good and kind to the little, tender lambs wanting to come into his fold, and will watch over such very tenderly, as they are willing to obey his voice; these lambs may be older or younger, it does not matter as to age. He, the good Shepherd, is so kind as to use all alike, when there is a willingness manifested to comply with his terms, and will do more for such than they could think or ask, and make ways at times when there seems to be no way. Let no one despise the beginnings—the day of small things. "The fear of the Lord is the beginning of wisdom."

Little children have to learn little by little of their earthly parent, not being able to comprehend all at once. So the spiritually-born child cannot know these things all at once, but needs to be taught in Christ's school as He sees fit. Jesus himself said to some formerly, "I have many things to say unto you, but ye cannot bear them now." And the saying remains true to this day; "Great is the mystery of Godliness." Let the spiritually-

born child say, Here am I, Lord, do with me as seemeth thee good. "The secret of the Lord is with them that fear Him."

E. C. C.

CHESTER CO., Pa., Sixth Mo., 1901.

### A Plea for a Peaceable Spirit.

An Address from the Yearly Meeting of the Religious Society of Friends, held in London, Fifth Month, 1901, to its members and to the Christian Churches.

The continuance of the terrible struggle in South Africa has made our hearts heavy, under a sense of the feeble witness which we and other churches have borne to the gospel of peace. War has laid its spell of hate even upon the Church of Christ, in strange discord with her message of redeeming love. The political origins of the conflict are beside our present purpose. The avalanche has fallen, and now it is the ruin in its path that compels consideration. Confronted with war's aftermath, the Christian conscience is ill at ease, and the way is open for the peaceable spirit of the gospel to re-assert itself in mind and heart.

Many who at first supported the war with honest conviction, recognize the moral deterioration that has marked its progress. Individuals have made heroic sacrifices for a cause which they believed to be just; many have borne with resignation the heaviest sorrow which can darken the home; but, in the nation as a whole, the merciless logic of war has induced the suppression of the nobler impulses, and has shut the door on the promptings of love. As passion has risen the old story has been repeated; and once more the malice of man has trampled on the life of Christ. How lurid is the scene before us,—in Africa the long-drawn struggle with its roll of disease and death, the devastation of the land, the burning of homesteads, the driving of destitute women and children into vast camps, the widening gulf of hate and bitterness between the two races; and, in England, the reign of prejudice, the fever of passion, the riots, the orgies in our streets the preaching of vengeance by the press and even from some pulpits. Had men seen these things when yet they deemed war a remedy, surely the conscience of both peoples would have recoiled from the conflict as from a crime. It is under this burden of the realities of war that we would press the question, "Can such strife be consistent with the spirit of Christ?"

The defamation of our foes, which has defiled the columns of our secular and even of our religious press, cannot by any jugglery of logic be accommodated to the sublime command, "Love your enemies." The unchristian spirit which denounces "magnanimity," and insists on a "fight to a finish," has swept like a parching desert wind through the churches. Conceal it as we may, we have been betrayed into inconsistencies which stand exposed to a scoffing world, and weaken our testimony to God's redeeming love. In condoning militarism the Christian church destroys with one hand the edifice of love which she seeks to build with the other. It is her call to purify the national conscience, to build up national character, and to insist that in corporate as in individual life the one standard of conduct must be the standard of Christ. As an apologist for war she abdicates her func-

tion. The fellowship of mankind in Christ oversteps the narrow limits of an exclusive patriotism, while it preserves and cherishes the finer elements of national life.

The platform and the press to-day proclaim aloud the false doctrine of force, and men will scarcely brook the slower methods of peace. But in South Africa force has not solved but complicated the racial and political problem. And in China, the barbarism of the allied intervention, with its atrocities in the name of Europe, must for long years retard missionary effort, and stamps with hypocrisy a civilization which professes brotherhood but practices revenge.

The issue lies plain before the Christian church. On the one hand we see a growing reliance on military power for material ends on the other the ideal of righteousness and love as the bond and foundation of empire. The ideal tarries through want of faith in the practical efficacy of the spirit and teaching of Christ.

We appeal to the churches to wake to their high task of maintaining a faith which shall make no compromise with evil, but penetrate life with the Master's spirit of peace. He who came to heal the broken-hearted, and to proclaim liberty to the captives, requires from us that we should bid the slaughter cease, and bind up the wounds of war with hands of mercy.

Signed in and on behalf of the Yearly Meeting.

JOHN MORLAND, Clerk.

### George Fox to Friends in Time of Suffering.

Dear Friends:—

Now is the time for you to stand; therefore put on the whole armor of God, from the crown of the head unto the soles of your feet, that you may stand in the possession of life. And you that have been public men, and formerly did travel abroad, mind to keep up your testimony, both in the city and in the country, that you may encourage Friends to keep up their meetings as usual; so that none faint in the time of trial; but that all may be encouraged, both small and great, to stand faithful to the Lord God, and his power and truth; that their heads may not sink in the storms, but may be kept up above the waves. So go into your meeting houses as at other times. And keep up your public testimony, and visit Friends thereabouts, now in this time of storm; for there is your crown, in the universal Power, and Spirit of God. So let your minds, and souls, and hearts, be kept above all outward and visible things.

Few travel now in the country; it may be well to visit Friends there, lest any should faint. Stir up one another in that which is good, and to faithfulness in the Truth, this day, and let your minds be kept above all visible things; for God took care for man in the beginning, and set him above the works of his hands. And therefore mind the heavenly treasure, that will never fade away.

It is hard for me to give forth in writing what is before me, because of my bodily weakness; but I was desirous in some measure to ease my mind, desiring that you may stand fast, and faithful to Truth. Of my travels and weakness it is likely you have heard, and of my afflictions, both by them that are with

out and by them that are within, which are hard to be uttered and spoken. My love is to all faithful Friends.

G. F.

1670.

"FOR THE FRIEND."

### Some Reminiscences of a Good Man—Ebenezer Worth.

(Continued from page 378.)

Though we may often stumble,  
He will not let us fall,  
And learning to be humble,  
Is not lost time at all.

From the accounts left on record of the infirmities of such eminent men as Moses, David, Peter and Paul and the sharp contention of the latter with Barnabas, and as we find in the lives of Augustine, John Newton and our own Samuel Fothergill, as well as many others, we may learn that human nature has been, and continues to be, the same as ever it was, reminding us continually that the admonitions from the lip of Truth, "What I say unto one, I say unto all, Watch," is just as important to be remembered and observed as ever it was. From these instances, we that are yet struggling along in the narrow path that finally leads to eternal rest and felicity, may witness the power of Divine grace to subdue and overcome our natural infirmities.

Ebenezer Worth had much to overcome, but through that same power was able to overcome it. Of such lives as his, Cowper says,

He is the happy man, whose life e'en now  
Shows somewhat of that happier life to come;  
Who, doomed to an obscure but tranquil state,  
Is pleased with it, and, were he free to choose,  
Would make his fate his choice; whom peace, the  
fruit

Of virtue, and whom virtue, fruit of faith,  
Prepare for happiness; bespeak him one  
Content indeed to sojourn while he must  
Below the skies, but having there his home.  
The world o'erlooks him in her busy search  
Of objects more illustrious in her view;  
And occupied as earnestly as she,  
Though more sublimely, he o'erlooks the world.  
She scorns his pleasures for she knows them not,  
He seeks not her's, for he has proved them vain.  
He cannot skim the ground like summer birds  
Pursuing gilded flies; and such he deems  
Her honors, her emoluments, her joys.  
Therefore in contemplation is his bliss,  
Whose power is such, that whom she lifts from  
earth

She makes familiar with a heaven unseen,  
And shows him glories yet to be revealed.  
Not slothful he, though seeming unemployed,  
And censured oft as useless. Still streams  
Oft water fairest meadows, and the bird  
That flutters least is longest on the wing,  
Ask him, indeed, what trophies he has raised,  
Or what achievements of immortal fame  
He purposes, and he shall answer—None.  
His warfare is within. There, unfatigued,  
His fervent spirit labors. There he fights  
And never obtains fresh triumphs o'er himself,  
And never with ring wreaths, compared with which  
The laurels that a Caesar reaps are weeds.  
Perhaps the self-approving, haughty world,  
That as she sweeps him with her rustling silks  
Scarce deigns to notice him, or if she see,  
Deems him a cipher in the works of God,  
Receives advantage from his noiseless hours,  
Of which she little dreams.

During the War of the Rebellion, as it was called, when the Southern army was on its triumphant march into the State of Pennsylvania and just fears were entertained by many tha

in its course to Philadelphia it would pass through the fertile fields of Chester County, it is said and believed that this good man covenanted with his Heavenly Father that if He would not allow the army to cross the Susquehanna River he would devote the whole of his crop of corn that year to the relief of the poor. The Southern army came to the very banks of the Susquehanna, but were not allowed to cross it. His crop of corn would amount, it was thought, to one thousand or twelve hundred dollars, and most faithfully did our dear friend fulfil his covenant by various means.

At one time during hay-harvest, he with a boy, the son of a worthy Friend of Philadelphia, who was staying with him, went to the barn, hitched up a team of five horses (he always kept good ones), and seated upon the wheel horse with a single line to the leader, attempted to drive to the field for a load of hay. The lead horse refused to obey the pulling of the line, and persisted in turning toward the barn instead of going toward the field; after repeated pretty energetic jerks on the line, he so far yielded to his natural impetuous emper (to those who knew him later this would seem almost impossible) as to call out pretty decidedly, "Why don't thee come around this way?" Almost instantly conviction seized him. Descending from his seat, he requested the boy to fasten the team and go to the field and ask his nephew to come up and drive it.

He returned to the house, entered his chamber, and was seen no more until next morning.

The next morning soon after breakfast he invited the boy who was staying with them to pasture field where were grazing some hogs to be looked after. Seating themselves on a log they remained some time in silence, when Ebenezer Worth, in a feeling manner alluded to his outbreak of temper the day previous, asked him, a boy of thirteen, to overlook and forgive it. They remained seated there in that humble, penitential and reverent waiting state of mind, until near noon.

On another occasion he drove to the residence of the writer, expecting to meet another friend who had engaged to meet him there at that time. E. W. being disappointed and tried with his friend's want of punctuality, he so expressed himself and drove off, but did not save town for his home before returning and acknowledging his weakness.

A drover sending him word that he had a lot of feeding cattle at Marshallton, one or two miles distant, he drove up to look at them; and electing what he wanted, was informed of the price. He thought the price asked was a dollar a head too high, he so informed the owner; who replied, "Well, Mr. Worth, you must have the cattle, and if you think they are not worth my price, you must have them at your price." The cattle were bought, paid for, driven home and turned into one of his rich, green grass meadows. Next morning on going down to look at his purchase of the day before, he found them so filled up, and very different in appearance from what they were in the drove yard, that he felt it his duty to return to the drover at Marshallton and say to the drover, he was right in his estimate of the value of the cattle bought the day before, and he himself was wrong. He handed him a check for the difference of one dollar per head.

WHY NOT BEGIN NOW?—"Mother," a little child once said, "how old must I be before I can be a Christian?"

The wise mother answered, "How old will you have to be before you love me?"

"Why, mother, I always loved you. I do now and always shall (and she kissed her mother); but you have not told me yet how old I shall have to be."

"How old must you be before you can trust yourself wholly to me and my care?"

"I always did," she answered, and kissed her mother again; "but tell me what I want to know." And she climbed up into her lap.

The mother asked again, "How old will you have to be before you do what I want you to do?"

Then the child, half guessing what her mother meant, whispered, "I can now, without growing any older."

Then the mother said, "You can be a Christian now, my darling. Love and try to please the One who says, 'Let the little ones come unto Me.'"—*Selected.*

### Notes from Others.

If people are essentially and naturally selfish I do not see why they do not flock "as doves to their windows" to these revival meetings. They are invited to come and get—salvation, heaven, mansions, happiness, Jesus, free grace, thrones, crowns, harps and innumerable blessings, all without a cent or even an anxious-seat struggle, if they prefer to take it that way. I think I should try the other tack. Fire sales don't draw the crowds they once did. My soul hungers for the preacher who shall tell me how much it costs to be a Christian and a Man, and by the very telling of it increase the price I must pay. There will not be any very great revival of Christianity until the full cost is plainly marked on the goods.—*Social Gospel.*

In the last edition of "The Gospel in Many Tongues," a well-known booklet of the British and Foreign Bible Society, the total number of languages represented is three hundred and twenty. The next edition, it is said, will show an increase probably of sixty tongues.

The *Christian Standard* says that "a check recently given a Western Methodist minister reads as follows: 'Pay to Rev. —, or order, \$15 for preaching the Methodist Episcopal doctrine, not exactly in the old style, but just near enough to give a faint glimpse of sheol.'"

And why Hoosier? . . . It is a little odd that a name so generally used, which originated very probably in the lifetime of men still among us, cannot be accounted for definitely. The most probable theory seems to be that it is a corruption of "who's yere" (who's here)—a settler's inevitable query of strangers when they knocked at his door.—*Ellis P. Oberholtzer in the Literary Era.*

The native press in India criticises from time to time, as might be expected, the Christianity that is having its influence in that land. Some even go so far as to assert that Christianity there is a failure. The other side of the question is taken by others. One paper of Pasennalai thus expressed in a late issue its views of the matter:

"That Christianity is not a failure even in India, we feel very sure. One does not need to go far to find lives in which the spirit of gain is superseded by higher motives. When the native Christian community of India furnishes examples of men who actually give up positions of influence, and especially for the point in hand, positions where they

are getting a good salary, and voluntarily undertake to become ministers of Christ to their brethren, where the work is harder and the pay very much smaller, we do not believe that Christianity is a failure. Nor do we believe that the attention which the people of India have given to their religion has been the cause of all their evils in the past.

"Neither do we believe that England and America are great because they are devoted to the worship of Mammon. Their wealth is rather the result than the cause of their greatness. The cause lies elsewhere in the intelligence, the freedom, the security, and the high ideals of the people in a measure, but still more in their religion. England or America as they are to-day would have been altogether impossible under a system of Hinduism or of Mohammedanism."

Dr. J. P. Jones, of Pasumalai College, India, lately wrote on "India after the Famine." After referring to the changed attitude of the Hindus towards Christianity, Dr. Jones said:

"But Jesus, during these days, has risen from obscurity and dis-esteem to find among educated Hindus not only admiration, but, in many cases, even love and devotion. They confess him to be the incomparable and would be glad to give him supreme place in their pantheon as their ideal of life. They study his life with warmth and enthusiasm. Any book pertaining to Him finds a welcome. The gospels they place with the Bhagavatha Gita, their choice Hindu book of devotion. I recently sold dozens of copies of a Kempis' 'Imitation of Christ,' and Sheldon's 'What Would Jesus Do?' to cultured Brahmans, who, while despising our religion, are the willing, eager students of our Lord's doings and teachings, and who feel that their life is enriched by an appreciative study of his example. To such, and they are among the ruling class in Hindu society, the problem of to-day is: How and to what extent can we take Christ while discarding Christianity? To Christian workers in India there is much encouragement in this attitude."

### Items Concerning the Society.

We observe in a Boston paper that our Friend from England, John Bellows, was accorded the honorary degree of Master of Arts at the Commencement Day of Harvard University last week. On pronouncing his name in the public announcement, President Eliot added these words: "English Quaker, authority on Roman antiquities in Britain, delightful essayist, learned lexicographer."

Afterwards, during the Alumni Dinner, Senator Hoar, President of the Alumni Association, introduced him by saying "No American festival nowadays, literary or historic, is complete without the presence of an Englishman, and we have here with us a modest Englishman, whom if he had no other title to our respect, we would welcome as the honored and beloved friend of our honored and beloved friend, Oliver Wendell Holmes." The reply of John Bellows had the merit of exceptional brevity, as follows:

"President Eliot and Fellows of Harvard, grateful as I am for the great honor conferred upon me to-day, I am more grateful for the hearty welcome you are giving me as an Englishman. While the German ambassador was thanking you for a similar honor, I felt with him that in return for the great favor you have shown me, all I can do is to place myself, as far as I am able, to cultivate a kindly feeling between our two nations."

A note from our friend Edwin P. Sellev, dated Lynn, Sixth Month 22nd, remarks: "We go to Amesbury this afternoon, expecting to attend meeting there to-morrow morning. Next Fourth-day (26th), we expect to attend the Monthly Meeting at North Dartmouth, and perhaps have an appointed meeting for the public. We also have a prospect of a public meeting in Westerly next

Fifth-day evening. We hope to reach Philadelphia one week from to-day" [on the 29th].

In the absence of any fuller account of the Yearly Meeting held at Westerly, R. I., Sixth Month 15th-19th, having been thus far received, we may report from correspondence that the meeting was remarkable for the unusually large number of visitors—ministers, elders, and others—from other bodies of Friends who were present—nineteen of this class, we gather from one account. "Five recorded ministers," says another, "and two elders were in attendance with minutes, and four ministers and one elder without minutes. In addition to these, several Friends were present from other Yearly Meetings who were in neither of the stations mentioned. Several of these visitors were from the bodies with which the Westerly Friends are in correspondence, but several were from other meetings. Two ministers who are members of the larger New England Yearly Meeting were at the Westerly meeting throughout.

"Friends at Westerly appeared very grateful for the company of the visitors, and the services of those engaged in the ministry were appreciated, as were the silent exercises of others. The feeling was often expressed that the meetings, both for worship, and discipline had been occasions of profit."

#### SUMMARY OF EVENTS.

UNITED STATES.—A despatch from Washington of Sixth Month 28th, says: The perplexities connected with the Chinese indemnity seem likely never to cease. It was announced to-day at the State Department that it has been discovered that the aggregate amount of claims by the eight Powers interested in the indemnity is less than China agreed to pay. The aggregate amount of the indemnity reached the sum of 450,000,000 taels, while the total of claims is 415,000,000 taels. The Powers must now agree among themselves as to what they will do with the excess. It is regarded by State Department officials as wholly unlikely that the United States will join any of the Powers in demanding any part of the excess, but will, on the other hand, propose that it be returned to China.

It is said that the half year ending Sixth Month 30th has been "the most brilliant the financial interests of this country have ever experienced. It has been a period of extraordinary industrial expansion, of widening foreign markets, of great exports of manufactured articles, of unprecedented transactions in almost every branch of trade, of heavy railroad traffic and enormous railroad earnings, and of a speculation that has broken every record of Wall street."

The reports of the United States Treasurer show that during the fiscal year ending Sixth Month 30th, 1901, the excess of receipts over expenditures has been about \$76,000,000. When the figures for the fiscal year, just closed, are fully published, it is expected that they will show that it has been a year of astonishing national prosperity.

The act passed by Congress in 1898 to raise revenue for war and other purposes, has been amended so that after Sixth Month 30th, 1901, many stamp taxes will cease. By the new act the taxes have been remitted on bank checks, telegrams, money orders, promissory notes, leases, mortgages, bills of lading for export, warehouse receipts, life insurance, and other items, and reduced in many others. The taxes have been repealed entirely on express receipts, while a tax of one cent remains on domestic bills of lading or freight receipts. The tax is remitted on a bond or obligation by guarantee company, but the taxes on indemnity bonds and on "bonds, debentures, certificates of indebtedness, etc.," remain unchanged.

Among the laws passed by the late Legislature of Pennsylvania, is one prohibiting the sale and furnishing of tobacco to persons under the age of sixteen. The penalty is a fine not exceeding \$100, or an imprisonment not exceeding thirty days, or both.

There are some 310 vessels, with more than 2000 men, employed in the sponge industry about the coast of Florida. The United States Fish and Fisheries Commission has recently taken steps toward the regulation of the wholesale destruction of the young sponges on those submarine plateaux which are now accessible.

The Kiowa and Comanche Indian delegation, who have been in Washington seeking to have the opening of the Kiowa and Wichita reservations, in Oklahoma, postponed, have not been successful and have returned home.

It is claimed that the two Dakotas and Minnesota alone will harvest between 185,000,000 and 200,000,000 bushels

of wheat, as against 100,000,000 bushels last year. The greatest previous yield of wheat in the three States named was in 1898, when 175,000,000 bushels were harvested. The *Record-Herald*, in an explanation of this year's enormous crop, says: "The enormous increase is due largely to the fact that various railroad companies have within the last two years made extreme efforts toward colonization of the Northwest territory, and, as a result, extensive additions have been made to the total of cultivated lands and grain acreage."

Experiments lately made show that by means of wireless telegraphy it will be possible for the incoming as well as the outgoing steamships to keep in telegraphic communication with the world ashore for from three to four hours.

The recent destruction by flood in West Virginia, appears to have been caused by a tidal wave from a cloudburst, which swept everything before it. In the track of its course everything is gone, including coke ovens and pillars of stone. The section visited by the flood was thickly settled, but, as the population consists chiefly of miners, who were at work at the time, the large majority of the dead are women and children.

Ex-Assistant Secretary of the Treasury Vanderlip, who has recently returned from an extended trip in Europe, says English is rapidly becoming the commercial language of the world. "In Europe," said he, "every Minister of Finance and most of the prominent business men I met were able to speak English well. An exception, however, must be made of the French."

English is spoken by 130,000,000 people in the United States and the British Empire.

New York is building a State hospital in the Adirondacks, to cost \$100,000, where patients with incipient consumption will be treated.

Over fifty thousand acres of public land in Nebraska, Wyoming and Kansas, was recently disposed of in one week, the largest amount in any one week in the history of the Land Department.

The epizootic in New York city has spread among horses with such rapidity that several thousand animals are suffering, and many large business interests are seriously handicapped as a result. The disease is not generally fatal if the horses are treated in time, but it almost invariably involves the loss of the services of the animal for several days. Many firms have experienced considerable difficulty in delivering goods to customers.

There were 428 deaths in this city last week, reported to the Board of Health. This is 18 more than the previous week and 69 less than the corresponding week of 1900. Of the foregoing, 224 were males and 208 females: 52 died of consumption of the lungs; 33 of inflammation of the lungs and surrounding membranes; 9 of diphtheria; 16 of cancer; 17 of apoplexy; 8 of typhoid fever and 3 of scarlet fever.

COTTON closed on a basis of 9 $\frac{1}{16}$ ¢ per pound for middling uplands.

FLOUR.—Winter, super, \$2.10 to \$2.25; Penna. roller, straight, \$3.20 to \$3.30; Western winter, straight, \$3.25 to \$3.40; spring, straight, \$3.35 to \$3.55.

GRAIN.—No. 2 red wheat, 70 $\frac{1}{2}$  to 71¢.

No. 2 mixed corn, 46 $\frac{3}{4}$  to 47¢.

No. 2 white oats, clipped, 33 $\frac{1}{2}$ ¢.

BEEF CATTLE.—Best, 6 $\frac{1}{2}$  to 6 $\frac{3}{4}$ ¢; good, 5 $\frac{1}{2}$  to 5 $\frac{3}{4}$ ¢; medium, 5 $\frac{1}{8}$  to 5 $\frac{1}{2}$ ¢.

SHEEP AND LAMBS.—Choice, 3 $\frac{3}{4}$  to 4¢; good, 3 $\frac{1}{2}$  to 3 $\frac{3}{4}$ ¢; common, 1 $\frac{1}{2}$  to 2 $\frac{1}{2}$ ¢; spring lambs, 4 $\frac{1}{2}$  to 6 $\frac{1}{2}$ ¢.

HOGS.—Western, 8 $\frac{1}{4}$  to 8 $\frac{3}{4}$ ¢.

FOREIGN.—The Chinese Minister at Washington, Wu Ting Fang, has received information that a second remittance of \$20,000 has been cabled by the *Christian Herald* to the Relief Committee at Tien Tsin for the famine sufferers in Shan Si and other provinces. A first remittance of \$20,000 from the same source was made a few weeks ago, and was acknowledged by Li Hung Chang. The fund is distributed through a committee of missionaries who personally supervise the famine relief in the Provinces of Shan Si, Shen Si and Cheli. Minister Conger has given his co-operation to the relief movement, and has approved the members of the committee selected for its distribution.

The chief sanitary officer in Havana in a late report says: "Formerly we paid no particular attention to the mosquito, merely disinfesting for yellow fever, as we do for other infectious diseases. The amount of sanitary work done continues, but most of our attention is now being paid to the destruction of mosquitoes. The suburbs and the small streams in the suburbs have been thoroughly cleaned out, and the pools have been oiled and drained. The Mayor has issued an order prohibiting the keeping of standing water within the city limits unless made mosquito proof. This is being enforced, and all standing water found not protected is emptied and the owner fined."

A telegram from St. Petersburg of the 26th ult., says "The Czar has freed all newspapers and other periodicals from all warnings, interdictions and punishments, and has decreed that such warnings and interdictions expire, hereafter, within definite periods.

Under the provisions of an old age pension act in Victoria, Australia, any person of sixty-five years or over who has been resident in the colony for twenty years is entitled to a pension sufficient to make his or her income from all sources other than friendly societies equal to ten shillings a week. There are also pensions for those who are disabled or in poor health. Within the first week of its coming into force over 18,000 applications were received by the magistrates whose duty it is to sift claims, and who are required to hold the inquiries in private. Of course, many of the applicants were found to be ineligible. The number rejected, however, was small in comparison with the eligible cases.

A Blue Book on India, just issued, shows that £18,390,000 was expended for the relief of famine sufferers during the year 1899-1900. The mortality from the plague for the five years ending Third Month, 1901, was nearly 600,000. The census completed in Third Month, 1901 shows that the increase in population during the past ten years was only from 5,000,000 to 6,000,000, instead of the normal 19,000,000. The loss represents deaths from famine and the decrease in births in consequence of the famine.

Fierce fighting continues in South Africa between small bodies of Boers and British troops. In the House of Commons lately it was stated that the war continued to cost \$6,250,000 weekly; that the authorities estimate that the invaders of Cape Colony numbered from 1000 to 2000 men, and that there were 1484 cases of typhoid fever among the troops during the Fourth Month, which number 187 proved fatal.

The Chamber of Commerce in Kingston, Jamaica, has passed a resolution asking the Governor of Jamaica to request the Imperial authorities to send three thousand Boer prisoners to that island, which offers many and great advantages for farming.

The wheat harvest in France, it is said, will fall below the needs of that country this year by about 36,000,000 bushels; also that "the cereal harvests in Prussia will show the largest and most disastrous deficit that has been recorded in recent years." Other European countries appear to have better prospects, but it is probable that much grain from this country will be needed abroad.

#### NOTICES.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to

WILLIAM F. WICKERSHAM, *Principal*.

Payments on account of board and tuition, and communications in regard to business should be forwarded to

EDWARD G. SMEDLEY, *Superintendent*.

Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.16 and 8.18 A. M., and 2.57 and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty-five cents each way. To reach the school by telegraph, visit West Chester, Phone 114-X.

EDWARD G. SMEDLEY, *Supt.*

Friends' Library, 142 N. 16th St., Phila.—During the Seventh and Eighth Months the Library will be open only on Second and Fifth-days from 3 P. M. to P. M.

DIED, on the twenty-seventh of Fifth Month, 1901, his residence in Mosk, Columbiana County, Ohio, DAV WICKERSHAM, in the seventy-third year of his age. He was a lifelong member of Middleton Monthly and Particular Meetings. For more than twenty years he was entirely blind. Under this, and various other afflictions this dear Friend was an example of patience, and we are truly trust that to him the language is verified: "They are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

—, on the twenty-fifth of Fifth Month, 1901, at his residence in Doe Run, Chester Co., Pa., ANN CHEYNE daughter of the late Moses and Margaret Cheyney, in the sixty-sixth year of her age; a beloved member of Loud Grove Monthly Meeting of Friends.

—, Fifth Month 12th, 1901, at Philadelphia, Penn SARAH R. HARMER, in her forty-eighth year. She was a member of Woodbury, N. J., Monthly Meeting (formerly Greenwich). A brightness and cheerfulness of spirit during a sickness extending over several years gave evidence of strength received from her Heavenly Father.



# THE FRIEND.

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## Fragments of a Symposium.

When members younger or older get together they will be talking somewhat on meetings, or Quakerism, or representative Friends—and we must expect it. So about fifty contributors to the Friends' Quarterly *Examiner* took tea together recently, and were exercised then and after tea about the Quaker opportunity in the development of religious thought.

The editor of the *Examiner* expressed the opinion that "Quaker influence was potentially felt in other churches. He regretted there was evidence that Quaker influence in commerce was not of the character it used to be," and he might have said so of several departments in life wherein members, by waiving their distinctive testimonies for truth, have failed to be in evidence as Quakers, and are now hardly thanked or congratulated—certainly not revered—as accommodators. He believed that "the best way of influencing religious thought was through the channels of every day life. He commended to his hearers words in the second chapter of John, "Whoever goeth onward, and abideth not in the teaching of Christ, hath not God."

Another trusted that Friends would "avail themselves of the Quaker opportunity"—and this can truly mean only every Divine opportunity—"to rise to it in some measure and realize the duty of helping the thought of the day to express itself on the side of Quaker truth. Friends are not taking their right part in the literary world." Perhaps not. That is a matter between themselves and the witness for Truth in their hearts. But let the output be a living message from the throne of grace, and not just another addition to literature. "We must have something"—if the Holy Spirit inspire us, and the most obedient ones are the most inspirable

—something to add to the thought of the day, and keep the religious thought of the day in a line with the teaching of Christ." This is the hoped-for service of our present sheet, THE FRIEND; and its editor is in a position to lament the paucity of sound and clear writers coming up to its help against the mystery of iniquity abounding in our times, valiants for the Truth, armed for the living issues of the day under the grace which "doth much more abound."

Another speaker's thoughts took a very practical turn, "Men are wanted to write, but they also want a platform from which to deliver their message." A platform? So Archimedes wanted a standing-place, from which he could move the world. Given that, he could do it! But it must be outside the world. Who is he that overcometh or that moveth the world, but he whose standing is in Christ? Other foundation can no man lay. Writers may want platforms, but the fabric must be God's building. Quakerism wants its writers to have no platform but the authority of living Truth—such an unshakable platform as was the stability of Barclay's work. He suggested a platform upon a platform, and even a platform superimposed upon that—"a Barclay lectureship, which would provide, say, two hundred pounds a year (\$1000) to permit a well-qualified Friend some liberty for research and preparation, and provide a regular outfit of good literary work on such subjects as Peace, the Holy Spirit, Christian-Economics, etc." We deprecate the running of the most prophetic of religious developments into a philosophy. It has its philosophy, but that is incidental to its life. God hath revealed and doth reveal to the prophetic mind the things of the Spirit by his Spirit; "for the Spirit searcheth all things even the deep things of God." We doubt whether any could stand on the true platform for authority to write up Quakerism, except such as are quickened by a living concern from Christ, independently of pecuniary foundation, lectureship, or artificial contrivance.

One speaker believed that the Quaker opportunity was an every-day one. Another quoted the saying of Carlyle, that the sight of a Friend made him happy for the rest of his life. (Carlylese hyperbole). Another contrasted the feelings regarding Quakerism, of those inside and those outside. "The outsider says, 'what

are you doing, who ought to be a bulwark against sacerdotalism?" In the view of an ordinary mortal it was a shock to meet one who was a Friend, and yet was desirous to lead a Christian life. It was said of the late Anna Maria Fox by a professor in a university, 'Miss Fox has the grace of God, but how, my system does not explain.'

Another was "tired of the talk among ourselves about our principles, for our tongues were tied before others. She cordially agreed with the phrase that 'Quakerism was an outlook on life'—but we had always supposed it was primarily an inlook on "the law of the Spirit of life," from whose standpoint alone Quakerism would take its outlook on life. "It dealt with a variety of subjects, from the outlook of the sanctity of life in all its forms"—and this, we suppose, means, from the outlook of the Holy Spirit. Another repeated a phrase she had recently overheard, 'It's *how* it's done.' (We believe, rather, it is *whence* it is done.) "We have not a different truth from others, but a different way of uttering it," she said. Both points seem true. We have not a different truth, but give it a different proportion. We have presented no new gospel, but a new revelation of the old gospel—"primitive Christianity revived." "That which was from the beginning, which we have heard, which we have (inwardly) seen with our eyes, and our hands have handled, of the Word of life; for the life was manifested, and we bear witness." (1 John i:1). A realization of this makes the Quaker. He applies this from his inward outlook to the details of outward life and worship. Another longed "that utterance could be given to the deep things we felt. He believed there was a readiness in the world to take hold of them." "Deep calleth unto deep," doubtless. And where the calling finds its responsive deep, where the prophecy meets the hunger, there is the acknowledgment that God is in our message of a truth. Another urged the acquisition of a good style of writing, in which Friends generally were deficient, though strong in ability to speak. He encouraged the careful reading of good prose, and especially recommended for this purpose. Bunyan's "Grace Abounding." This is well in its place. But seek foremost Christ's abounding grace, and it will create its own style and hit the mark. It made the fishermen of Galilee models in gospel narration.

On reading over the sketch in the *London Friend* from which these fragments of talk are quoted (and if by the critic hastily, yet he hopes not impertinently interrupted, and not without sympathy as groping after the same end) it seemed that it might be interesting to some Friends to learn what others converse about. We might extend such an exhibit indefinitely by taking up the successive remarks made in the series of Yearly Meetings this year, from London on. But if we could get at what our young people are saying in their private conversations with each other, or pondering where they do not venture to express their thoughts, it might open our eyes to conditions in our Society which we little dream of. "Who is blind, but the Lord's servant?" And when one such with no outward sight or hearing of what is transpiring in the thoughts of many hearts, speaks to their condition, then they begin to believe that the Friends of immediate revelation are of the Truth. A few more such seers—and we are not altogether without them—would once more demonstrate our Society's apostleship. But while its kingdom is not in word but in power, the words which proceed from the power have efficiency in convincing men of the Truth as given us to uphold. It is not a little amazing to see what an amount of literature George Fox put forth or encouraged for the propagation of truth; and what a vast literature was published by our early Friends, now another choice of words seems suitable to another age, which must be spoken to in its own tongue wherein it was born—but by the same Spirit, and in the same power and doctrine.

As George Fox did not despise a large resort to letters, neither did He of whom it was said, "How knoweth this man letters, having never learned?" He did not outwardly come, as in the fullness of the times, until a large literary preparation had been made for his doctrine and, we may well believe, in a prepared language. That Greek language in which the New Testament Scriptures should be written, had by one overruled means and another, been spread throughout the reading world, just in time for the written testimonials of the gospel to receive the widest reading in one original, adapted to be a vehicle of spiritual thought.

May the multiplying periodicals springing up under the name of "Friend" serve not to bewilder and confuse the world, and members also, as to what Friends stand for—still less may they be practically anti-quaker while flying our flag—but while we may have to tolerate some apparent branching away from one another as each would represent its special aspect of our prolific and many-sided truth, may they increasingly be preserved and maintained as sound branches borne by the one Root.

May the living Christ and his inspeaking word be their foundation, platform, and inspiration—their Root and their offspring. Not imitators of other growths but branches of the Truth, let us put forth the fruit of the Spirit as He draws it forth in its seasons; and encourage no spurious graftings because tired of our principles.

If the *practice* of early disciples must be taken as a key to the mind of Christ on carnal baptism, why must it not also as regards carnal warfare?

At least this was made clear to the early Christians by the influence of Christ, that for several generations they had to say, "I am a Christian, and therefore I cannot fight!"

Were the early disciples nearer to the mind of Christ because nearer to his outward person? Evidently not so near spiritually as they were after his personal form had vanished.

And are we nineteen hundred years farther from his living Spirit and voice because we do not live in the days of his flesh?

He declared that it was better that He that was *with* them, should be *in* them. ("He is with you, and *shall be* in you.") And to this end he would go away outwardly and return spiritually. It was better that he should go away, and so have the Comforter, which is the Holy Spirit, come to them. He should guide them into all the truth. He had many things to say to Christians, but they could not bear them then; but would leave them for the Spirit of Truth to disclose as the understanding of Christians should develop or grow in grace.

Although the professing church has been missing volumes upon volumes of enlightening instruction which He would have been speaking to them spiritually, as to sheep hearing his voice; yet there is left a remaining life time to each of us for the hearing of his inspeaking word in faithfulness, and they that hear shall live.

### Faithful in a Little Thing.

The story is somewhere told of an Eastern king who was once in need of a servant. He gave notice that he wanted a man to do a day's work, and two men came and asked to be employed. He engaged them both, promising to pay them so much a day, and set them to work to fill a basket with water which he ordered them to draw from a nearby well, saying he would come in the evening to see their work. He then left them to themselves, and went away.

After pouring in one or two bucketfuls, one of the men said, "What is the good of doing this useless work? As soon as we pour the water in, it runs out through the meshes."

The other man answered, "The work may seem useless, but the master has paid us to do it. The use of the work is the master's concern, not ours."

"I am not going to do such foolish work,"

replied the other, and, throwing down his bucket, he went away.

The other man kept on with his work until about sunset, he came to the bottom of the well. Looking down into it; he saw something shining at the bottom. He let down his bucket once more, and drew up a precious ring.

"Now I see the use of pouring water into the basket," he exclaimed to himself. "If the bucket had brought up the ring before the well was dry, it would have been found in the basket. The labor was not useless, after all."

Just at that moment the king came up, and bidding the man keep the ring which he had found, he said to him, "Thou hast been faithful in a little thing; now I see that I can trust thee in great things. From this time on thou shalt stand at my right hand."—*Exchange.*

### The Longest Speech on Record.

The longest speech on record, says the *Toronto Globe*, is believed to have been that made by DeCosmos, in the Legislature of British Columbia, when a measure was pending, the passage of which would take from a great many settlers their lands.

DeCosmos was in a hopeless minority. The job had been held back until the eve of the close of the session; unless legislation was taken before noon of a given day the act of confiscation would fail.

The day before the expiration of the limitation, DeCosmos got the floor about 10 A. M. and began a speech against the bill. His friends cared little, for they supposed that by two o'clock he would be through and the bill could be put on its passage.

One o'clock came, and DeCosmos was speaking still he had not more than entered upon the subject.

Two o'clock—he was saying "the second place."

Three o'clock—he produced a fearful bundle of evidence, and insisted on reading it. The majority began to have suspicion of the truth—he was going to speak till next noon, and kill the bill.

For awhile they made merry over it; but as it came on to dusk they began to get alarmed.

They tried interruptions, but soon abandoned them, because each one afforded him a chance to discuss and gain time.

They tried to hoot him down; but that gave him a breathing space, and finally they settled down to watch the combat between the strength of will and weakness of body.

They gave him no mercy, no adjournment for dinner, no chance to do more than wet his lips with water, no wandering from his subject, no sitting down.

Twilight darkened; the gas was lit, members slipped out to dinner in relays and returned to sleep in squads; but DeCosmos went on. The speaker, to whom he was addressing himself, was alternately dozing and trying to look wide awake.

Day dawned, and the majority slipped out in squads to wash and breakfast, and the speaker still held on. It cannot be said that it was a very logical, eloquent or sustained speech. There were digressions in it; repetitions also.

But still the speaker kept on; and at last—noon came to a baffled majority, livid with rage and impotence.

And a single man who was triumphant

though his voice had sunk to a husky whisper, his eyes were almost shut, and bleared and bloodshot; his legs tottered under him, his lips were cracked and smeared with blood.

De Cosmos had spoken for twenty-six hours, and, amid the rejoicing of the settlers, he was happy in having saved their lands.

### A Concise Statement of Friends' Doctrine.

We have received a copy of the following tract, and desire to reprint it in our columns as a concise statement of the leading doctrines of our religious Society. At this season of the year in particular we meet with many inquiries from travelers and visitors concerning our religious views. As such will not undertake the reading of any long treatise, it is believed that such a tract as the following will be practically the most useful to hand out, or to keep at the door-ways of our meeting houses or inquirers to take away. The present publication bears the imprint of the J. L. Murphy Publishing Co., Trenton, N. J.

#### THE SOCIETY OF FRIENDS.

There are many persons who may occasionally have attended a "Quakers' Meeting," and others who are brought into contact with members of this Society in various ways, who yet appear but little acquainted with the religious principles professed by them. The question is accordingly often asked, "What are the Quakers, and what do they believe?" The object of this little tract is to give, very briefly, an outline of their Christian principles, and in so doing, to refer the reader to holy Scripture in confirmation of them.

In the first place, as to the name, "Quakers." It was given to members of this Society two hundred years ago, by a persecuting magistrate at Derby, because George Fox, an eminent minister of that day, "bid him tremble at the word of the Lord." The name was at once adopted as a term of ridicule; but they have always been known amongst themselves by the endearing name of "Friends."

The Society of Friends believe in God the Father, Almighty, the Maker and Preserver of all men; and in his Son, Jesus Christ, our Lord, and in the Holy Spirit the Comforter.

They believe that Jesus Christ came into the world, took our nature upon Him, and tasted death for every man; being a perfect sacrifice for sin, and a perfect example and pattern to his people in all ages;—that none can be saved from sin in any other way than by "repentance towards God, and faith towards our Lord Jesus Christ." They also believe that "He ascended up on high," that "He sitteth on the right hand of God," and that "He ever liveth to make intercession for us."

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii: 16.)

"Neither is there salvation in any other for there is none other name under heaven, given among men, whereby we must be saved" (Acts ii: 12).

"For there is one God, and one Mediator between God and men, the man Christ Jesus" (1 Timothy ii: 5).

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John iv: 10).

Friends believe, also, that as Christ died for all men, so has a measure of light been given to all, by the operation of the Holy Spirit on their hearts and consciences; and that there is not a human being in the world who has not been visited by this light, or who has not, in a measure, God's law written in the heart. They believe that it is the Holy Spirit alone who can convince the world of sin, or bear witness in the hearts of any, to the pardoning love of God, through Jesus Christ.

"That was the true Light, which lighteth every man that cometh into the world" (John i: 9).

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus ii: 11-14).

Friends believe in the Divine inspiration and authority of the Old and New Testament and "that they are able to make wise unto salvation through faith which is in Christ Jesus." They regard it as a great blessing that they are now so freely circulated; and it is a duty they enjoin on all their members to "search them daily," with earnest desires for the illuminating power of the Holy Spirit.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii: 16, 17).

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Peter i: 21.)

Friends have always regarded the public worship of Almighty God as an inestimable privilege, as well as a bounden duty. They therefore meet publicly "on the first day of the week," and also on some day in the middle of the week; yet they believe that when assembled together, it is not necessary that any form of singing, prayer or preaching should be gone through, to enable them to perform acceptable worship, but that the worship of God "in spirit and in truth" may be without words at all. The worshipper is the creature; the object of worship is the Creator of all things;—the one weak and sinful, the other Almighty, and "of purer eyes than to behold iniquity." Believing it to be the good pleasure of our heavenly Father that every man should have access to Him, through Jesus Christ, by the one Spirit, Friends believe it right to wait in silence before Him when publicly assembled, that each believer may for himself offer the sacrifice of "a broken and contrite heart," be prepared with offerings of prayer and praise, and receive the spiritual food most convenient for him. They refer with comfort to many passages of scripture in confirmation of this practice.

"Lead me in thy truth, and teach me; for thou art the God of my salvation; on thee do I wait all the day" (Psalm xxv: 5).

"Wait on the Lord; be of good courage,

and He shall strengthen thine heart; wait, I say, on the Lord" (Psalm xvii: 1-4).

"Be still, and know that I am God" (Psalm xlvi: 10).

"My soul, wait thou only upon God; for my expectation is from Him" (Psalm lxii: 5).

"Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that He have mercy upon us" (Psalm cxxiii: 2).

"And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation" (Isaiah xxv: 9).

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him; God is a Spirit, and they that worship Him must worship Him in spirit and in truth" (John iv: 23, 24).

"It is the spirit that quickeneth; the flesh profiteth nothing" (John vi: 63).

"Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Romans viii: 26.)

"But the anointing which ye have received of him abideth in you; and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him" (1 John ii: 27).

Friends believe in the supreme authority and continued administration of the Lord Jesus Christ, as the head of the church; and that no worship ought now to be made dependent upon the presence of any one man or order of men—no service or stated vocal utterance in the congregation, ought to be allowed to interfere with the operations of the Lord's free Spirit. They thankfully recognize, as a means of edification, the preaching of the gospel, and offerings of public prayer or thanksgiving, under the renewed anointing of the Holy Ghost; but they dare not make these dependent upon human arrangements, or exclude by any such arrangements, the unseen but not unfelt ministrations of the Spirit of Christ dividing to every man severally, as He will. According to the declaration of the apostle, that "in Christ Jesus there is neither male nor female," Friends believe that Christian women, as well as men, may be called to the work of the ministry.

Whilst they believe that those who are called to be ministers among them should be "esteemed very highly for their work's sake," yet, seeing that the gifts of God cannot be purchased with money, their ministers are not paid for their services. They consider such payments tend to interfere with the faithful preaching of the truth, and that they are contrary to the example of Christ's apostles. A reference to the Acts of the Apostles will show that the Apostle Paul, although charged with so great a commission, did not disdain, for years together, to labor with "his own hands," that he "might be chargeable to no man." Nevertheless when any of their ministers are called, by religious duty, to leave their homes and preach the gospel, either in their own country or in foreign lands, their

brethren cheerfully supply them with the needful means.

"Freely ye have received, freely give" (Matthew x: 8).

"I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts xx: 33, 34, 35).

"As every man has received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Christ Jesus, to whom be praise and dominion for ever and ever. Amen" (1 Peter iv: 10, 11).

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock" (1 Peter v: 2, 3).

Friends believe in the "One Baptism" of the Spirit, and that the true baptism which can save the soul is not the outward washing with water, but that cleansing and purifying of the Holy Spirit, so often promised as the peculiar blessing of the gospel dispensation; and that the "outward sign" may too often be a substitute for the "inward and spiritual grace." Submission to this work of the Holy Spirit is a consequence of the true reception of Christ as our Saviour.

"I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and He will thoroughly purge his floor, and gather his wheat into his garner; but He will burn up the chaff with unquenchable fire" (Matthew iii: 11, 12).

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ" (1 Peter iii: 21).

"But after that the kindness and love of God our Saviour toward men appeared, not by works of righteousness which we have done, but according to his mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost" (Titus iii: 4, 5).

With regard to the observance usually called the "Sacrament of the Lord's Supper," Friends believe that communion with Christ is not to be had by eating bread and drinking wine or any outward performance, practised, too, perhaps, only a few times during the year. But they do believe that unless a man truly, and in a spiritual sense, "eat the flesh and drink the blood of the Son of Man, he hath no life in him." They believe this privilege is to be enjoyed, not in the performance of an outward ceremony, nor exclusively in a place of worship, but that all who, in every place, hear and obey the voice of their Lord and Master, do indeed sup with Him, according to his promise in the book of Revelations, "Behold I stand

at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me."

Friends regard the eating of the passover supper by our Lord and his disciples, when He broke bread and drank of the cup, as the fulfilment of a Jewish ordinance, and that the observance is no more binding than the service of "washing one another's feet," which appears to have been enjoined in quite as plain terms as the other ceremony; yet almost all Christians have disused the practice of washing each other's feet. Though Friends fully maintain the truths these rites are designed to embody they believe that their value consists in their being understood in a spiritual sense, such as is evidently indicated in the following passages:--

"Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world. . . . And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John vi: 32, 35.)

"I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. . . . Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him" (John vi: 51, 56).

"It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, and they are spirit, and they are life" (John vi: 63).

Most people are aware that the Society of Friends object to the use of all oaths, even in a court of law. Their conscientious scruples in this particular have been so far respected by the legislature of this country, that they are excused from taking oaths in all cases where it is required of others, and are allowed to make an affirmation instead. Friends believe that the commands of our Saviour against the use of oaths are so plain and positive, that they can do no other than yield obedience to them. "Again ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shall perform unto the Lord thy oaths; but I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil" (Matthew v: 33, 37).

"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay; lest ye fall into condemnation" (James v: 12).

Friends believe war to be utterly opposed to

the Gospel of Christ, and therefore unlawful to the Christian. They believe that the teaching of our Lord and Saviour Jesus Christ, and that of his apostles, is calculated to lead men from a trust in "an arm of flesh" to an entire dependence upon God; and true Christians well know that "all things work together for good to them that love God," and so are delivered from that slavish fear of man, which leads to the use of weapons of warfare. Seeing, too, that the apostle declares that the weapons of the Christian's warfare "are not carnal, but mighty through God to the pulling down of strongholds," Friends believe that the evils of the world can never be cured by force of arms, or social or religious liberty promoted thereby.

They think they are acting out both the letter and spirit of the New Testament in refusing under any circumstances to bear arms, believing that "no weapons of defense will be found so effectual in promoting the good of all mankind as the exercise of Christian forbearance in the suffering of injuries, the absence of revenge, the return of good for evil, and the ever-operating love of God and man.

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which spitefully use you and persecute you" (Matthew v: 43, 44).

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets" (Matthew viii: 12).

"And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" (Luke x: 27).

"Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Romans xii: 19, 20, 21).

"For the wrath of man worketh not the righteousness of God" (James i: 20).

"And this commandment have we from him, "That he who loveth God love his brother also" (1 John iv: 21).

Members of the Society of Friends no doubt are often considered singular in using "thee" and "thou" in the place of "you," and also in not giving complimentary titles to their fellow-men. They believe it to be more scriptural to do so; and that plain and truthful speaking is enjoined by the spirit and precepts of Christ and his apostles. And although they prescribe no form of dress or speech as a condition of membership, they enjoin upon their members the practice of simplicity and truthfulness, as becoming the Christian, and that those forms of speech which tend to flattery, exaggeration, and untruthfulness, should be avoided. Vain compliments, superfluous or gay apparel, they discountenance, as inconsistent with the simplicity of a Christian life.

"But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren" (Matthew xxiii: 8).

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good" (Romans xii: 9).

"For the fruit of the spirit is in all goodness and righteousness and truth" (Ephesians v: 9).

"Let your moderation be known unto all men. The Lord is at hand" (Philippians iv: 5).

"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter iii: 3, 4).

Thus the reader is presented with a very brief view of some of the Christian principles of the Society of Friends, or "Quakers;" and he is affectionately invited to "Search the Scriptures" for himself, and "see whether these things are so."

It may be proper to explain, for the information of some who ask, "May any one attend a Quaker's meeting?" that their places of worship are open as publicly as those of any other denomination; and that the company of any who may be disposed to attend their meetings is always acceptable.

In nearly every Friends' meeting-house there is a library of books, explanatory of their principles; and should any person be desirous of further information on them, he may obtain the loan of such books gratuitously. W.

### General Gordon's Prayer.

The Bishop of Tasmania, in one of his recent sermons, told a story which brings out the character of a man whom the world learned to respect. The Bishop was indebted for this story to a clergyman who had spent many years in Gaza, Palestine.

One night this clergyman was coming home late and in the dusk of the evening, when objects were not very distinct, he saw what looked like a man kneeling on the ground by the side of his horse. The place was not a safe one. Arabs might easily surprise the kneeling traveler.

"I must go and warn that man," thought the clergyman. "It will never do to let him remain there." He does not know that he may get into trouble. As he came nearer, to put his resolution into practice, he was stopped by words that evidently were not addressed to himself. A moment's listening convinced him it was a voice of prayer to which he listened. "Oh, my God, take me away out of myself, lest I fall; make me to look unto thee," said the voice of the kneeling man.

The clergyman hesitated to interrupt the stranger's devotions, but he could not persuade himself to leave him in danger. After waiting for a time he approached, saying as he did so, "I beg your pardon, but you are in danger here." The man rose, and the clergyman's surprise was great when he found himself standing face to face with General Gordon. "What are you doing out here in this dangerous place?" he asked, not yet recovered from his astonishment. "This morning I received a telegram from England, asking me to undertake a mission which I had longed to undertake all my life," replied the General.

"It filled me with such elation that I felt I might get into trouble through pride, and I

thought I would just get from my horse and go away to humble myself before God."

### Booker T. Washington's Story of His Life.

Booker T. Washington's simple and unaffected autobiography presents a striking contrast to the sweeping arraignment of the American negro by W. H. Thomas. Both these men are of African blood, each is unusually intelligent, and each has had superior advantages in studying his own race. Their diverse conclusions show that the race problem is far from being a simple one.

Booker T. Washington was born a slave on a plantation in Franklin County, Va., either in 1858 or 1859. He does not know who his father was, but believes that he was a white man, as his mother had intimated so much to him. His life had its beginning in the midst of the most desolate and miserable surroundings. Born and brought up in rags, in an open log cabin, with earth for a floor and very little food, yet, he says, his lot as a slave boy was comparatively easy. When he was large enough to carry his young mistress's books to school for her, he saw the white children studying books, and the scene put into his head the determination that he, too, must learn to read. A "Webster's Blue-Black Spelling-Book" came into his hands, and, unaided, he learned the alphabet and in a little time was able to read.

Soon after emancipation his mother took him to West Virginia and put him at work in a salt-mine near Charleston. The number 18 was stamped on all the salt barrels, and after much effort he succeeded in mastering these figures. While here, he got the chance to attend a school by working early and late in the mine. He remarks that one of the ambitions of negro school-children was to wear fancy headgear. He had all his life gone bare-headed, as he was not able to buy a cap, and he tells with much pride how his mother made his first cap out of an old blanket. He was never called by any other name than Booker up to this time, although his stepfather's name was Taliaferro. When he entered school he heard the children giving as surnames the names of distinguished white families. He cast about in his mind for a name for himself when his turn came. Booker alone, he knew, would not do. Washington seemed to be the most appropriate he could think of on the spur of the moment, and thus came his name Booker Washington, the T. for Taliaferro, afterward being used.

The little learning that Booker received at this school whetted his ambition for more. He never for a moment even during his long, laborious hours in the salt-mine, surrendered his determination to have an education. One day he overheard some men speaking of a place called Hampton Institute where negroes could be educated. He was now only twelve, and had no idea where Hampton was and how he could get there, for he had not a dollar; but he went to his mother and told her he was going to Hampton. His plan was not looked upon with favor; but, with a bag of clothing on his back and a very little money, he started out to make his way as best he could across the mountains of two States to Hampton. When the lad of twelve reached Richmond, it was the first time he had ever been in a city; he was penniless and in rags, and he tells how he wandered about the streets hungry and was

turned from every door where he asked for food. At last, exhausted, he crawled under the shelter of a wooden sidewalk, and putting his bag of clothing under his head for a pillow he fell into a sleep which was often broken by the tramp of pedestrians above his head. Years after when the negroes of Richmond gave him a great reception his mind was more occupied with the memory of that sidewalk than with the reception.

After his broken sleep the lad saw a vessel being loaded at the wharf. On begging the captain for work he was given a trial, and he did his work so well that, when ready to leave for Hampton, the captain begged him in vain to stay. Young Washington was not received with open arms at Hampton. The institution was overcrowded with students who had to depend upon working their way. Finally, one of the women principals asked the boy to sweep a hall. He swept and dusted the place four times, sweeping absolutely every square inch in sight. After it was done the woman took out her white handkerchief and went rubbing here and there, but she failed to find a speck of dirt. She turned to the young sweeper and remarked: "You will do; I will appoint you janitor of the building." Booker T. Washington declares that it was the happiest and proudest moment of all his life. He had literally passed his entrance examination into Hampton Institute with a broom; as janitor he earned his board; a kindly friend paid his tuition; he was clothed out of gift-barrels of second-hand clothing sent from the North; and his books were borrowed from his mates. Never before had he sat at a table to eat his meals, slept on a bed between two sheets or enjoyed the pleasure of a bath-tub or tooth-brush. The use of the tooth-brush seems to have made a deeper impression upon his imagination than any other article of the toilet. He often refers to its value, and says that he has great hope of a student if he buys a second brush after wearing out the first.

Tuskegee Normal and Industrial School is wholly the conception and creation of Booker T. Washington. He went to Tuskegee upon the invitation of two gentlemen of the town and began teaching school with thirty pupils in an old tumble-down shanty. Soon he obtained money enough to buy an old plantation in the neighborhood. He used the dilapidated houses until, with the aid of his teachers and students, he could put up one or more of the splendid buildings which now shelter his scholars. Every stroke of work on the buildings was done by the school itself, and it was after three complete failures, the expenditure of the last cent of money, and the pawning of Booker Washington's watch for a few dollars that his young men succeeded in making bricks that would do to put into a wall. Brick-making, brick-laying, carpentry, shoemaking, furniture-making, electrical work, tailoring, blacksmithing, cooking, farming, and in fact, all the chief trades, are now taught.

Booker Washington admits that beside securing money to run the institution, nothing else has been so difficult as to teach young men and women who attend this school that it is necessary for them to learn some trade. Most of them come to the school with the idea that the chief value of an education is to

enable one to avoid all manual labor. It is a rude shock for a young fellow to enter this institution and to be told next morning that he must go to making brick. A young woman goes there with the expectation of studying Latin and Greek. She is put at work in a laundry and is deeply chagrined. But in spite of the strenuous objections of the parents and the students, the latter continue to come to Tuskegee in ever-increasing numbers, and the institution sends them away at last, not only carpenters and brick-layers, seamstresses and cooks, but men and women.

Booker T. Washington says little concerning the negro social and political status. He is convinced, however, that the negro can not be saved by political agitation. He must work out his own salvation through his industry, his skill, his accumulated wealth, and his general usefulness to society.

A chapter on the raising of funds for Tuskegee contains many humorous incidents. He says he has never begged for money. He has presented the facts about his work and its needs, and such men as the late Collis P. Huntington, Andrew Carnegie, and Morris K. Jesup have only been too glad to help. Boston has been most generous to Tuskegee.

The greatest triumph of his life, B. T. Washington says, was his speech at the Atlanta Exposition. Never before had a negro been invited as the representative of his race to speak from the same platform with Southern white men. He felt painfully the great responsibility of his position. His task was an extremely delicate one. He must not offend the white people of the South, he must not offend his own race, nor the people of the North, and yet he must be absolutely sincere and honest in his words.

He had the supreme satisfaction of making an address that told the straight truth and yet pleased almost every one, and more especially the Southern white people. The *Atlanta Constitution* called it a "platform upon which blacks and whites can stand with full justice to each other." Booker T. Washington, after this address, received the most tempting financial offer to go on the lecture platform; but he has made it a rule to speak only when he could make a plea for his race.—*The Literary Digest*.

**LIFE'S LITTLE DAY.**—One secret of a sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on for us.

We cannot carry this load until we are three score and ten. We cannot fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time. It comes only a day at a time. Even to-morrow is never ours until it becomes to-day, and we have nothing whatever to do with it but to pass it down a fair and good inheritance in to-day's work well done and to-day's life well lived.

It is a blessed secret, this living day by day.

Anyone can carry his burden, however heavy, till nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly, and purely till the sun goes down. And this is all that life ever means to us—just one little day. "Do to-day's duty; fight to-day's temptation, and do not

weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them." God gives us night to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier and give us one of the blessed secrets of brave, true, holy living.—*British Weekly*.

"FOR THE FRIEND."

### Some Reminiscences of a Good Man—Ebenezer Worth.

(Continued from page 407.)

Ebenezer Worth was naturally retiring, once saying to the writer, he did not like to see or hear his name in public, and would shrink from having it brought into notice. Hoping however, it may do some good, these reminiscences are reproduced from memory as heard from his own lips, and although some of them have appeared in *THE FRIEND* several years since, they are still interesting, and may be new to many of its present readers.

He was no theorist in anything, but in both spiritual and temporal affairs was eminently practical. He was a good and successful farmer, although in all his engagements he endeavored, and did, keep the world under his feet.

At one time he procured two chestnut posts some eight or ten inches in diameter, had one planted firmly on each side of his entrance door; on being told they were unnecessarily large, he replied, "that when he hitched a horse he wanted to find him there when he came back." An unbroken colt was brought up one morning, which he said he was going to ride to meeting that day. On being remonstrated with that he would not stand hitched he answered, "Yes he will when I am done with him." He brought out from the house a strong rope halter, which was fastened securely on the colt's head, and around the post. He took his position directly in front of the colt and taking off his coat he thrust it forcibly right in the colt's face; of course he flew back to the extent of his halter so violently as to leave the mark of the rope halter on the post.

E. W. would then go up to the colt in his usual mild manner, patting and stroking him gently, remonstrating with him against pulling so violently on his halter, that it would do no good, that he could not get away, that he was only injuring himself, they did not intend to hurt him in any way, &c.

This process was repeated several times, until the colt became accustomed to it, was ridden to meeting, hitched in the shed, and remained quietly there until meeting was over.

Whilst at Tunesas a Indian boy was taken quite sick; he was not remarkable for his conduct in any particular.

E. W., calling at his home one evening, found him on a bed in one corner of the room, in which were a number of Indians sitting near the fire, and for Indians were talking and laughing more than is usual with them.

On drawing near and taking a seat by the little boy, he became sensible of a feeling of solemnity covering the place.

He did not mention having had anything to say but after sitting with him awhile, withdrew and returned to his own home.

The next morning seeing the father he

inquired for the son and was told that he was dead. "Did he have anything to say before he died?" "Yes, he told us he was going to die, and he was going to heaven, and he wanted us to be good Indians and join him there."

Moses Snow belonged to what was known as the Pagan party among the Indians, it being understood that he did not profess conversion and was not joined to any religious denomination. Whilst engaged at one time with another Indian cutting timber in the woods, he was approached by a man of some importance in the neighborhood, perhaps a magistrate, who wanted him to come and cut wood for him. Moses informed him that he could not come until he had finished the job he was at, upon which the man being somewhat under the influence of liquor, became angry, and said, "You wont, wont you," and seized a heavy stick armed with iron at one end, which was used for measuring timber, dealt him so heavy a blow over the head as to knock him senseless to the ground; he ordered him to get up, being unconscious of course he could not comply. The angry man went up to him to kick him, and perhaps did kick him to make him get up, the other Indian then stepped up and said, "You shan't do that," took him by the throat and held him up against a tree; whilst in this position Moses revived sufficiently to know what was going on, and called out, "don't hurt white man, me don't want hurt anybody." An attainment which many professing Christians have not arrived at.

Going with Ebenezer one day to look at some timber he wanted cut, they observed the Presbyterian minister at some little distance; Moses said he expected he was coming to see him, as he had informed him he was coming; Ebenezer requested him to go back and hear what the minister had to say, and they would go and look at the timber another day. The next morning as they were walking E. W. said to Moses, "Well, Moses, what did the minister say to thee?" Well, he said if I wasn't baptized I couldn't be saved; what you think, Ebenezer?" "Well, Moses, I believe that all good Indians and all good white people will go to the good place, and all bad Indians and all bad white people will go to the bad place, whether baptized or not." "So me think," was Moses' reply.

The following is a part of a hymn composed by William Apes, a converted Indian, born in Mass., in 1798:—

In de dark wood no Indian nigh,  
Den me look Heaven and send up cry,  
Upon my knee so low.  
Dat God, on high in shiny place,  
See me in night with teary face,  
De priest, he tell me so.

God send he angels take me care,  
He come heself and hear my prayer,  
If inside heart do pray.  
God see me now, he know me here;  
He say, poor Indian, neber fear,  
Me wid you nigh and day.

So me lub God wid inside heart;  
He fight for me, he take my part,  
He save my life before.  
God lub poor Indian in de wood,  
So me lub God, and dat be good;  
We'll praise him two times more.

When me be old, me head be gray,  
Den he no lebe me, so he say;  
Me wid you till you die.  
Den take me up to shiny place,  
See white man, red man, black man's face,  
All happy 'like on high.

Few days den God will come to me,  
He knocks off chains, he set me free,  
Den take me up on high.  
Den Indian sing his praises blest,  
And lub and praise him with the rest,  
And neber, neber cry.

—W. P. T.

FOR "THE FRIEND."

## Maxims from "Interior Life."

BY T. C. UPHAM.

The remark is somewhere made and very correctly, "that it is a great loss to lose an affliction." Certain it is that afflictions, have great power in purifying the mind. And if it be true, that mental purification—in other words, holiness—is a result, of all others the most desirable, we may properly attach a great value to whatever tends to this result. Prosperities flatter us with the hope that our rest is here; but afflictions lead our thoughts to another and better land. "Whom the Lord loveth, He chasteneth and scourgeth every son whom he receiveth."

It is a striking remark attributed to Augustine, that prayer is the measure of love—a remark which implies that those who love much, will pray much, and that those who pray much will love much." This remark is not more scripturally, than philosophically, true. It is the nature of love to lead the person who exercises this passion, as it were, out of himself, his heart is continually attracted toward the beloved object. He naturally and necessarily exercises, in connection with the object of love, the communion of the affections. And thus it will be readily seen—viz: the communion of the affections—is the essential characteristic; and perhaps it may be said, the essence and sum of prayer. In acceptable prayer the soul goes forth to God, in various acts of adoration, supplication, and thanksgiving; all of which imply feelings of trust and confidence and particularly love to Him, who is the object of prayer. Accordingly he who loves much cannot help praying much."

The Divine life, which in every stage of its existence, depends upon the presence of the spirit of God, places a high estimate on mental tranquillity. It is no new thing that the Holy Spirit has no congeniality and no pleasure in the soul where strife and clamor have taken possession. If, therefore, we would have the Holy Spirit with us always, we must avoid and flee, with all the intensity of our being, all inordinate coveting, all envying, malice, evil speaking, impatience, jealousy and anger. Of such a heart and such only which is calm as well as pure, partaking something of the self-collected and sublime tranquillity of the Divine mind, can it be said in the truest and highest sense, that it is a fit temple for the indwelling of the Holy Spirit.

NEW SOURCE OF CARBONIC ACID GAS.—At a recent pharmaceutical meeting of the Philadelphia College of Pharmacy, 145 North Tenth Street, Frederick T. Gordon, apothecary at the

Navy Yard, read an interesting paper on liquid carbonic acid gas, which is largely supplanting the gas generated from marble dust. Immense quantities of this gas have been allowed to go to waste in coke ovens, lime kilns and breweries, though steps are being taken toward utilizing it. Most of the liquid gas used in Philadelphia comes from dolomite, which is used in the making of magnesia pipe coverings. The best grades are washed four times through water, dried and compressed, first at a pressure of two hundred pounds to the inch, the pipes conveying it running through ice and salt to remove the heat of compression; then at a pressure of five hundred and forty pounds, through another freezing mixture, when it is forced into the tanks in which it is sold. It liquefies in these tanks, being forced in the gas form through very small apertures in the tank valve, and by its expansion so reduced the temperature that liquefaction follows. At winter temperatures the pressure in these tanks is nine hundred pounds to the square inch, and in summer eleven hundred. Druggists were advised to discard their old marble dust generators and use the new product, but to be careful not to buy a pound or two of water with each tank of gas at the high rate charged for a pound of that much more costly commodity.—*Ledger*.

## Notes from Others.

A NEW NOTE THIS YEAR.—The new note in the baccalaureate sermons is still calling forth comment and approval. President Hyde, of Bowdoin, took the self-conceit out of the young man supposing himself to know it all, by bidding him "look for slow, sure returns from long, laborious processes." President Harris of Amherst was no more flattering: "Few of you will be poor, but your real success is in teaching, pleading for justice, healing, good citizenship, preaching the gospel of the ideal life," he said. President Tucker, of Dartmouth sternly said: "In your thoughts of your future, I bid you take counsel not of your doubts or fears, but of your convictions, your sympathies and your faith." President Brekham of Middlebury, in a day of young worship of success spoke these telling words for failure: "The greatest need creates the greatest obligation." And President Hadley of Yale rang a good change on the same theme: "Carry a habit of looking at life as a measure to be filled, instead of a cup to be drained." All these sermons and addresses were specially free from the old-time, dyed-in-the-wool style of a baccalaureate, which had become so conventional at times that students have been known to get up a burlesque over them; and the same is true of the old-style valedictory and salutatory now passing.

It would, of course, be foolish to undervalue the animosity, men of practical business and men of practical politics, now cherish towards Christian ideals. They insist, and I have no reason to doubt, they honestly believe, that neither the business of the world nor its politics can now be successfully carried on if any respect is to be paid to such ideals. A prosperous man is said to have recently declared that he had a great dislike for pessimists, and when asked what kind of people they were, he replied: "The people who are always talking of the Ten Commandments and the Sermon on the Mount, when everybody of sense knows you cannot conduct business or politics with reference to them." "Anyhow," he added, "my pastor assures me they were only addressed to Jews." It is a part of the creed of such men that the substitution of money for morals is the only wise course for practical men to pursue in these days of ardent competition

and of strenuous efforts by each man to get rich faster than his fellows and at their expense; but this belief is probably in great part founded upon a total misapprehension of the character of the idealism which it is desired to recommend to their favorable consideration.—*W. MacLeagh*.

The present paralysis of our moral courage, our present cowardly tolerance of loathsome corruption and its kindred evils, which seem to seriously threaten our peace; our present animal lust for blood, and the general degradation of the national spirit we are here considering, will prove to be only temporary evils and will soon pass away, for the American conscience is not dead, but sleepeth, and even if we do not, our children will return to the old ways and the old faith. Let me repeat once more for your encouragement and my own, those inspired words of the first great American: "The nation shall under God have a new birth of freedom; and government of the people, by the people and for the people, shall not perish from the earth."—*Id.*

THE MORAL VALUE OF A GARDEN.—In gardens, as in life, one must gain experience at first hand. Books are sometimes as deceptive as the flowers that bloom only on the faces of seed packages. As Huxley's gardener said: "They'll say anything in them books." But there is no better place in which to cultivate the moral virtues than a garden, and one may come in time to take pride not only in one's sweet peas, but in the sweet principles gained from contact with the soil.—*Chicago Tribune*.

We recently heard of a Methodist woman who said to her daughter, "When I die, if you think I am lost, put on mourning; but if you believe that I am saved, refrain from it." We commend this, together with the example set by the family of the late D. L. Moody, to the consideration of all our readers.—*N. C. Friend*.

Reverend as an ecclesiastical title belongs to the same family as Right Reverend, Very Reverend, and Most Reverend. If we recognize one, why not all?—*N. C. Friend*.

The minister who compromises one hair's breadth with the world in order to lengthen his church roll, by substituting for the gospel of Christ any world-suggested subject, fails instantly in his Divine commission, and loses power. The statement is freely made by many that the pulpit is losing its power and influence, and the secret of the deplorable fact lies not far out of sight. It is because the twentieth century prophet is fast degenerating from a gospel preacher to a member hunter. If the ministry would regain its position of influence and power, there must be an earnest seeking for the infilling of the Holy Spirit. What the ministry needs to hear in tones of thunder is, "Back to your Divine commission! Back! back to the word of the living God! Back to the gospel of Jesus Christ!"—*J. A. Gordon*.

THE NUDE IN ART.—The members of the Young Men's Christian Association who have lately been in Boston to attend the jubilee celebration of that society have recorded their disapproval of the nude in art. In a circular signed by the Methodist bishop Mallalieu and other prominent members, the following protest is made:

"The undersigned respectfully protest against the holding of a reception given by the ladies' auxiliaries to the Young Men's Christian Association delegates in the Museum of Fine Arts, on the ground of its being a place hardly proper for a mixed social gathering of young men and women, because of the presence there in many parts of the building of large numbers of nude statues.

"Is there anything in the magic word 'art' to eradicate indecency? How can the obscene ex-

posure of the human form be any less potent in seducing thought when chiseled by a master-hand? Rather may it not be said that the more exactly art follows the lines of the flesh the more effectively does it exert the same temptation as the flesh? . . .

"The Young Men's Christian Association is a soul-winning organization, with a splendid record of half a century. Nude art never helped a soul to belief on the Lord Jesus."

### He Sold His Chance.

Boys who enter upon a business career little realize how closely and critically they are watched by their employers. Large business concerns have many large-salaried offices waiting for the right man. Integrity, honesty and obedience are rare qualities, and demand to-day a higher premium than ever. In fact, all business houses are looking for the right boy as they have never looked before.

The superintendent of one of the largest department stores in the country engaged a lad of fifteen in the most subordinate capacity, at wages of three dollars a week. The boy was at the bottom of the ladder, at the very position where the heads of the departments in that store had started years before.

The head of the department where he was stationed watched him carefully day by day, and reported upon him most favorably. He said, "Here is, at least, the young fellow we have been looking for." The next in authority took his turn in watching the lad. He became profoundly impressed with the boy's obedience, his integrity, his loyalty and commended him to the head of the firm.

The firm had a consultation over the boy. How could that lad suspect that gentleman whom he hardly ever saw, who seemed so far above him, and to whom he felt that he was absolutely insignificant, would be watching him with almost as much care as if he had been the son of the senior partner. The head of the firm said:

"We will give him six months, and if he stands the test, we will advance him rapidly." The six months were almost up. So interested had the superintendent of the store become in the youthful prodigy that he personally took to watching him day by day.

One morning the superintendent noticed the boy hide something in his pocket. He stopped him.

"What have you there?" he said to the lad. The boy paled and blushed.

"Oh, nothing," he said. He was asked to turn his pockets inside out, and upon him was discovered twenty-five cents in change, which he had just pilfered.

The boy was immediately dismissed. He had lost his chance of high preferment, of honor, of dignity, of respect, and even of wealth, for a temptation so petty as to seem ridiculous. He had sold his character for twenty-five cents—*Youth's Companion*.

### SUMMARY OF EVENTS.

UNITED STATES.—A despatch from Washington says: "It is well understood, as one outcome of the war with Spain, that the United States Government will never, except in the most extraordinary emergency, issue letters of marque, and the same reasons that impel the Government to this course undoubtedly would operate to prevent our Government from recognizing any such warrants issued by any other nation. In the case of the Spanish war both of the belligerents, by agreement, refrained from issuing commissions to privateers, and it now has been many years since the flag of any respectable nation has flown over such craft."

The State Department has decided that British claims against the United States will not be arbitrated, unless England agrees to the arbitration of claims pending against her, the latter exceeding by several hundred thousand dollars those of Great Britain.

A despatch from Ithaca, New York, of the 7th says: "All Ithaca is suffering from a frog pest after the recent heavy rains. The frogs have appeared in great numbers. The little animals have invaded houses and destroyed many of the gardens of the residents in the lower part of the city. It is difficult to proceed on the walks in that vicinity. An explanation is that the frogs have come from the swamps south of Renwick. As a result of the wet season many pools are left in the vicinity, affording opportunities for the breeding of tadpoles."

The present hot wave started in the West Sixth Month 20th, and the Weather Bureau officials report that high temperatures are recorded in most sections east of the Rocky Mountains and many places west of them. Rains, most of them moderate in amount, have fallen in many places. The precipitation has been very great in a few places. The temperature in Philadelphia on the 1st inst. was 102°. On the 2nd it was 102.8°, and this is said to have been the hottest day ever known here. In one day there were 76 deaths, and more than 400 cases of heat prostration were treated at the hospitals. Out of 857 deaths reported as having taken place in the first week of the month, in Philadelphia 208 are ascribed to sunstroke or heat prostration. The total number of deaths throughout the country from the heat has probably amounted to thousands.

In commenting upon the effects of the heat a Florida paper says: "Not a single death was reported south of the Potomac or Ohio rivers. The comparative immunity of the South will prove surprising to those who look on this section as one of intense heat in summer. It will not be surprising, however, to those who have given attention to the subject heretofore, for the record of yesterday is similar to all that have preceded it. Deaths from sunstroke are very rare in the south and unknown in Florida."

The number of retail liquor dealers in the United States at the close of last year was 206,000. New York has the largest number of liquor dealers, Illinois is second and Ohio third. Pennsylvania has the largest number of Prohibitionists. New York is second and Illinois third.

The Chicago *Tribune* of the 6th presents reports from all over the country, showing the number of persons killed and injured as a result of celebrating the Fourth: The number actually killed is less than last year, being 19 against 30 then, but the number of injured is considerably larger, the figures being 1611 against 1325. The real list of fatalities will, however, not be known until the number of deaths resulting from lockjaw caused by toy pistol wounds comes in.

Anthrax, a virulent disease affecting animals is reported to exist in Boliver County, Miss., causing wholesale destruction of mules, horses and swine. The district has been put under quarantine. Flies and mosquitoes are believed to aid in spreading the disease.

The Reading Railway Company has issued orders prohibiting the throwing of rice at departing bridal couples inside its passenger stations. Recently half a peck of rice was swept up in one day after the departure of several couples.

A company which controls a fleet of twenty-two tank steamers, has entered into a contract with the Texas producers of petroleum to market their oils outside of America. The Texas oil is said to be specially well adapted to use as liquid fuel and for gas making purposes, and it is the intention to develop the use of the oil for fuel as much as possible. The company represents that its combustion is entirely free from smoke.

In order to protect the delicate instruments in Washington which record the time of the country, it has been thought advisable to have no public highways within 1,000 feet of the clock room in the Naval Observatory there, and an appropriation passed by the late Congress for this purpose has lately been used for the purchase of land included in a radius of 1,000 feet around the observatory. The tracts purchased contain about 16 acres.

The pension officials estimate the present number of pensions in force at 996,000, or just about as many as the total strength of the army of Fifth Mo. 1st, 1865, or a generation ago.

The condition of the cotton crop on Sixth Month 25th, is reported by the Department of Agriculture to have been 81.1. The average condition for the past 15 years is represented as 45.37.

There were but 4,000 Jews in the United States in 1816. There are to-day in this country a million Jews.

Judge Pawcett, in Omaha, lately refused an application for an injunction against a Mexican bull fighting exhibition, saying he was "satisfied that the bull fights will not

present one-tenth of the brutality that is to be witnessed on a foot-ball field."

The President has proclaimed the lands in Oklahoma ceded by the Wichita, Comanche, Kiowa and Apache Indians open to settlement on the sixth of Eighth Month.

There were 857 deaths in this city last week, reported to the Board of Health. This is 429 more than the previous week and 313 more than the corresponding week of 1900. Of the foregoing, 427 were males and 430 females; 58 died of consumption of the lungs; 25 of inflammation of the lungs and surrounding membranes; 7 of diphtheria; 16 of cancer; 25 of apoplexy; 17 of typhoid fever and 10 of scarlet fever.

COTTON closed on a basis of 9½¢ per pound for middling uplands.

FLOUR.—Winter, super, \$2.10 to \$2.25; Penna. roller, straight, \$3.20 to \$3.30; Western winter, straight, \$3.25 to \$3.40; spring, straight, \$3.35 to \$3.55.

GRAIN—No. 2 red wheat, 69½ to 69¾¢.

No. 2 mixed corn, 47½ to 47¾¢.

No. 2 white oats, clipped, 34¢.

BEEF CATTLE.—Best, 6¼ to 6½¢; good, 5½ to 5¾¢; medium, 5¼ to 5½¢.

SHEEP AND LAMBS.—Choice, 3½ to 3¾¢; good, 3¼ to 3½¢; common, 1½ to 2¢; spring lambs, 4½ to 6¼¢.

HOGS.—Western, 8¼ to 8½¢.

FOREIGN.—A method of wireless telegraphy is announced by which messages are conveyed by electric currents in the earth. No masts are required as in the Marconi system. Some successful trials are reported from Paris over distances of less than a mile. A message was recently received at Cape Bay, Canada, from the steamship *Lake Champlain* when 300 miles distant at sea. A despatch from Toronto says that this will confirm the Dominion Government in its proposed extension of the wireless system along the coast of Nova Scotia, New Brunswick, the Bay of Fundy and the Gulf of St. Lawrence. Before leaving the coast of Britain the *Lake Champlain* sent a message from a distance of 200 miles to the shore.

A despatch from Manila of the 4th says: "Civil government in the Philippines was auspiciously inaugurated to-day. Of the twenty-seven provinces organized, Governor Taft said the insurrection still exists in five. This will cause the continuance of the Military Government in these sections. Sixteen additional provinces are reported without insurrections, but as yet they have not been organized. Four provinces are not ready for civil government. Governor Taft said that with the concentration of troops in larger garrisons it would be necessary for the people to assist the police in the preservation of order. The elective offices are few and the suffrage is restricted."

A large addition to the British navy is announced as now in preparation by the building of new war vessels, etc.

The Pope has sent a letter to the superiors and generals of the religious orders and institutions condemning the French exceptional legislation against the congregations. He is much afflicted at the gravity of the offences recently committed by some of them against the religious orders and institutions, says the letter. The Church has thus not only been deeply injured in its rights, but its power of action has been impaired. He who touches the priests or monks touches the apple of the Church's eye.

The London *Daily Mail* protests against the suppression of cable reports of war news from South Africa, and prints mail reports which attribute atrocities to the Boers in recent engagements. They are said to have shot and killed wounded men on a battle field.

It is stated that more than 12,000,000 acres of the Sahara Desert have been made useful for raising crops with the aid of artesian wells.

The system of fruit preservation which is now being introduced into the West Indies and Central America has for some years been successfully tried in the countries of Australasia. The new system is one of evaporation, its qualifications, which render it superior to other processes, being the quickness with which it is accomplished and the absolute cleanliness insured. Five or six hours is all that is required to change fresh fruit into an article which will keep for months and years and still preserve the original flavor—in some cases actually improve it.

French scientists have been making experiments in regard to the effect of certain perfumes upon the voice. Many of the most successful teachers have cautioned their pupils stringently against the use of perfumes or the proximity of odorous flowers. Some masters go so far as to forbid their pupils the use of any perfumes at all, and if one of them is detected wearing a bunch of violets the lesson is postponed. The perfume of the violet has been found by the use of the laryngoscope to be particularly injurious.













